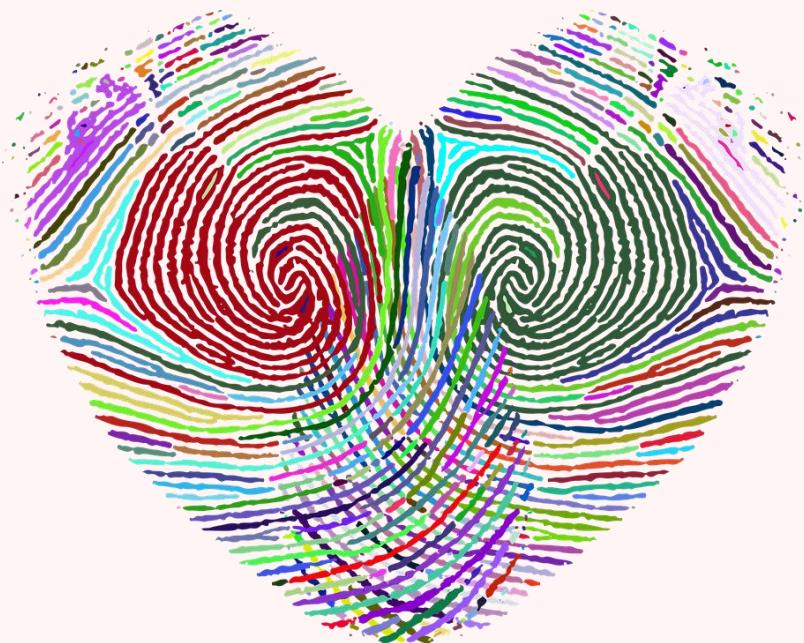


Supporting Rainbow & Takatāpui Youth

**A Resource for Leaders
in Youth Ministry**



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Foreword

As Youth Ministry Enablers, we have many conversations with our people that work with youth, about the trends and challenges they come across in their ministry.

We have noticed a growing concern amongst ministry leaders that are journeying alongside young people who identify as part of the Rainbow/LGBTQIA+ community (or who are questioning their sexuality or gender identity) but not feeling like they are equipped to support young people with these aspects of their identity. So, we have worked together to prepare this resource. The resource has two main goals:

1. We want to ensure that Rainbow rangatahi are able to safely engage and be part of our communities, events, and services. This is helped by having more informed and safer ministry leaders.
2. We recognise that these conversations can raise questions that are challenging for those involved in youth ministry, in terms of their own theological and faith understandings. We want to support our leaders in this process of reflection.

With this in mind, the resource will provide some direction on key language and terminology, common struggles, steps in unpacking your own attitudes and assumptions, and tips for creating inclusive ministries. It aims to answer some frequently asked questions, such as: *What are helpful ways to use and understand pronouns? What particular challenges might a rainbow young person experience and how do we support them through that? How can we make our community more welcoming and inclusive to Rainbow rangatahi? Where can you go for more resources?*

We acknowledge that our Church holds diverse views on the important subject of sexuality and gender identity. This resource is not intended to settle theological debate. Rather, its starting point is the same as the PCANZ Children and Youth Ministry Code of Ethics: to work in the best interests of the young people we serve, while being aware of our own theological, ethical, and moral views and how they were formed.

We hope and pray that it may encourage, empower, enable, and equip you and all those around you who are walking with our precious Rainbow rangatahi.

May God be with us in this journey.



The Current Situation

The existence of Rainbow people (that is, people of diverse sexualities and genders) is being increasingly acknowledged, and celebrated, in the world at large. Yet Rainbow people often feel unwanted, unloved, and unwelcome in religious communities. Many Rainbow people of faith have felt like they must choose between their faith and their identity. Research has shown how this experience can have a negative impact on young people within church communities who are questioning their sexuality or gender identity. It can lead to higher rates of mental health issues, with long-term consequences for wellbeing and life outcomes.

This highlights the importance of having truly welcoming places for our young people to come to; places which are not just inviting with our words, but with our actions as well. This is part of our being living examples of God's unconditional love for all people.

Working through your own stuff

We often hear stories of people who initially held negative views of the Rainbow Community, but then discovered that a close friend or family member identifies as LGBTQIA+. When this happens, the conversation often shifts from an abstract or purely theoretical one, to a practical and relational one. This can cause us to re-evaluate our assumptions and consider alternative possibilities. It can also lead to questions about theological, moral, and ethical understandings and underlying attitudes towards Rainbow people in the church. Sometimes the same process can be kickstarted by relating to young people in our ministries.

After taking our Safety WOF course, you would have learned that in our code of ethics our first responsibility is to the young person we're walking with. This means to love, value, support, and welcome them in all that they are, regardless of our own views or understandings. Part of your role is to be willing to acknowledge and challenge the attitudes, beliefs, policies, and practices that might act as barriers to safe ministry. Of course, this can be difficult, not just practically, but emotionally. So, how do we deal with internal conflicts, when they arise?

Reflecting: where do your feelings come from?

Part of the process of working through your own stuff, can be learning to recognise where your feelings and thoughts about Rainbow people came from, i.e. what formed your current understandings. Sometimes we find that these are not actually based on what we have understood of the Bible, but rather what we have picked up from movies, media stories, advertising, or from other people. This is a topic which people tend to have strong feelings about, so when those are shared with us, they can really stick.

The collective understanding of gender and sexuality, and the language which describes it, has changed a lot over the last few decades. This means many of us have grown up being taught things that may now be out of date or incorrect, even in basic scientific terms. For example, it was once a widely held belief that people choose to be gay; we now know that we don't choose who we are attracted to.

For all these reasons, and more, there are many misunderstandings about people who are part of the Rainbow Community, and it's important for us to improve our understanding and educate ourselves. We can then break down any assumptions we hold, which in turn better enables us to walk alongside our rangatahi.

With this resource, you can explore what your understandings previously have been, and develop some new knowledge and perspectives. It is not an exhaustive guide, but a place to start this journey. At the end, you will find suggestions for some further resources you might find helpful.

An exercise to start you off

We suggest you start simply: by thinking about, or journaling about, some of the things you already know or believe about sexuality and gender, including any of the terms you might have heard before.

If you've never thought much about these before, it may feel challenging. That's okay. And it's okay to get them wrong. But knowing what you already know is helpful.

Here are some **question prompts** you might like to use, to kickstart your reflections:

- *What does LGBTQIA+ stand for? What does the plus mean?*
- *What gender and sexuality do you identify with? What are your pronouns?*
- *How do you understand the difference between sex and gender?*
- *What gender terms do you know, and what do they mean?*
- *What sexualities do you know of?*
- *Who or what has informed your current knowledge about sexualities and gender identities?*

After you've sussed out what you already know, you may also like to look at the list of key terms and definitions, later in this resource, to help you expand these understandings.

Sharing the journey

Remember, we don't go on this journey alone. It's important to find safe people to talk through these topics with.

Ideally you should be able to talk with your Supervisor and Minister, but it can be helpful to have other people involved as well.

In all of this be purposeful and prayerful, seeking God and listening to the Holy Spirit.



Inclusivity in the Bible

The Bible is a wonderfully inclusive story about God's unconditional love for each one of us. When we open the Bible, we learn that we are each fearfully and wonderfully made, and that we are all made in God's image.

In the creation story, we learn about the rich complexity and diversity of God's creation, and its goodness. In the gospels, we learn about Jesus and his vision for humanity. He tells us to love not just our neighbour, but even our enemies. Jesus spent a great deal of time supporting those on the margins of society. In his era this included children, tax collectors, women, the sick and disabled, sex-workers, and non-Jews. Many religious leaders of the time were uncomfortable with this, even His disciples sometimes struggled with Jesus' approach.

As we have mentioned, this resource isn't meant to speak about any specific theological position on sexuality or gender. There are some resources listed at the bottom which may help you if you are wrestling with this. Meanwhile, below we suggest some practical steps we can take to create inclusive spaces for our young people, even as you do your own background thinking and reflection.

Making our groups more inclusive: practical steps

Inclusive Language

One of the keyways to make our groups welcoming and inclusive is by using inclusive language. The diversity of the people of God is something to be acknowledged and enjoyed, and gender-inclusive language helps with this, as it can make faith spaces more welcoming to a wider variety of people, and promote the involvement of all. Minor changes can make a big difference.

We can start by looking at the language used for greetings, and to refer to individuals and groups.

Greetings: Some suggestions for gender-inclusive greetings, for a group of people who you might be addressing, are as follows:

- Welcome, friends and whānau.
- Kia ora koutou.
- Greetings, folks!
- E te whānau a te Karaiti – family, siblings in Christ.
- Brothers, Sisters, Siblings, Otherlings...
- Thanks for being here, everyone.

Gendered language in the Bible: When reading the Bible aloud, it is important that everyone feels included in the family of God. Some translations use terms like “brothers” or “brothers and sisters” to refer to the followers of Christ. Recognising the meaning of the original language, we might intentionally translate this to a non-gendered and inclusive term, such as “siblings,” “people,” or “child/ren of God.” Other terms, such as “mankind” or “forefathers” can be replaced by terms like “humanity” and “ancestors/forebears”.

Gendered language for God: We can also use a wide variety of language to refer to God, including gender-neutral language. This can make God more relatable to people who may have difficulty connecting with God referred to in only the masculine. In the original languages of the Bible, God is described using masculine, feminine, and gender-neutral terms, and metaphors.

The diverse and expansive language about God in the Bible should be reflected in the language of the church. Every reference to God is limited in its capacity to express the reality and mystery of God, but using a wide range of imagery gives us a rich picture of God, and offers more connection points for God’s people.

Using Individual’s Names and Pronouns

For individuals in our youth groups and churches, it is important to use the language they prefer to describe themselves. This may include their **chosen name**, and their **pronouns** (which we give more details on shortly).

When a person is referred to with the wrong pronoun or wrong name, they can feel invalidated, dismissed, disrespected, alienated, or dysphoric – and sometimes all of the above. Based on research findings, psychologists and psychiatrists today recognize that inclusive language usage for LGBTQ+ youth and adults drastically decrease experiences of social anxiety, depression, suicidal ideation, and other negative mental and emotional health factors.

Name changes: When exploring their gender identity, some people choose to change their **birth name** (which you might also call their **given name**, or **legal name**) to something they prefer. We call this new name their **chosen name**. The change might be an official and legally documented one, or it may not. People may also 'try on' different names before settling on one. Be aware that using someone's **deadname** (the former name that they no longer use), in verbal or written form, can cause harm or distress.

Sometimes, when exploring their identity, people may choose to go by a chosen name in select safe places only, while continuing to go by their birth/given/legal name in other spaces. As youth leaders, you may find yourself bridging this space. If you are aware that this is happening, it is prudent to privately ask the young person where it is unsafe to refer to them by their chosen name in other settings. If so, you can limit the use of their birth name to those circumstances.

Using correct pronouns: Pronouns are an important part of affirming someone's identity and helping them feel seen and accepted for who they are. Commonly used pronouns in English are **he/him**, **she/her**, **they/them**. Other languages have gender-neutral pronouns by default, such as Māori using 'ia'. They/them is now commonly being used to refer to a single person in a gender-neutral way. There are also gender-neutral neopronouns ('new' pronouns), such as **xe/xem** and **ze/hir**, among others.

For people raised without much awareness of these gender-neutral options, it can be easy to assume someone's pronouns based on their name, appearance, or physical cues, but it's always best to ask rather than assume.

Meeting for the first time can be a suitable time to ask people's pronouns – perhaps start by offering your own. But even if you've known someone for a while, it's ok

to ask. Try something like, “Oh, hey, I’ve never asked you what pronouns you go by. I use ___, what do you use?” Then practice using them.

When using nametags for an event, consider asking people to include their pronouns on it. If you do not need to specify gender or sex on forms or to divide groups, then don’t. Another option is to have an open space on forms, rather than multichoice options, for people to self-identify.

It’s okay if it takes a while to get used to using different pronouns, when someone changes their pronouns, or when you are asked to use pronouns you aren’t used to, but it is good to show you are trying. Do try to correct yourself when you make a mistake. When corrected, say “thank you” rather than “I’m sorry”. This means the person being addressed doesn’t have to negate the correction by saying “it’s okay” when it is not, creating room for grace all around.

Safe spaces and practical arrangements

Bathrooms and changing rooms: Young people that are trans, intersex, and gender diverse do not always feel comfortable using facilities made for their assigned sex. Sometimes social pressures mean they may not feel totally welcome in bathrooms designed for the gender they are presenting as, either. If possible, provide gender-neutral bathrooms so that all people can use the toilet without stress or embarrassment.

The same applies for changing rooms, with the ideal being to provide private spaces for young people to get changed in, away from the group, if they desire. Some spaces have a ‘family’ or disabled toilet which is not assigned to a specific gender, which may be an option. However, we recognise that providing these options might not always be viable.

If the spaces you meet in can’t accommodate this, just be open and communicate with your young people about it, to see what alternative solution might feel safest to them, so that they feel seen and heard, which is the most important thing.

Bunkrooms and cabins: Youth groups often involve camps, sleepovers, and other overnight events. We recognise that it is often the norm to segregate

sleeping spaces by sex. This can be awkward, discomforting, or even unsafe for trans or gender diverse youth, who might not identify with, or present as, their assigned sex. Considering how to make sleeping arrangements that all youth are safe and comfortable with, and that parents and other church/camp leadership will also approve of, can be complex. While there are no definite answers, we encourage you to at least be aware of what your rainbow youth might experience when anticipating an overnight event.

We suggest you check what the campground (or other accommodation) can offer in terms of spaces, as you do your planning, and also speak privately with any youth this could be relevant to well before you get to camp. You can also check in with them during the event, and take seriously any indications they feel unsafe in current arrangements.

Registration/Signup Forms: Filling in registration forms for camps or other activities can be stressful for gender-nonconforming people. Including spaces on your form for chosen or preferred names, separate to any required legal names, is a good practice. Keep any legal names confidential unless they are needed, such as in a medical emergency.

For many general activities, you will not need your young people to specify gender or sex on forms at all. In situations where you do, one option is to have an open space, rather than multichoice options, for people to self-identify. Space for more information, or reaching out for a private discussion, can further the conversation for things like bunkroom assignments.

Signalling Safe Space: Being an LGBTQIA+ inclusive group doesn't necessarily require you to have big signs or make explicit statements, but can be communicated in subtle ways, in terms of the greetings you use, the ways you talk about people, and the encouragements you give. These things are often the most meaningful in the long term.

However, small visual cues, such as a Rainbow sticker on a window at the entrance, can also offer assurance to young people that leaders are working to ensure their space is open and safe for LGBTQIA+ rangatahi, especially if they are entering a space for the first time, or hoping to invite friends along, who this might apply to.

Common Struggles

Adolescence is the most common time to be exploring gender and sexuality, so having inclusive spaces is protective of their mental health and wellbeing. For this reason it is important for all leaders of a group to have some level of knowledge and awareness of LGBTQIA+ community, and the language and concerns that apply to them... even if no one in the group is currently 'out' to leaders.

The most important thing to start off with, is your own inner work, as we have discussed in an earlier section. This will allow you to respond from a loving and informed place, rather than reacting by default. You don't have to "complete" this work, or become an "expert", before you can offer support. You can also learn about some people or places you can go to, or refer your young people to, if things go beyond your levels of comfort or expertise.

Whatever stage you are at, we recommend you also have discussions about this topic in your leadership meetings – ideally before things come up, rather than after. To help with this, below we share some of the common struggles or considerations in relation to working with a Rainbow young person.

Assumption of it being "just a phase":

Our rangatahi deserve our support and love, whether something they are experiencing is short-term or long-term. It can be easy to assume that what a young person has decided is just a phase they are going through and won't last forever. However, this is an unhelpful and potentially damaging assumption. What they are thinking, feeling, and understanding about themselves is very real for them, and so we need to take it seriously as we walk with them.

Navigating gender dysphoria:

Gender dysphoria is an experience of mismatch between one's assigned gender and/or body and their sense of self. This can cause serious psychological distress, which you may need to support your young person through. In terms of your interactions with them, it is easy to put in place things which can help ease this dysphoria, at least in your own relationship or group.

Gender affirming actions, like using people's chosen pronouns, names, and inclusive language, can make a significant difference. Allowing and affirming their experimentation with gender expression (i.e. through clothing, makeup, names, and pronouns), and shutting down comments from others against this, is another way to encourage rangatahi to navigate their journey of identity in a safe and supported way.

Confidentiality and "Outing":

As people working with youth, our young people often share things with us which we are expected to treat as confidential, except in cases where someone is at immediate risk of harm. Our commitment to confidentiality also extends to information about a young person's sexuality or gender identity.

Telling other people about a young person's thoughts or experiences with these things, without their express permission - otherwise known as 'outing' them - can put them at risk. This may be a risk to their mental wellbeing or, at times, a direct risk to their safety.

It's vitally important we respect the trust a young person has placed in us by confiding in us who they are, by respecting whether they are ready for others to know about it. This may include respecting their choice to not tell their family. It may also require us to weigh up which other leaders in our church leadership team it is necessary or safe to share this information with. Asking the young person themselves, specifically who they are comfortable with knowing, is the ideal.

Journeying with parents and whānau

While your main responsibility is to the young person, parents/caregivers are an important part of our rangatahi's community. Some parents can struggle with understanding LGBTQIA+ concerns and identities, and with making a shift from who they have known or believed their own child to be, if they are questioning or exploring this. This can include discomfort with new pronouns and new names to use. As such, you might be called on to listen or discuss parents' concerns around their young person, or the young person might ask you to support them as they speak with their parents.

Many things can affect how a whānau responds to a family member being LGBTQIA+, including cultural and religious contexts. These concerns need to be addressed, but it is important to seek advice and understanding about each of these things so you can best support the young person and whānau.

Depending on your comfort levels and experience in this area, your role might include listening and supplying resources or referring on, or it could be a more actively supportive role. Your job is not to convince anyone of anything, other than that their child is a beautiful person made in the image of God deserving of unconditional love and care as God loves them unconditionally.

When People Disagree

Something else we may have to deal with when we seek to create welcoming places, is the pushback it can create from other people. How do we approach this with love, compassion, and tolerance?

Care for and inclusion of Rainbow people should never have to be an 'us-or-them' thing, or something polarising or divisive in our church and ministry. To help us avoid this, we need to be able to listen to different people's ideas: not just in order to argue with them, but in order to really understand. This can be a challenging thing to do, especially when we feel passionate about a subject.

A suggested approach:

1. Take a step back from your own understanding, if only for a moment,
2. Aim to listen without forming a response in your own mind right away,
3. Try to step into their understanding and hear the heart behind their words,
4. Remind yourself that it's not your job to change their mind,
5. If a dispute arises, call on those who support you. Your first places to go could be your Minister, Church Council and your Supervisor. You can also contact the regional Youth Enablers.

Terms and Definitions

*Note: Language in the Rainbow community continues to evolve. Not everyone will have the same terms they use or prefer. This section covers some **umbrella terms**, some terms for **sexuality/sexual orientation**, and some terms for **gender and gender identities** that are in current common use in Aotearoa New Zealand. If you are unsure, you can ask an individual what they prefer.*

Umbrella Terms

LGBTQIA+

This stands for Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, Asexual or Agender, and the plus includes other sexualities and gender identities. Often shortened to 'LGBT+' or 'LGBTQ+'.

Rainbow Community

The Rainbow Community is inclusive of all non-heterosexual sexualities and non-cis genders, sometimes used as a synonym for 'LGBTQIA+'. The Rainbow Community can sometimes also include allies.

Queer

Queer is a reclaimed word, meaning it used to be a slur, but is now being used positively by some people to identify themselves. It is generally used as an umbrella term to describe people with diverse sexualities, gender identities, and sexual characteristics. There is a political slant to the word 'queer', and some LGBTQIA+ people embrace it because of this, while others are uncomfortable with it.

Takatāpui

A Māori umbrella term for the Rainbow/LGBTQIA+ community. Also used as an identifier by some Māori LGBTQIA+ people.

Allies

This word is often used to describe those that are not LGBTQIA+ themselves but are supportive of people who are.

Terms for Sexuality/Sexual Orientation

Sexuality/ sexual orientation is about who people are attracted to, or not attracted to. This may reflect several factors, including but not limited to: romantic, aesthetic, emotional, and sexual attractions. Some words which people may use to describe their sexuality are as follows...

Asexual (Ace) - A person who does not experience sexual attraction or experiences low interest in sexual activity. Some people consider asexuality to be their sexual orientation, while others describe it as an absence of sexual orientation. Asexuality can also be used as an umbrella term including demisexual and greysexual (see below). Sometimes shortened to 'Ace'.

Bisexual - A person attracted both men and women, or to more than one gender. As gender diversity is becoming more accepted, the term 'pansexual' is becoming more common (see below).

Demisexual - A person who only experiences sexual attraction to people with whom they form an emotional or romantic connection.

Gay - A person attracted to people of the same gender or sex. Sometimes used to refer to men specifically, but usually used inclusively.

Greysexual - Sometimes referred to as the grey space between sexual and asexual, people who identify as greysexual (or grey-A or grey ace) sometimes experience sexual attraction (some say infrequently or mildly) and may or may not have any desire to have sexual interactions.

Lesbian - A woman attracted to other women.

Straight/Heterosexual - A person who is attracted to people of a different gender. This includes men who are attracted to women and women who are attracted to men. This can include people who are cisgender and transgender.

Pansexual - A person whose sexual attraction is not constrained by gender ('pan' meaning all), but rather based on personalised traits, connection, and/or physical characteristics.

Other Sexualities - There are many other sexual identities not included here.

Term for Gender Identities

Gender and sex are different things. **Biological or anatomical sex** is based on the sex characteristics of one's physical body (which can include genitals, chromosomes, hormones, body hair, etc). When a baby is born, they are assigned a sex. Most people will be assigned either male or female, based on their external genitals, however some people are born with indeterminate sex characteristics (see *Intersex* below). **Gender**, however, refers to someone's psychological sense of self: an internal understanding of who they are. For some people, this will 'match' their assigned sex, but for other people, it may not. Some words which relate to gender identities are as follows...

Gender Expression - This refers to the way people present themselves, e.g. clothing, speech, movement, names. How people express their gender (and how others interpret it) is shaped by social norms that vary between cultures, and over time. Someone's gender expression does not always correlate with their gender identity or pronouns.

Gender Dysphoria - The dissonance between one's assigned gender and/or body and their personal sense of self. Sometimes also referred to as 'gender incongruence'. Gender dysphoria can cause significant psychological and emotional distress.

Cisgender (Cis) - A person who identifies with the gender they were assigned at birth.

Transgender - Someone who identifies as a gender other than the one assigned at birth, often shortened to trans or trans*. So, a trans man is someone who was assigned female at birth (AFAB) but identifies as a man, sometimes referred to as FTM (female to male). A trans woman is someone who was assigned male at birth (AMAB) but identifies as a woman, sometimes referred to as MTF (male to female). Transgender can also refer to someone who identifies as non-binary, as this is also different to the gender they were assigned at birth. Trans people may or may not undergo gender confirmation surgery or hormone replacement therapy. **Transsexual** is an older term coined by clinicians and is largely falling out of favour due to its focus on physically changing the body. It may still be preferred by some people, but should only be used if someone has requested so.

Irawhiti - A Māori term for transgender, including non-binary, meaning a gender which changes, transfers, or crosses over. This term is used as an identifier by some Māori trans people, or used to refer to trans people in general when speaking te reo Māori.

Intersex - This is an umbrella term used for a variety of situations in which a person is born with reproductive or sexual anatomy which doesn't fit the boxes of "female" or "male". Some people do not know they are intersex until puberty or trying to get pregnant, sometimes never. Around 2% of people are intersex, about as common as redheads.

Intersex people are not automatically trans or non-binary. Some identify with the gender they were assigned at birth, and some do not. Being intersex does not mean androgyny; intersex people may identify and present as any gender.

Non-Binary (Enby) - A person who does not identify as either a man or a woman. This can also be used as an umbrella term to refer to all gender identities that do not fit man/woman. Some non-binary people also identify as trans, but not all. Non-binary people do not necessarily present as androgynous.

Agender or Neutrois - A person who feels neutral in their gender or who rejects the influence of gender on their person. Not all agender people present as androgynous.

Genderfluid - A person who does not identify as having a fixed gender, or who experiences their gender as shifting and changing.

Genderqueer - An umbrella term for people whose gender identity and/or gender expression does not conform to man or woman. As the term 'queer' is a reclaimed word, some people are uncomfortable with this term (refer to *Queer* above for more).

Other Gender Identities - There are many other sexual identities; only the most common are included here.

Additional Pasifika Terms for Gender Identities

These meanings are best understood within their cultural context. They do not all have an exact western equivalent, when translated, and may mean something different to each person.

These terms are loosely translated to mean 'in the manner of a woman':

Fa'afafine (Samoa)
Mahu (Tahiti/Hawaii)
Vaka se lewa lewa (Fiji)
Palopa (Papua New Guinea)
Akava'ine (Cook Islands)
Fakaleiti/leiti (Tonga)
Fakafifine (Niu)
Pinapinaaine/Binapinaaine (Tuvalu & Kiribati)
Rae rae (Tahiti)
Haka huahine (Tokelau)

These terms are loosely translated to mean 'in the manner of a man':

Fa'atama/Fa'afatama (Samoa)
Māhūkāne (Hawai'i)
Binabinamane (Kiribati)

Additional Resources

People you can involve in these conversations:

- Parish Council/Elders
- Your Individual Supervisor/s
- Ministers
- Regional Youth Enablers
- Presbyterian Youth Ministries (PYM)
- Local counsellors you can refer your rangatahi or their whānau to. (Confirm first whether they are LGBTQIA+ affirming/experienced, before recommending them).

National helplines: (see also <https://mentalhealth.org.nz/helplines>)

- Lifeline – 0800 543 354 (0800 LIFELINE) or free text 4357 (HELP)
- OUTline – 0800 688 5463 (0800 OUTLINE) or free online chat
- Youthline – 0800 376 633 or free text 234

Websites:

- Diverse Church – NZ's Rainbow Christian Network, including links to other resources <https://diversechurch.co.nz/>
- Gender Minorities – A NZ-specific glossary, focused on gender, can be found at: <https://genderminorities.com/glossary-transgender/>
- InsideOUT – a secular national organisation for Rainbow youth and their communities <https://insideout.org.nz>
- OUTline Aotearoa – a secular national organisation with support line, counselling, and free resources <https://www.outline.org.nz> – 0800 688 5463
- Rainbow Youth – a secular national organisation for Rainbow youth and their communities <https://ry.org.nz>
- Takatāpui.nz - a resource hub for takatāpui and their whānau <https://takatapui.nz>
- Affirming Youth Ministries – USA-based organisation for Christian LGBTQIA+ youth and youth ministries, including numerous links to other resources <https://www.affirmingyouthministries.org>
- Beloved Arise – USA-based organisation for Christian youth, with several free resources, including music <https://www.belovedarise.org/>
- Genderbread – a tool for exploration of gender <https://www.genderbread.org>

- More Light Presbyterians - USA-based group equipping individuals and congregations for LGBTQIA+ inclusion, with lots of links to further resources
<https://mlp.org/resources/>

Podcasts:

- Let's Be TRANSparent – a podcast about being trans in NZ, for youth and parents, created for Radio New Zealand – <https://www.transparentpodcast.nz>

Books:

- *A Brief Guide to Ministry with LGBTQIA Youth*, by Cody J. Sanders (2017)
- *Bible, Gender, Sexuality: Reframing the Church's Debate on Same-Sex Relationships*, by James V. Brownson (2013)
- *Changing Our Mind*, by David P Gushee (2014)
- *Four Views on Pastoring LGBTQ Teenagers*, by Shelley Donaldson (2018)
- *Gay, Straight, and the Reason Why: The Science of Sexual Orientation*, by Simon LeVay (2010)
- *God and the Gay Christian*, by Matthew Vines (2014)
- *Outside the Lines: How Embracing Queerness Will Transform your Faith*, by Mihee Kim-Kort (2018)
- *Queerfully and Wonderfully Made: A Guide for LGBTQIA+ Teens*, by Leigh Finke (2020)
- *Queer Virtue: What LGBTQ People Know About Life and Love and How It Can Revitalize Christianity*, by Elizabeth M. Edman (2016)
- *Transforming: The Bible and the Lives of Transgender Christians*, by Austen Hartke (2018)
- *Trans-Gender: Theology, Ministry, and Communities of Faith*, by Justin Sabia-Tanis (2018)
- *Unclobber: Rethinking Our Misuse of the Bible on Homosexuality*, by Colby Martin (2016)

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