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# Manifesting love: Developing a Bible Camp Week for Gay Young Adults

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Manifesting love: Developing a Bible  
camp week for gay young adults.  
by

Scott A. Luikart

An Abstract of a Project  
in  
Creative Studies

Submitted in Partial Fulfillment  
of the Requirements  
for the Degree of

Master of Science

December 2009

Buffalo State College  
State University of New York  
Department of Creative Studies

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## ABSTRACT OF PROJECT

Manifesting love: Developing a Bible camp week for gay young adults.

This project serves to create an inclusive camp community to teach young gay adults about love and give them a sense of belonging in a religious setting. This sense will be manifested as the participants discuss four forms of love and create a personal manifesto. This project is grounded in Biblical scripture, and Lutheran tradition, but is not exclusive to the Lutheran tradition. Scripture, and literature sources were evaluated and considered in creating a structure for future implementation of a spiritually based camp.

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Date

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State University of New York  
Department of Creative Studies

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## Dedication

To all the gay young adults who are finding their way in this crazy world. I know this world focuses on confining walls to define what we believe and how we treat those who are different especially in a religious institution, but I hope you find a place that lives above the confines others choose to follow.

I hope you find LOVE!

We may never meet or cross paths but I love you and appreciate where you are in life.

## Acknowledgments

I have been blessed to learn from many great educators, friends, family, and colleagues.

My family is a beautiful mess of compassion, fight, drive, and support. My mother will forever be someone who I can call on for a word of spiritual craziness. I grew up going to church and sleeping on your lap. Now you are challenging me to walk labyrinths, meditate and pray differently. I look forward to all the hippie spirituality you bring to my traditional Lutheran definition. My grandparents and I may never speak of my sexuality but they have been my greatest supporters and have given the greatest kindness when it came to my education and spiritual growth. I will always value, love and seek their direction. We may have some rough times but I hope love will continue to guide us.

Many wonderful educators formal and informal have made an impact on my life and for that I will be ever grateful. Jane Klug, a special friend and ELCA enthusiast has been there as I grew and transformed from a closeted gay Lutheran trying to fly under the radar to a self accepting, loving and apostle of gay Lutheranness. Many hours of conversation have been spent on the couches in her office some filled with tears and angst, others with love and happiness. I will be ever grateful for the kindness you have shown, the beauty of your soul, and the relationship we have. I can only hope to measure up to your stature one day and make the similar impact on others as you have on me and countless other students.

My friends old and new have been encouraging, supportive, and accepting throughout my self discovery. I hope that I have shown that back. A lot of ya'll made a difference in my life. I hope ya'll know that I am forever grateful and in debt for what everyone has shared with me.

To my colleagues, sounding board partners, and pastors, I may not have been the most focused at all times but I thank you for taking this journey with me and enjoying the ride. My sounding board partners have been helpful in the process of this project and I will be ever grateful and partially owe credit for this project to them as they supported, edited, and challenged me through the process. To the pastors at Trinity Lutheran Church in Buffalo, NY, thank you for sharing with me your knowledge, time, and kindness. This project is also partially yours, thank you!

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## Section One

*“It doesn’t matter if you’re a frog or a pig or a bear or even a person. It doesn’t matter if you’re a big fish in a little pond or a small fish in a big pond - you’re you and you matter” Kermit the Frog. (2006, p. 69)*

### Purpose and Description of Project

The purpose of this project was to create a workshop serving as a venue to teach Gay, Lesbian, Bisexual, and Transgender (GLBT) young adults that there is a place for them in the Church. This project serves to benefit all members of the GLBT community, but I will focus my discussion and activities around the subset of gay men and lesbian women. My use of “gay” refers to both gay men and women and is an appropriate generalized term according to the American Psychological Association (2001, p. 67). *Manifesting love*, is a camp experience that has no devise walls, a place that does not ask them to repent, or tell them that they believe it is appropriate to “love the sinner, not the sin.” Young adults participating in this camp benefit from finding a place that is open, inviting, and a place of shelter, contrary to the overwhelmingly noticeable restrictive and conservative religious leaders/organizations that seem to dominate the media. A major tenant for the creation of this project and stance behind the necessity of this project is:

“An expert in Moses' Teachings stood up to test Jesus. He asked 'Teacher, what must I do to inherit eternal life?' Jesus answered him, 'What is written in Moses' Teachings? What do you read there?' He answered, 'Love the Lord your God with all your heart, with all your soul, and with all your mind. And love your neighbor as you love yourself.'" (GWT, Luke 10:25-27)

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Through this project, I worked to develop a way for gay young adults to foster love and acceptance through Christ filled relationships. I created activities for a weeklong workshop that may be used separately for churches on a weekly basis; most of the work focused on activity or reflection sessions based on Biblical scripture.

Recently I watched a very sad documentary, *Call to Witness* (1999), about various ELCA congregations throughout America and the oppression the pastors endured as a result of the church wide policy requiring openly gay pastors to remain hidden about their sexual orientation. The pastors included in this documentary refused to hide their sexual orientation, and as a result, were persecuted and even in some instances removed from rostered leadership within the church. To see where the ELCA was ten years ago was beautiful because I watched this documentary post the recent adoption of the human sexuality study by the ELCA. This study leaves no cause to argue for the inclusion of gay people into the Church. The church has made explicit their affirmation of gay people within the church. To be a part of the new path the church is creating is phenomenal. The church is experiencing many trials and triumphs. This is quite the switch from previously excluding pastors to letting them be openly gay in committed same-gendered life long relationships. This new perspective in the church is welcoming of change and a new direction.

As a change leader we are called to “draw on and facilitate the creative talents of others and who, in their own right, embody the spirit of creativity” (Puccio, Murdock, & Mance, 2006, p. 12). I feel I will be drawing on

the creative talents of camp participants as they partake in their journey of self-discovery/acceptance, and deepen their faith journey. I accept and agree that the ELCA is not the only church that welcomes gay people without reached arms of love and respect to explore ones faith journey. I used my domain relevant knowledge for this project and created this as a result of the vote at the 2009 Church Wide Assembly of the ELCA. This process will draw on their creative talents because I firmly believe creativity is central to everything we do in life, the expression, the process, the individual, and the community. Working with pastors, and having discussed this project with church community members has also allowed me to draw on their talents and passion as they actively and passionately described and discussed their position on the topic and how they have gotten to this point. These interactions and experiences have impacted me personally and have impacted the direction and focus of this project.

Additionally, as a change leader, the definition of belonging as presented by Myers and Scanzoni (2005) is important to understand the people and process of helping others to find Christ filled relationships. Myers and Scanzoni defined belonging as “When asked, ‘What is necessary for your happiness?’ or ‘What is it that makes your life meaningful?’ most people cite as their first answer close, satisfying relationships with family, friends, or romantic partners. Happiness hits close to home” (p. 12). People do not generally equate the feeling of belonging if they have not experienced this level of happiness that is close to home. When people have positively acknowledged they were happy and identified with the organization, they had a sense of belonging. It is reasonable to extend this one

relationship further to the spiritual relationship we have with Christ. These Christ filled relationships will be integral to happiness and belonging in each of those categories. Through the development of this project, I have used my different thinking skills to create and produce camp activities that will give these gay young adults a sense of belonging in the church. This project is not a cookie cutter prescriptive experience; rather it is an ongoing program that will need continual formative evaluation. The development of this project is a beginning. The facilitator/director will need to diagnose and evaluate the needs of the participants during the camp week or Bible study.

The workshop activities I created for gay young adults are to serve so that they may experience Christ filled relationships and moments through reflection and connection. The ELCA has been accepting of gay people in many churches across the United States, but their recent vote made a decision for the entire church body. This was a public stance on human sexuality and this project was produced as many people are overjoyed with the progress and many people are anxious and scared of the same progress. This project will be a place where gay young adults can find support, acceptance, understanding, and growth in their faith journey. This faith journey will be different for each person and they will participate at different points of their coming out process, but they will receive support, encouragement, love, and community. The tangible product is a weeklong workshop design and individual activities to be used during that week with the previous mentioned goals and outcomes.

## Rationale for Selection

As a child, I was forced to go to church, and I mean forced. I would go kicking and screaming. The only Sunday I wasn't forced was my baptism in Custer, South Dakota. Yet, there was this magic that took place within this small church in rural South Dakota. During Sunday School, when the children gathered in the Sanctuary, many weeks were spent sitting next to Patsy Burger, a third grade teacher who made jokes and intentionally sang in a funny manner. Almost every Sunday I slept through church on my mom's lap at a young age. Every Christmas Eve service Mr. Henson would take two unlit candles and put them up his nose and make faces at me in the back of the church. Laughing at the wrong time and getting a disapproving look seemed to be a skill of mine in these instances. I wasn't upset about being in trouble on those occasions. Getting in trouble at a church where babies are free to cry during the service or kids are encouraged to draw and play during the service wasn't really trouble because the love and community within the church allowed for play, or trouble. Every potluck had jell-o® salads as the dessert and every old lady of the church would make sure to try a new recipe or new mold and would make us try it. Vacation Bible School always took place on the grass in front of the church in tents and when we were in sixth grade, for the last night, we got to stay overnight. Confirmation classes happened every Wednesday night during the school year and typically seventh and eighth graders were the ones edified on these nights. I had to finish my confirmation in the Methodist church after a family transition to Colorado.

During my freshman year of high school, my family transitioned back to

South Dakota. In ninth grade we reconnected with a Lutheran church and Sunday mornings were spent at the church. I wasn't heavily involved in church during high school. I did the bare minimum, but still loved my church. I knew my church was beautifully different. As I was looking through my mom's file cabinets my junior or senior year of high school and came across a document from the church where I was baptized. In it is described "Who are welcome here" and it stated, "We want it to be of public record that gays and lesbians and members of their families are welcome here" (1993, p. 1). Now I had known I had an attraction to people of the same gender for a long time, but reading this was comforting. I had been wrestling with my sexual orientation, not because I was confused, but because I believed in God, Jesus Christ and the Holy Spirit. Part of my struggle was due to the comments that homosexuality is an abomination as I heard many times from other people, the radio, the television, and the newspaper. My senior year of high school my mother actually sat me down and asked me if I was gay and I responded, "No I am Christian, I cannot be gay."

My wonderful, beautiful mother told me, "It is okay if you are, I will still love you the same." However, despite her love and acceptance, I continued to deny the truth.

In my second semester as a college freshman, I decided to transfer to a "Lutheran" college. However, I didn't understand there were different ways to follow Martin Luther's teachings, or different branches of Lutheranism. After getting there and participating in discussions, I realized there was nothing really wrong with me. I just couldn't tell anybody. So I went through the semester in a

stressful fashion hearing a bunch of hateful words and comments about gay people, sodomy, immorality, and child molestation. It was at this point in my life that I started longing for the connection to the church and my faith journey that I had as a child. I looked back on all those experiences I had as a child with fond memories and realized that those experiences were really not as big of a struggle as I thought they were. Longing for this connection I decided to work at a Lutheran Bible Camp, knowing it was my denomination of Lutheran. I refused to tell anyone that I was gay because I was afraid they wouldn't let me work there anymore. I grew up in that community and was terrified of my family finding out that I was gay and rejecting me. So during that summer, a traumatic event occurred at camp and rather than take a week off, I changed sites and went to work at the Fort Courage. This was a fort, you can see through the walls, you have to pump your own water to wash your hands, dishes, or shower, and you have to use outhouses. I became really close to my friend Kristi through the adjustments to Fort life. During this week I disclosed to her I was, in fact, gay. She told me she kind of already knew. So we were going to keep that between ourselves, and as a result of this intense week working through feelings and trying to live in this new place we became great friends, bonding over those wonderful amenities of the Fort.

After a great summer I transferred to Black Hills State University (BHSU). There I moved into an all male dorm, against my better judgment or wishes. After a few threatening events and many meetings with the hall director about the events and eventually confronting the students, I decided I wasn't going to let this

happen to other students. I got connected with a wonderful Lutheran church near BHSU and was accepted without regard to repenting for sinning or being asked to change. My second year at camp was equally successful and motivating. I started little campaigns for gay people on campus. These campaigns were met with many conversations on the couches in Jane Klug's office, Director of Student Services and Student Senate Advisor at Black Hills State University, where I would gain a great deal of insight into campus and my personal journey. In all that time, I never connected my spiritual world with my sexual orientation, because I didn't feel there was any reason to.

During high school and my undergrad college years, when I would have words of hate and intolerance spewed at me, I would either face the person and confront them or continue soldiering on knowing that I had a place. Maybe not at that time or moment, but anytime I needed I had a place within the church where I was told I was loved and accepted. Those moments where I think back to some not so happy times, I remind myself of the love and support I was receiving through my faith journey.

This faith journey is and will forever be different than others, but I want to help other young gay people feel like they are loved, accepted, welcomed, and can find solace in God's eternal love through Jesus Christ. It is my life experiences within the church and the community, where I experienced love, understanding, compassion and support for which I wish to share and create these same experiences for others. If with this project I can help a gay young adult find a

place in the church, or develop a deeper faith journey, I will feel that I have made a difference.

## Section Two

*“Behind all seen things lies something vaster; everything is but a path, a portal, or a window opening on something other than itself.” Antoine de Saint-Exupery (Sharma, 2002, p. 57)*

### Identify Pertinent Literature or Resources

At the nascent of this project I had no idea what it took to create curriculum for a week at Bible camp. I have for many years taught Bible camp to many campers and have loved the community. Through the development of this project, I realized I was missing a huge component, a theme. All the research about theology and doctrine will not matter if it isn't connected to a core purpose for the cap week. Many of my readings have been really great personally, professionally, and for the purpose of this project. However, I will only highlight a few resources associated with this project, which I will discuss later in section four of this project plan. I have chosen to focus on the theme: *Manifesting love*. The following will be a break down of theme days and materials I have read that resonated through the development and production of this project.

Initially, I stopped into a local bookstore looking for a book for gay Christians. I found Chellew-Hodge's (2008) *Bulletproof faith*. At first glance, this resource seemed useful to equip young gay adults as spiritual advocates. However, through the development of my concept paper and research, I realized that developing spiritual advocates was the farthest objective from what I wanted to have happen as a result of this project. I firmly believe that religion is the foundation of spiritual growth. Yet, we cannot grow through our own direction. Chellew-Hodge recommended to people struggling with the community they

experience during their spiritual walk, that they leave and forge their own path, but this is not safe nor healthy. Granted, I would agree for individuals to leave a non-supportive environment or community as suggested by Chellew-Hodge. However, I would argue that one should leave and abandon a community to find a spiritual community that will help that individual learn, grow and develop new perspectives. We must seek and experience spirituality in an environment of learning, challenge, and freedom, which I do not find possible when people leave the church to create their own path. Chellew-Hodge stated, “When I finally stopped listening to and believing the voices outside of me and instead turned inward and listened to the voice of God within myself, I learned the truth - and I stopped crying. I discovered that my true self was the one that God had given me, no matter what religious leaders had to say” (2008, p. 13). This passage from her book tells me that yes, God speaks to us in different ways, but we need the community of church to help interpret and understand what He says and what it means.

When I was struggling to understand my place in the church I found a beautiful book that has served as a catalyst for this project. *What God has joined together: The Christian case for gay marriage* by David G. Myers and Letha Dawson Scanzoni (2006) did a great job of positioning human sexuality and the Bible and assisted in the focal point of self-love and loving others for this project. The authors have their PhD's in different disciplines but they came together to provide insight and persuasion to heterosexual Christians that gay marriages can have a

very positive impact on culture and society. In my journey of self-love and acceptance, this book assisted and encouraged me within my faith journey.

“It’s important, then, to remember that romantic, erotic love isn’t the only kind of love, nor is it the only way to meet the yearning to belong. The word *intimacy* derives from a Latin term for ‘close friend.’ The emotional closeness we can experience in deep friendships offers the possibility of ‘one soul’ relationships when ‘one flesh’ relationships are not an option.” (p. 18)

According to the authors, belonging is important and most people can relate through everyday experience. I found my sense of belonging within the church and I hope that I can create that with gay young adults. This text is also very integral to my daily camp themes, especially when discussing love for friends and romantic significant others.

The Myers and Scanzoni’s (2006) resource is one I will not want to lose or forget. The authors described and accounted for the Biblical history and translations. The key information related to this project was the translations of the key scriptures concerning the immorality of “homosexual acts.” According to Myers and Scanzoni,

The word *homosexuality* is never used in Scripture. In fact, the word didn’t even exist until late nineteenth century. In the few places where same-sex sexual acts are mentioned in Scripture, the context suggests idolatry, violent rape, lust, exploitation, or promiscuity. Nothing is said about homosexual *orientation* as understood through modern science, nor is

anything said about the loving relationship of two same-sex person who have covenanted to be life partners. (p. 85)

The twelve verses in the entire Bible that discussed homosexuality have been disconcerting and have caused me self hate or disgust throughout the past. This understanding of translations, history and context has helped me and will help gay young adults who are questioning their place in the church.

The rest of the literature I will be presenting and devoting time to is the Scripture I chose for the various themes. This theme is *Manifesting love*. Each day of the week, Monday through Thursday, we will focus on a different kind of love, self-love (Monday), universal love - love for/from God (Tuesday), familial love (Wednesday), and romantic love (Thursday). In the bibliography, there are documents that are pertinent for understanding the decision that was made in the ELCA this year. There are other good sources of literature in the references, but my focus during this project moved from understanding the theology and doctrine that influenced the decision made by the ELCA, to a personal interest in the human spirit and commitment to helping others experience Christ filled relationships where love and beauty is bountiful.

The first place to start when manifesting love and belonging is with oneself. The classic Scripture I chose for the first day was Luke 10:21-28. The beginning is Jesus rejoicing in what God has given and sharing with the disciples that they are truly sharing a unique experience. Their faith is easy because they are experiencing it first hand. They do not have to question the authenticity of it since they are sharing in it with Jesus Christ. Then the passage continues to discuss the

greatest commandment. Part of the greatest commandment is to love your neighbor as you do yourself. How could a person love another before they love themselves? This is a great place to start talking about the ways you love yourself and what you love about yourself. Hence, the first theme, self-love.

Universal love is manifested in two elements, earthly and heavenly love. Heavenly love is the love that comes from and goes to God our Father. Earthly love is the love of a stranger. During one of Dr. Bangs weekly Bible studies at Holy Trinity Lutheran Church in Buffalo, NY, our Bible study class had a conversation centered on the fact that we are to make the world a better place because we are Christian, not because people in the world are going to become Christian. We are called to serve others. It is important to distinguish that even though we are called to serve others, it is not a requirement to receive the love of God. In this same fashion and direction I look to Titus 3:1-15. The love God gives is manifested in us and we are called to love and show the face of God in the love we give (NRSV).

Brotherly love is often discussed as universal love but can also be narrowly related to familial love. Hebrew 13:1-9 discussed brotherly love among the other forms of love from the previous days. This will allow us to frame the passage that familial love is important too and while loving others universally and yourself, you cannot forget your family. These passages also explicitly direct us to keep from loving money and truly living within one's means as God will provide for your needs. I do not feel that God is responsible for my fiscal resources, but he will help me decipher what is truly necessary. This thought process helps to remind us

that we are called to love a family member over money and can help them in a time of need.

The final day will focus on romantic love. Weddings are a beautiful time in a couple's life, and most of the weddings I have attended use the Scripture 1 Corinthians 13:4-13. This passage contrasts what love is and is not. I appreciate the reality that God reminds us that we need to keep a perspective on all aspects of life including love of another. This will be scripture that I can engage the participants in dialogue about how they love others, how they show their love, and what they expect in a relationship.

From the inception of this project, I tried to read multiple sources for a great deal of options, and I succeeded at that goal. I have left some of the materials in my bibliography list, but I did not read them all as thoroughly. My "aha" moment came when I realized I needed to create a focus of the camp through a theme, this allowed me to leave behind some of the theological or doctrine focused materials. *Manifesting love* is important to me and the readings I evaluated for this project helped me focus on the love that gay young adults need to find. To find resources I consulted that were not reported in this section please look through the following selected bibliography:

### Bibliography

The church and homosexuality. (2003). Retrieved on August 31, 2009, from <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements-in-Process/JTF-Human-Sexuality/Resources/Essays.aspx>

Free in Christ to serve the neighbor: Lutherans talk about human sexuality. (2006).

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Hanson, M. S., A message to rostered leaders. (August 22, 2009) Retrieved on August 31, 2009, from <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements-in-Process/JTF-Human-Sexuality/Message-to-Rostered-Leaders.aspx>

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Lutheran youth talk about human sexuality. (2006). Retrieved on September 14, 2009, from <http://www.elca.org/What-We-Believe/Social-Issues/Social-Statements-in-Process/JTF-Human-Sexuality/Resources/For-Youth.aspx>

## Section Three

*“Dreams are how we figure out where we want to go. Life is how we get there” Kermit the Frog (2006, p. 85).*

### How Do You Plan to Achieve Your Goals and Outcomes

Project planning has never really been a strong point of mine. I really avoid using assessment measures to define who I am or how I behave, but I do find that I lean more toward implementing when problem solving (Puccio, 2002). Given that my style of project management is more of an implementer I do not typically take the time to define goals, or outcomes. The process of this project did not allow for me to simply apply my implementer style so I had to create a process plan. There is great skill in planning and developing projects and without this step, I think my project would not be as strong.

When I began this project, I found a couple of contacts to better understand Lutheran tradition, the recent ELCA vote, and to better understand scripture. To go deep and teach others I must be strong in my own faith so I attended weekly church services and Bible study. Outside of the Biblical understanding and context that I gained as I developed this project, I also developed the organizational structure and process. For the workshop, I created a shell/outline of a weeklong camp session, and a plan for a weekly Biblical study/reflection. This was completed by September 21st. Within these plans/shell/outlines I created I will have the opportunity to interchange different activities as I created one additional activity for each day. By November 16<sup>th</sup>, I produced all the materials for the weeklong workshop activities completed and materials made.

It was really difficult to stick to a plan, but that plan also held me accountable. The following outlines all of the steps I took in order to complete this project:

### Prepare Project Timeline

|  |   |           |
|--|---|-----------|
| Aug. 30 <sup>th</sup> , Thirteenth Sunday after Pentecost to Sept. 13 <sup>th</sup> , Fifteenth Sunday after Pentecost | Concept paper drafting, editing, revising, and meetings.                                    | 7 hours   |
| Sept. 13 <sup>th</sup> , Fifteenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, workshop designs, retreat designs                                  | 6.5 hours |
| Sept. 20 <sup>th</sup> , Sixteenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Create, Revise, Edit and Complete workshop outline/shell, and plan for weekly Bible study.  | 10 hours  |
|  | Researching GLBT Issues, and designing a process plan for workshop.                         | 7 hours   |
| Sept. 27 <sup>th</sup> , Seventeenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 7 hours   |
| Oct. 4 <sup>th</sup> , Eighteenth Sunday after Pentecost   | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 2 hours   |
| Oct. 11 <sup>th</sup> , Nineteenth Sunday after Pentecost, National Coming Out Day (Human Rights Campaign)             | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 4 hours   |
| Oct. 18 <sup>th</sup> , Twentieth Sunday after Pentecost   | Church Activities, Bible Study and Church Service   | 3 hours   |

|  |  |           |
|--|--|-----------|
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.      | 7 hours   |
| Oct. 25 <sup>th</sup> , Twenty-first Sunday after Pentecost<br>Oct. 28 <sup>th</sup> , Federal Hate Crimes Bill Signed | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.      | 3 hours   |
| Nov. 1 <sup>st</sup> , All Saints Day, Twenty-second Sunday after Pentecost  | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Working on sections 1, 2, and 3 formatting, editing, revising                                    | 5 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.      | 12 hours  |
| Nov. 8 <sup>th</sup> , Twenty-third Sunday after Pentecost   | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Working on sections 1, 2, and 3, appendices, and formality pages formatting, editing, revising   | 7 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.      | 2 hours   |
| Nov. 15 <sup>th</sup> , Twenty-fourth Sunday after Pentecost   | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.      | 2 hours   |
|  | All activities and materials should be created and finalized. Draft of Sections 4, 5, and 6 due. | 10 hours  |
| Nov. 22 <sup>nd</sup> , Christ the King/Last Sunday after Pentecost  | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Revising, editing, and working on Ch. 4, 5, and 6.   | 10 hours  |
| Nov. 29 <sup>th</sup> , First Sunday of Advent   | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Printing and Preparing Project   | 3 hours   |
| Dec. 6 <sup>th</sup> , Second Sunday of Advent   | Church Activities, Bible Study and Church Service  | 3 hours   |
|  | Project presentation and wrap-up   | 2 hours   |
| Total Hours  |  | 145 hours |

## Section Four

*“Once I achieve this or that, I’ll be happy.’ But I believe that happiness isn’t a place you get to—it’s an inner state you create. Anyone can be happy—it’s available to everyone and is available right now” (Sharma, 2002, p. 95).*

### What Are the Tangible Product(s) or Outcomes?

I created a shell/outline of a weeklong camp session, and a plan for a weekly biblical study/reflection. Within these plans/shell/outlines I created a biblical study for each day of the week, a reflective personal manifesto creation activity, and a back-up activity for rain or poor weather.

### Biblical Reflection

Throughout the week, participants will be looking at a variety of ways to love. The first and most important kind of love is self love. During the first Bible Study the participants will be responding to questions about how one loves oneself, and what keeps them from loving oneself. Extending the questions from once one loves oneself to what can one do based on the Biblical scripture to increase self-love. This leads into the second day, the day of Agape love. Agape love is a universal love of all people that we give as humans but the love God has for all his people as well. The focus on this second day reframes our thoughts from within to what love we give to others and what we receive from our creator. The third day we bring it back to a tangible realm and discuss love of family and the ways we love our families and the way we can support and get support from them. On the last day the Bible Study we look at and focus on romantic love. This is really the day where sexual orientation in relation to Biblical texts may be discussed, but I have structured the facilitation questions to focus more on healthy

supportive relationships that are life long committed relationships, same gendered or not.

### Manifesto Creation

A manifesto is a bold declaration of your beliefs, values, and dreams (Eastum. 2009, p. 3) Throughout the week as the camp participants create an understanding of Biblical scriptures, they will also craft a manifesto. On the first day a manifesto for the week will be read to them. The next day they will be given a prompting exercise to write all the things they love, and all the ways they feel love and how they love themselves. Then, the following day they will be called on to discuss and create a group understanding of global and humanitarian love. The next day they are going to delve into their family idiosyncrasies. The participants will examine the practices of love in their family as well as explore what they value most of their family. Concluding the second day, the participants will dream of what they would like to create as a family in the future. Finally, on the last day, we will facilitate a discussion around romantic love and relationships. The focus of the studies will be centered on how the participants will serve others romantically and how their needs will need to be served. From these conversations, the participants will take Thursday night to craft and develop their personal manifesto based on; self-love, universal love, brotherly love, and romantic love. On the final day during the final worship, we will share our manifestos as a group. Hopefully the participants will combine what we have talked in Bible study and in the manifesto session to create a spiritual and personally centered manifesto evaluating their purpose to love and be loved.

## Section Five

*“When we live our best lives, our true lives, our authentic lives, we become all of our brilliance. And when we show up in the world this way, the world benefits by the things we do” (Sharma, 2002, p. 68).*

### Personal Learning Goals:

At the beginning of the semester I identified the following as learning goals to achieve by the end of the semester. The goals I identified were to:

- ¥ Work to better my understanding of creating small groups and facilitation dynamics of small group learning.
- ¥ Better understand and fluently discuss Biblical texts regarding sexual orientation and gender issues.
- ¥ Facilitate in a non Creative Problem Solving environment and more in a leadership and educational role.
- ¥ Plan, develop and organize weeklong events with time as an essential point.

Throughout the semester, I have successfully gained an understanding of the previously mentioned goals, but the path to find the answers and the answers I have found are different than I had expected.

The first key learning objective I anticipated to learn was to better my understanding of creating small groups and facilitation dynamics of small group learning. This project has helped me to combine the theory I learned in my undergraduate Speech Communications program and graduate Creative Studies program related to small group processes. Tuckman’s Stages of Group Development (Tuckman, 1965) was a theory that resonated with me. The stages of Tuckman’s theory (1965) were, forming, storming, norming, and performing, from

which I created a few activities. I included a specific norming process where campers could create norms for the week about what they would expect of one another. This is similar to activities I have done before, but I have expanded and included more potential norms considering the special demographic of the campers. Additionally, the structure of the week includes a daily check-in “temperature check.” This is not intended to visit the weather, but is a guise talk about temperature as we may be storming because of different activities, or discussions from the days or weeks. Until this point in the scheduled day, I have not intentionally created the creative climate based on emotions. With this point of view, I think it is important to tie group development theory to creative climate. In the Creative Studies curriculum, we discussed allowing for mistakes, encouraging play, and conflict. A few of the norms for camp include, “ouch” a way for campers to indicate something hurt their feelings, but not to have a fight over it. Another norm is safety ≠ comfort because the space and environment will be a safe place to discuss ideas, and experiences, but they may not be comfortable with sharing or participating. I find that the “ouch” rule is played with as a joke in the beginning similar to toys in a meeting, but it will be used intentionally if necessary, similar to a facilitator prompting a forced connection.

The next key learning came from an unexpected place. I set out to understand and fluently discuss Biblical texts regarding sexual orientation and gender issues. As I have previously discussed, I learned about the use of the term homosexuality and the Biblical law regarding the abomination of homosexual acts. There is a paradox of law and gospel according to the Lutheran understanding and

interpretation of the Bible. There are many paradoxes but law and gospel is the most significant one when it comes to discussing the place of gay young adults in the church. In the old testament of the Bible, Moses finds the Ten Commandments written on two tablets and those are the laws to be abided by until the coming of Jesus Christ. In the Old Testament, God is viewed as wrathful and vengeful. With the birth of Jesus Christ, God is now viewed as loving. A transformation has taken place and the Ten Commandments really became two. The two greatest commandments are, “Love the Lord your God with all your heart, with all your soul, and with all your mind. And love your neighbor as you love yourself” (GWT, Luke 10:25-27). Love of God and love of others as you love yourself, sounds easy enough, but it still is missed by large. Pastor Dr. Bang shared with us a story of a conversation he had with a Holocaust survivor that he related to scripture we were discussing that day (personal communication, September 28, 2009). The Holocaust survivor proclaimed to him, the basis of morality is that you never, ever hurt children. “But to all who believed him and accepted him, he gave the right to become children of God” (NLT, John 1:12). As this Holocaust survivor is credited for the basis of morality and if we are all children of God then it is our responsibility to love each other and support, respect, and aid each other, not to tear others down, or inflict self hatred or disgust. With the advent of this project and the proclamation of that goal I thought I would be researching and finding out about the twelve passages in the Bible that are credited for defining homosexuality as a sin. I gained a better understanding of the paradox of love and

law, which also helped me redefine my understanding of the scriptures associated with homosexuality.

I found my next learning outcome, to facilitate in a non Creative Problem Solving (CPS) environment and more in a leadership and educational role, was not appropriate for the development of a project like this. This project did not involve any implementation or delivery of the concept, so I never facilitated the project. In this project I was working in a conceptual framework creating activities and discussion questions. I will facilitate in a different environment than CPS when I implement the project. However, I have had the opportunity to think about the environment and process of which I would facilitate and the way I would structure that. I decided that I did not have enough time to condense and restructure all my thinking and material into a two-day workshop, but that was a part of my concept paper. I will not be including specific details for my program because I want to retain the right to that product, but below you can find how I would structure and organize a day of a two-day workshop for the camp:

### **Saturday - Love thy neighbor, love of God, and love thy family**

7:00 Wake up bell

7:45 First Word, thoughts on food, meal prayer

8:00 Breakfast

9:00 Return of thanks

9:00-11:00 Bible Study

11:00-12:00 Daily Activity

12:00 Gather for lunch, meal prayer, thoughts on food

12:15 Lunch

1:15 Return of thanks

1:15-2:15 KP/Spirit break

2:15-4:00 Afternoon activity

4:00-4:45 Free time

4:45 Gather for dinner, introduce meal prayer, thoughts on food

5:00 Dinner

- 6:00 Introduce Return of thanks prayer and nights activities
- 6:00-7:00 Support staff and campers who volunteer clean up from meal
- 6:00-7:00 Games and activities on the green for those not cleaning
- 7:00-8:30 Community meeting, temp check, and manifesto facilitation
- 8:45-9:30 Worship
- 9:45-11:00 Games in the dinning hall or cabin time

The last learning objective I defined was the ability to plan, develop and organize weeklong events with time as an essential point. Mindfulness and respect to where everybody is at, is essential to life at camp. The level of self-reflection cannot be sped through, and keeping to the theme of the week at camp, I scraped the two-day workshop until I could alter it to be most effective with respect to time limitations. With that in mind, I struggled to find a dynamic balance between personal time and group time, reflection and ideation. The age group I chose to work with helped to ensure that I could offer free time, spirit breaks, and games in addition to the Biblical, worshipful, and spiritual activities because they are less apt to suffer homesickness or have lower socialization skills. In my experience of camping, the younger the campers, the busier we kept them to keep them from thinking of their homesickness. With this group, it is possible to include meditation activities, and alternative prayer methods because the goal is to manifest love in gay young adults. The manifestation of love will take more than the week of camp, but taking the appropriate time to correctly and thoroughly teach various activities and scripture will allow the participants to take these skills and continually use them as they deepen their love.

Throughout this section, I have not discussed the different loves that would be discussed during the week, because I shared this learning in the pertinent literature section. If you seek the scripture I used, it may be found in section two.

Throughout this project, I have learned many great things from the literature and development of the camp structure and content. Looking back, I had expectations of how I would achieve the learning objectives and none of those expectations came into being. I had a completely different experience than I planned. I am grateful for the pleasant surprise of unexpected revelations.

Evaluation was the most intimidating part of this project. I have allowed others to define my worth in many challenging instances in life, but when I made that critical decision in college to no longer let others define who I am or what I am worth was when I started valuing myself and defining who I am for myself. My sexuality is a part of that self worth and as this semester progressed, I felt that grading of the concept paper and various chapters was letting someone else define my worth as a writer and Gay Lutheran. When I realized the evaluation of the paper and product were not in fact an evaluation of my worth, I was able to seek evaluation from others. This was particularly difficult because at the beginning of the semester, my ideal state of creating this product seemed easy because of my skills but as I delved into the project and really started discussing it with others was when I realized that it was going to be difficult. I went to Bible Study at Trinity Lutheran Church in Buffalo one week and I sat with a group of older ladies who all “have children older than me” and when I was asked about my project I gave a general description. Being that these ladies are good Lutheran women, they pressed on and I actually experienced an attack of nerves to tell them the subject of the camp week. They were full of positive affirmation and valued the potential for the project. From this experience I came to understand there are some people

that may never come to terms with the purpose or content of this project, some of them include my family, but to be true to who I am, I need to face all people who may not agree with love and understanding. As a change leader, I need to be willing to face criticism and affirmation, in hopes to help someone who is struggling with their place in the church and their sexual orientation.

I have gained feedback from Dr. Jane Klug, ELCA enthusiast, and Reverend Dr. Charles Bang, Senior Pastor at Holy Trinity Lutheran Church in Buffalo, NY. Jane shared with me, “I think your camp concept is great. My only thought to strengthen it would be to include an element of staffing that is licensed and/or academically prepared to assist the participants in this spiritual and life-changing journey” (personal communication, December 4, 2009). Reverend Bang has remarked that combination of tying introspection and future plans is a nice way to work emotionally and build success in the participants (personal communication, November 23, 2009). This feedback is not incredibly in-depth but that is because he has been part of the process. Initially, I said I would feel successful when I helped one young adult find the church as their steadfast place to retreat to when they are experiencing trouble and turmoil in their life. However, since I have not implemented this project, I cannot assess the effectiveness of that goal. However, I can say that I feel successful because I am more knowledgeable of the paradox of love and law, and more willing to share that with others so that I may help someone who is struggling with their faith journey.

## Section Six

*“Success is believing in yourself, then convincing everyone else you’re right.”  
Kermit the Frog (2006, p. 187).*

### Conclusion:

Conception and implementation of a project from beginning to end has been a beautiful challenge. Taking the time to self-reflect and understand the love I have for myself before I can encourage and enable others to develop their self-love took, surprisingly, more work than anticipated. In the development, I had lofty goals and expectations of myself and I worked to achieve them, but reality set in and the sheer amount of work that I was able to do was what I completed.

I feel successful because I have a great program developed and a solid place to build off of. Over the next few months, I will seek to garner support to implement the camp week either in a traditional camp setting (at an outdoor camp location) or a non-traditional setting that I can work to create the same atmosphere and feel. I will also seek a collaboration and partnership with a GLBT psychologist, and ELCA pastor. Based on how this session goes and the results, I will then work to base a two-day workshop off of the evaluations of the program. Additionally, I will work to create more materials to make a robust resource for a Bible study semester, because the resources necessary would need to involve shorter contact hours but more overall sessions.

Based on the career I find, I will work to find support in the congregation I join or if I work for a congregation as a youth pastor, I will work to find a way to develop this project into a ministry program. Through this project I have re-ignited my passion for ministry. All the conversations about the project, Bible studies, and relationships I gained have taught me that relational ministry is a passion of mine. I will be forever grateful for the encouragement and support the ladies at Bible study provided each week. My drive to teach inclusion to marginalized young adults is not the only kind of ministry I enjoy, but it was a nice focus for this project. Continuing with the work of this project to implement and to continue ministry is invigorating and exciting.

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## **Appendix A:**

### **Concept Paper**

## **Title of Project: Re: Capturing Spirituality in Gay and Lesbian Young Adults**

**Name: Scott Luikart**

**Submitted: September 21, 2009**

**Project Type (Develop a Skill/Talent or Use a Skill/Talent to Improve the Quality of Life for Yourself and Others)**

### **Section One**

#### **Purpose and Description of Project:**

This purpose of this project will be to create a workshop that shall serve as a venue to teach Gay, Lesbian, Bisexual, and Transgender (GLBT) young adults that they have a place in the church. A place that has no devise walls, a place that does not ask them to repent, or tell them that they believe it is appropriate to "love the sinner, not the sin." Rather, shows these young adults there is a place that is open, inviting, and a place of shelter. "An expert in Moses' Teachings stood up to test Jesus. He asked 'Teacher, what must I do to inherit eternal life?' Jesus answered him, 'What is written in Moses' Teachings? What do you read there?' He answered, 'Love the Lord your God with all your heart, with all your soul, and with all your mind. And love your neighbor as you love yourself'" (GWT, Luke 10:25-27). Thus this project's mission is to create Christ filled relationships in Gay, Lesbian, Bisexual, and Transgender young adults aged 15-25. I will be doing this by creating activities from a weekend to a weeklong workshop that may be used separately for churches on a weekly basis; most of the work will be creating

sessions of activity and reflection based on Biblical scripture.

This project will not argue for the inclusion of Gay, Lesbian, Bisexual or Transgender (GLBT) people into the Church. This project is a response to the recent adoption of the Evangelical Lutheran Church in America's (ELCA) social statement on *Human Sexuality: "Gift and Trust"* has made explicit their affirmation of GLBT people within the Church. I accept and agree that the ELCA is not the only church with welcoming arms of love and respect of GLBT people, but I am using my domain relevant knowledge for this project and creating this as a result of the recent vote at the Church Wide Assembly of the ELCA. This project will not serve to "Convert" GLBT non-Christians into Christian, but it will provide opportunities for introspection, reflection and a safe place to discuss GLBT issues and the Church. This project will not be a new member orientation for GLBT people, this project will use Lutheran, ELCA, theology, doctrine and text to support and develop materials for activities. However, the project will not serve as a tool to recruit members or solicit GLBT people to join the ELCA, if that happens as a byproduct, that is more than welcomed, but it is not the intended purpose.

This project will be to create workshop activities where GLBT young adults may experience Christ filled relationships and moments. With the recent vote within the ELCA, I will be utilizing my change leadership skills to develop and implement this project on some level. I will be using my change leader skills to build relationships, create opportunities and implement this project. The ELCA has been accepting of Gay and Lesbian people in many churches across the United

States, but their recent vote made a decision for the entire church body. This was a public stance on human sexuality and this project will be coming as many people are overjoyed with the progress and many people are anxious and scared of the same progress. This will be a place where Gay and Lesbian young adults can find support, acceptance, understanding, and growth in their faith journey. This faith journey will be different for each person and they will participate at different points of their coming out process but they will receive support, encouragement, love, and community. The tangible product will be a two-day to weeklong workshop with the previous mentioned goals and outcomes.

### **Rationale for Selection:**

As a child, I was forced to go to church, and I mean forced. I would go kicking and screaming. The only Sunday I wasn't forced was my baptism in Custer, SD. Yet, there was this magic that took place within this small church in rural South Dakota. During Sunday School, when the children gathered in the Sanctuary, I remember many weeks sitting next to Patsy Burger, a third grade teacher who made jokes and intentionally sang in a funny manner. I remember almost every Sunday sleeping through church on my mom's lap at a young age. Every Christmas Eve service Mr. Henson would take two unlit candles and put them up his nose and make faces at me in the back of the church. I would always laugh at the wrong time and always get in trouble. I wasn't upset about being in trouble on those occasions. Getting in trouble at a church where babies are free to cry during the service or kids are encouraged to draw and play during the service wasn't really trouble because the love and community within the church allowed

for play, or trouble. Every potluck had jell-o ® salads as the dessert and every old lady of the church would make sure to try a new recipe or new mold and would make us try it. Vacation Bible School always took place on the grass in front of the church in tents and when we were in sixth grade, for the last night, we got to stay overnight. Confirmation classes happened every Wednesday night during the school year during seventh and typically eighth grade. I had to finish my confirmation in the Methodist church after a family transition to Colorado.

My freshman year of high school my family transitioned back to South Dakota. Ninth grade we got reconnected with a Lutheran church and Sunday mornings were spent at the church. I wasn't heavily involved in church during high school. I did the bare minimum, but still loved my church. I knew my church was a bit different. As I was looking through my mom's file cabinets my junior or senior year of high school and came across a document from the church I was baptized in. In it is described "Who are welcome here" and it stated, "We want it to be of public record that gays and lesbians and members of their families are welcome here" (1993, p. 1). Now I had known I had an attraction to people of the same gender for a long time, but reading this was comforting. I had been wrestling with my sexual orientation, not because I was confused, but because I believed in God, Jesus and the Holy Spirit. Part of my struggle was due to the comments that homosexuality is an abomination as I heard many times from other people, the radio, the television, and the newspaper. My senior year of high school my mother actually sat me down and asked me if I was Gay and I responded, "No I am Christian, I cannot be Gay."

My wonderful, beautiful mother told me, "It is okay if you are, I will still love you the same." However, despite her love and acceptance, I continued to deny the truth.

In my second semester as a freshman, I decided to go to a "Lutheran" college. However, I didn't realize there were many kinds of Lutherans. After getting there and participating in discussions, I realized there was nothing really wrong with me. I just couldn't tell anybody. So I went through the semester in a stressful fashion hearing a bunch of hateful words and comments about gay people, sodomy, immorality, and child molestation. I decided to work at Lutheran Bible Camp, but this one I looked into a little more and knew it was my kind of Lutheran, ELCA. I refused to tell anyone that I was gay because I was afraid they wouldn't let me work there anymore. I grew up in that community and was terrified of my family finding out that I was gay and rejecting me. So during that summer, a traumatic event occurred at camp and rather than take a week off, I changed sites and went to work at the Fort. This was a fort, you can see through the walls, you have to pump your own water to wash your hands, dishes, or shower, and you have to use outhouses. During this week I became really close to my best friend Kristi. During this week I disclosed to her I was, in fact, gay. She told me she kind of already knew. So we were going to keep that between ourselves, and as a result of this intense week working through feelings and trying to live in this new place we became great friends, bonding over those wonderful amenities of the fort. I transferred to Black Hills State University. There I moved into an all male dorm, against my better judgment or wishes. After a few

threatening events and many meetings with the hall director about the events and eventually confronting the students, I decided I wasn't going to let this happen to other students. During my undergrad I got connected with a wonderful church and was accepted without regard to repenting for sinning or being asked to change. My second year at camp was equally successful and motivating. So I started little campaigns for gay people on campus. These campaigns were met with many conversations on the couches in Jane Klug's office, Director of Student Services and Student Senate Advisor at Black Hills State University, where I would gain a great deal of insight into campus and my personal journey. Though in all that time I never connected my spiritual world with my sexual orientation, because I didn't feel there was any reason to.

During high school and my undergrad college years, when I would have words of hate and intolerance spewed at me, I would either face the person and confront them or continue soldiering on knowing that I had a place. Maybe not at that time or moment, but anytime I needed I had a place within the church where I was told I was loved and accepted. Those moments where I think back to some not so happy times, I remind myself of the love and support I was receiving through my faith journey.

This faith journey is and will forever be different than others, but I want to help other young Gay, Lesbian, Bisexual, and Transgender people feel like they are loved, accepted, welcomed, and can find solace in God's eternal love. It is my life experiences within the church and the community, where I experienced love, understanding, compassion and support for which I wish to share and create these

same experiences for others. If with this project I can help a GLBT young adult find a place in the church, or develop a deeper faith journey, I will feel that I have made a difference.

## Section Two

### Identify Pertinent Literature or Resources:

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### **Section Three**

#### **How Do You Plan to Achieve Your Goals and Outcomes?**

I have contacted Reverend Dr. Katrina Foster and Myrna Shea, Assistant to the Bishop. Pastor Foster and Myrna are both well versed in the Word of God and Lutheran theology, doctrine and practices. Both contacts can help to keep true to that tradition. Pastor Foster has agreed to look over my materials and provide feedback. Myrna Shea will be a resource that I can contact and speak with if I feel I need more resources, if I need to contact another pastor or organization, or if I need to get buy in from the ELCA she can help advise the process. For the workshop, I will create a shell/outline of a two-day workshop, a shell/outline of a weeklong camp session, and a plan for a weekly biblical study/reflection. This will be completed by September 21st. Within these plans/shell/outlines I will interchange different activities. The longest time period requiring the most materials would be the weeklong camp session. So I will design materials appropriate to fill that amount of time. Following the concept that I will have an outline created, I will then create all the material and activities over the next eight weeks. Additionally, I will create ten bonus materials that can be used interchangeable based on a group's development, process and participation. By

November 16<sup>th</sup>, I will have all the workshop activities completed and materials made including the ten additional activities.

### Prepare Project Timeline:

|  |   |           |
|--|---|-----------|
| Aug. 30 <sup>th</sup> , Thirteenth Sunday after Pentecost to Sept. 13 <sup>th</sup> , Fifteenth Sunday after Pentecost | Concept paper drafting, editing, revising, and meetings.                                    | 7 hours   |
| Sept. 13 <sup>th</sup> , Fifteenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, workshop designs, retreat designs                                  | 5-7 hours |
| Sept. 20 <sup>th</sup> , Sixteenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Create, Revise, Edit and Complete workshop outline/shell, and plan for weekly Bible study.  | 10 hours  |
|  | Researching GLBT Issues, and designing a process plan for workshop.                         | 3-5 hours |
| Sept. 27 <sup>th</sup> , Seventeenth Sunday after Pentecost  | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 3-5 hours |
| Oct. 4 <sup>th</sup> , Eighteenth Sunday after Pentecost   | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 3-5 hours |
| Oct. 11 <sup>th</sup> , Nineteenth Sunday after Pentecost, National Coming Out Day (Human Rights Campaign)             | Church Activities, Bible Study and Church Service   | 3 hours   |
|  | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities. | 3-5 hours |

|   |   |           |
|---|---|-----------|
| Oct. 18 <sup>th</sup> , Twentieth Sunday after Pentecost                    | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.   | 3-5 hours |
|   | This is the middle of my time line so I will have 5 of the ten additional materials created, and have half of the materials, and activities created for the workshop. |           |
| Oct. 25 <sup>th</sup> , Twenty-first Sunday after Pentecost                 | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.   | 3-5 hours |
| Nov. 1 <sup>st</sup> , All Saints Day, Twenty-second Sunday after Pentecost | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.   | 3-5 hours |
| Nov. 8 <sup>th</sup> , Twenty-third Sunday after Pentecost                  | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.   | 3-5 hours |
| Nov. 15 <sup>th</sup> , Twenty-fourth Sunday after Pentecost                | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Researching GLBT Issues, Lutheran doctrine, theology, and creating introductory activities.   | 3-5 hours |
|   | All activities and materials should be created and finalized. Draft of Sections 4, 5, and 6 due.  | 10 hours  |
| Nov. 22 <sup>nd</sup> , Christ the King/Last Sunday after Pentecost         | Church Activities, Bible Study and Church Service   | 3 hours   |
|   | Revising, editing, and working on Ch. 4, 5, and 6.  | 10 hours  |

|  |   |                            |
|--|---|----------------------------|
| Nov. 29 <sup>th</sup> , First Sunday of Advent | Church Activities, Bible Study and Church Service | 3 hours                    |
|  | Printing and Preparing Project                    | 3-6 hours                  |
| Dec. 6 <sup>th</sup> , Second Sunday of Advent | Church Activities, Bible Study and Church Service | 3 hours                    |
|  | Project presentation and wrap-up                  |                            |
| Total Hours                                    |   | 119-134 minimum to maximum |

### Section Four

#### **What Will be the Tangible Product(s) or Outcomes?**

I will create a shell/outline of a two-day workshop, a shell/outline of a weeklong camp session, and a plan for a weekly biblical study/reflection. Within these plans/shell/outlines I will interchange different activities. The longest time period requiring the most materials would be the weeklong camp session, so I will complete materials appropriate to fill that amount of time. I will create ten additional materials that can be used interchangeable based on a group's development, process and participation.

### Section Five

#### **Personal Learning Goals:**

By the end of the semester I will be able to:

Work better in understanding and creating small groups and facilitation dynamics of small group learning.

Better understand and fluently discuss Biblical texts regarding sexual orientation and gender issues.

Facilitate in a non Creative Problem Solving environment and more in a leadership and educational role.

Plan, develop and organize day to weeklong events with time as an essential point.

### **What Criteria Will You Use To Measure The Effectiveness Of Your Achievement?**

I know I will be successful when I have a polished enough product that I can take to the ELCA or other organizations and solicit buy in to disseminate and engage the activities.

#### **Evaluation:**

I will feel that I created something good when this workshop/book of activities can be considered for use within the ELCA and the Church in some form. I will feel successful when I helped one young adult find the Church as their steadfast place to retreat to when they are experiencing trouble and turmoil in their life. This project will be complete when I have gathered feedback from Dr. Jane Klug (Jane is a fellow ELCA enthusiast and undergrad advisor, confidant and friend), Myrna Shea (Lay Assistant to the National ELCA Bishop), and Reverend Dr. Katrina Foster (Pastor of Fordham Evangelical Lutheran Church in the Bronx).