

The Inclusive Church

OHANA CAMP 2026

Workshop 06

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Prayer



Session Norms



Bio break



Active participation
Active listening



It's okay
to move
around

Ice Breaker Activity: Minute of Minutia

Stand Up- Hand Up- High Five- Share (Change partners each round)

ROUND 1: WHAT YOU HAD FOR BREAKFAST OR LUNCH TODAY THAT WAS VERY GOOD

ROUND 2: SHARE ONE INTERESTING FACT ABOUT YOUR FAMILY / FRIENDS

ROUND 3: SHARE ONE INTERESTING FACT ABOUT YOURSELF- “I LIKE.. I ENJOY... I FIND..”

ROUND 4: SHARE ONE REASON WHY.....





**What is
INCLUSION?**

A person is holding a large, rectangular white sign with a thin black border. The sign is held up by two hands, one on the left and one on the right. The person's face is partially visible at the top, and they are wearing blue jeans. The background is plain white.

What comes to mind when you see the word

INCLUSION

Mentimeter: Code 7307 0663

What comes to your mind when you see the word 'INCLUSION'?



menti.com
7307 0663

Waiting for participants



Reflection

- **Who do you think should be included in the church?**
- **Why should the church be an inclusive place?**
- **Who should be included in the church?**



Thought Experiment

Imagine you were in a world where everyone has only one eye except you.

How would that world be different for you?

Thought Experiment

- Imagine that you lived in an alternate Singapore where everyone was totally blind except you.
- In such a world, how would your experience of your daily routines be different? Be specific.
- Take a minute to think about this by yourself.

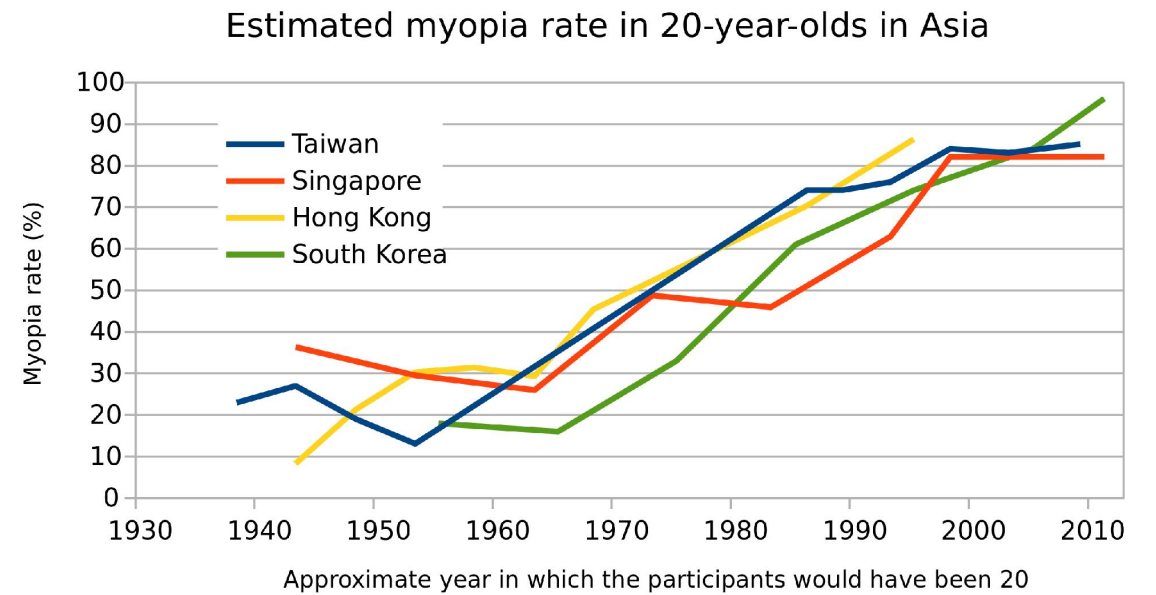
Thought Experiment

In this thought experiment:

Even though we are not “physically impaired”

We still experience disability due to the social practices of the majority

Myopia in Singapore



Thought Experiment

In this thought experiment:

Even though we are not “physically impaired”

We still experience disability due to the social practices of the majority

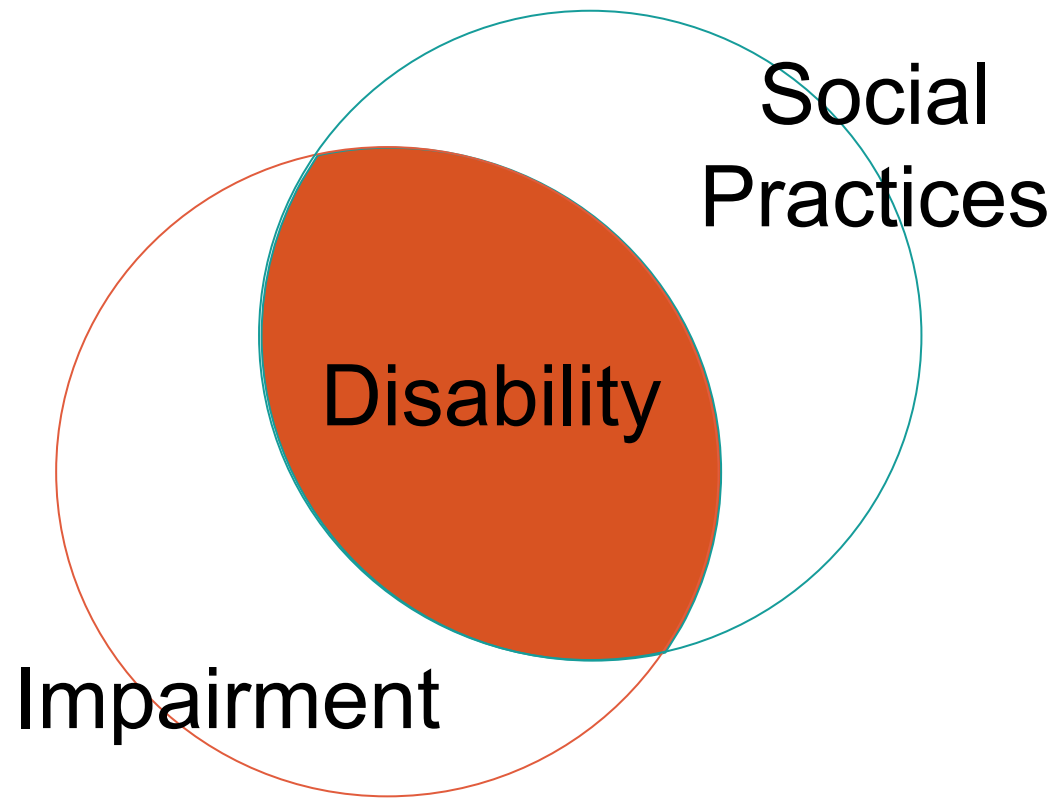
Such disabling experience include:

Alienation

Physical
Danger

Lack of
Access

Inclusion = Changing Mindsets/Practice



Implication:

Disability is not **“outside”** of church

- Inclusion \neq church bringing in persons with disabilities (PWDs)
- Inclusion = church rethinking its culture /practices to allow PWDs to flourish as disciples of Jesus



What does the Bible say about INCLUSION?



1 Corinthians 12:20-26

A Biblical Perspective



A Biblical Perspective

1Corinthians 12:20 As it is, there are many parts,⁵ yet one body.

1Corinthians 12:21 The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” 22 On the contrary, the parts of the body that seem to be weaker are indispensable, 23 and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, 24 which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, 25 that there may be no division in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

A Biblical Perspective: Every part of the body is needed ...

1Corinthians 12:15 If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body.

16 And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body.

A Biblical Perspective: Every part of the body is needed ...

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A Biblical Perspective: God's love and exceptional care for the marginalized...

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A Biblical Perspective: Discipleship, care & community is for everyone...

1 Corinthians 12:25 that there may be no division in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together.

A Biblical Perspective:

- Every part of the body is needed (v21-23)
- God's love and exceptional care for the marginalized (v24-26)
- Discipleship, care & community is for everyone (v25-26)

All people with special needs are essential to the body of Christ.
They belong in our community.
They are to be loved and cared .

A Biblical Perspective:

- Inclusion means welcoming & fostering a sense of belonging, before looking at learning supports.
- Not just a checklist of things to accomplish.

Inclusion involves culture change.

Theological Perspectives

Every Disciple is a Member of the Body of Christ

The Church as the Body of Christ affirms that every member is essential and integral to the growth and health of the church. Every member, regardless of physical and cognitive abilities, belong to the Body of Christ. Thus, underlying the importance of a diverse and inclusive community. We value the unique contributions each individual brings to the church.

Theological Perspectives

Man is created in the image of God

This affirms and asserts that every person is created in the image of God, regardless of physical and cognitive abilities. Imago Dei emphasizes the inherent and intrinsic dignity and worth of each individual, forming the basis for the rejection of discrimination and promotes inclusion of each unique individual in the community

Theological Perspectives

Demand to Love and to Show Compassion

Central to the teaching of Jesus is the command to love God and love one's neighbours. The commandment to love one's neighbours emphasizes the call to express love and compassion toward all members of the community, including person with disabilities. Hence, it is imperative that the church seek to understand, support, and uplift persons with disabilities recognizing their unique challenges while fostering a sense of belonging.

Theological Perspectives

Example of Jesus' Ministry

The Gospels show that Jesus' ministry was inclusive, and he advocated for those who were relegated to the margins of society. His ministry served as a model for us and should inspire us to actively engage in supporting and alleviating the pains of individuals with disabilities.

Theological Perspectives

Example of Jesus' Ministry

By following Jesus' example, we demonstrate our commitment to address the stigmatization and marginalization of persons with disabilities. We must also recognize and address the societal barriers and prejudices persons with disabilities faced. We are called to act justly and to love mercy, contributing to a more just, equitable, and inclusive community.

The CHURCH holds the responsibility to extend pastoral care to and disciple each individual in the Body of Christ. We recognize that all members are essential and integral to the growth of the entire Body. In alignment with the biblical values of love, compassion, inclusion, justice, and mercy, it is imperative that the CHURCH actively engages in being a space that embraces people with disabilities as essential members of the Body of Christ where they rightly belong.

The CHURCH must be grounded on the fundamental Christian principle of love, compassion, inclusivity, and redemptive justice. These should guide us in creating a space where all individuals, regardless of abilities, can experience the transformative power of God's love within a supportive and inclusive community. Persons with disabilities are not only welcomed but feel belonged. The CHURCH must be a community where every member's inherent dignity and worth is recognized and none is left behind.

Rethinking Discipleship in Church

What does discipleship mean to you?

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What does discipleship mean to you?



Waiting for participants

Why inclusive discipleship?

We all connect with
God differently.

Includes people
with varied abilities

Holistic discipleship

Many aspects to
Christian living &
growth

Why inclusive discipleship?

It allows us to reach the aspiration that God has given us!

From earlier:

1.

2.

3.

4.

Why inclusive discipleship?

It allows us to reach the aspiration that God has given us!

From earlier:

1. Every one is created in the image of God.
- 2.
- 3.
- 4.

Why inclusive discipleship?

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2. Every part of the body is needed.
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4. Discipleship, community, and care are for everyone.

Goals of Inclusive Discipleship

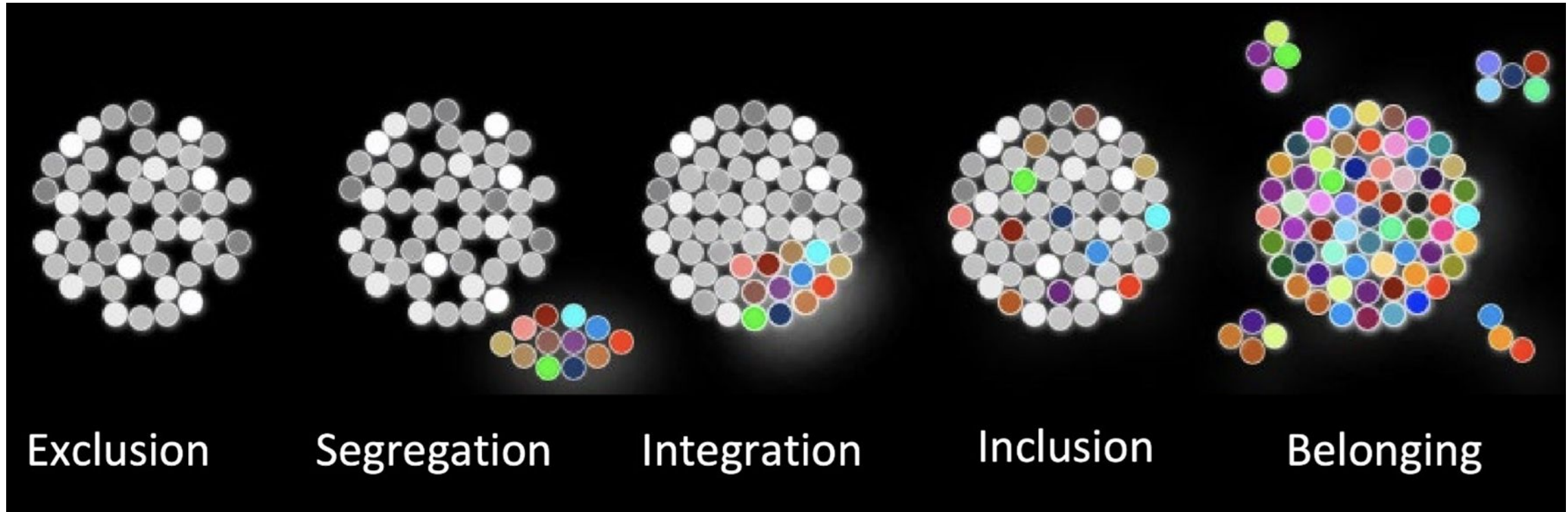
Becoming more like Christ together

Embrace diversity

- Ephesians tells us that we are all members of the Body of Christ
- 1 Corinthians reminds us that we are not all the same

Do we implicitly value only a certain “type” of person in Church?

Models of Inclusion



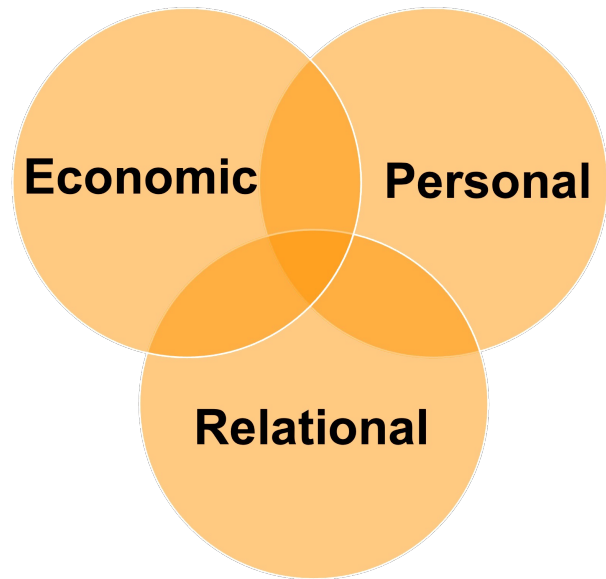
Disability Inclusion

- **Whole Church for the Whole Family**
- Not just about the person with disability, but the whole (special) family
- Not just the responsibility of the leader or a single ministry, but the whole church

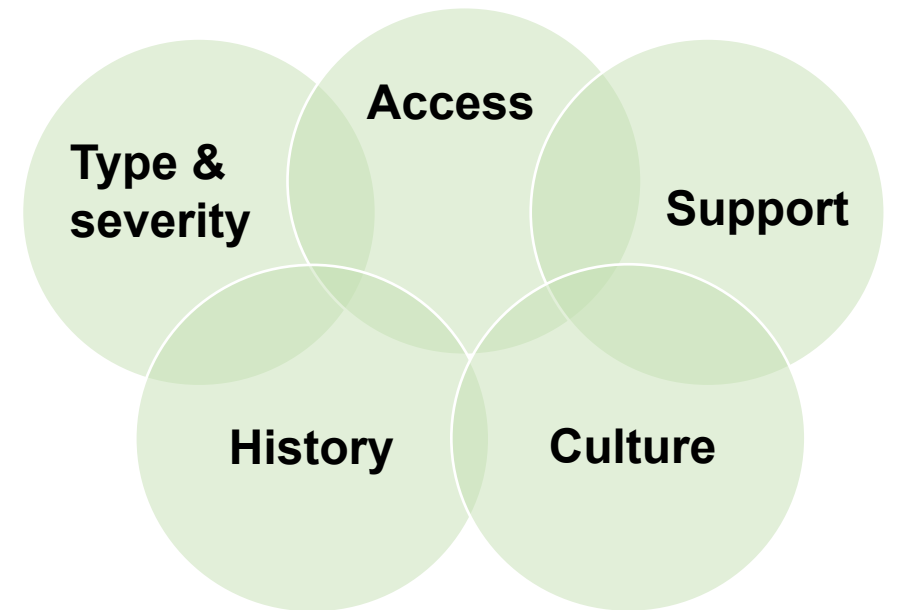
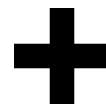


Disability Inclusion

“Bear one another's burdens, and so **fulfill the law of Christ.**” (Galatians 6:2)



**Care needs of
special families**



**Unique disability
experience of individuals**

Visible Disabilities Vs Invisible Disabilities

- Visible and invisible disabilities both substantially limit day-to-day functioning.
- The core difference is that **visible disabilities** are immediately apparent (e.g., using a wheelchair, having a limb difference), while **invisible disabilities** are not (e.g., chronic pain, autism, or depression)

Visible Disabilities Vs Invisible Disabilities

| | Visible | Invisible |
|---------------------------|--|--|
| What they are | Physical or sensory impairments with clear, outward manifestations . This includes conditions requiring mobility aids, prosthetics, or sensory indicators like a white cane | Conditions that impair a person's normal activities but are not immediately obvious to an observer . They typically affect internal functions, mental health, or cognitive processing |
| Public Perception: | Often easily recognized by others. Because the condition is outwardly obvious, strangers may offer assistance or accommodation more readily. | Because the disability cannot be "seen," individuals often face skepticism, invalidation, or accusations of faking their condition |
| Challenges: | More vulnerable to public staring, pity, and discrimination. Accessibility barriers in public infrastructure can also be prominent | Constantly having to advocate, explain limits, and justify the need for accommodations. |

Some Common Misconceptions

“Visible means more severe”: Many invisible conditions (like chronic fatigue or autoimmune diseases) can be completely debilitating, preventing someone from working or performing simple tasks on certain days.

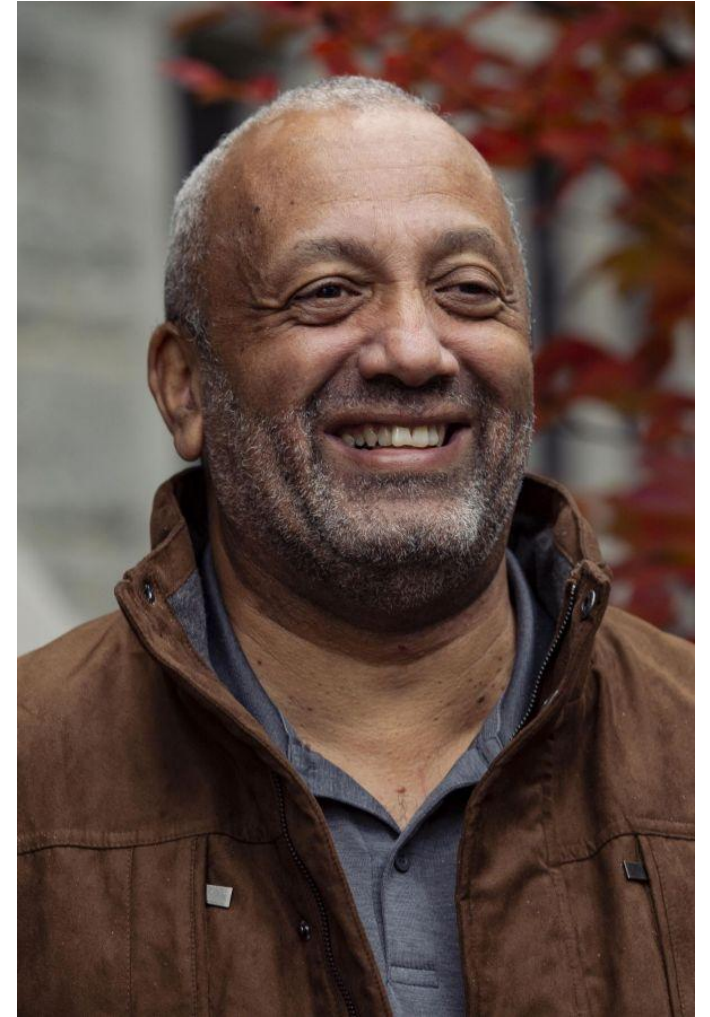
“Invisible means non-existent”: People often mistakenly equate "can't see it" with "it's not there."

This can lead to people with invisible disabilities being unfairly judged for needing accommodations (like priority seating or accessible parking).

“Tantrums VS Meltdowns”: Children with invisible disabilities like autism or ADHD struggle to make sense of their world. When it gets overwhelming, it can lead to a meltdown in which they do not have control over. People often mistake these episodes for a tantrum.

“Love is not a concept, an idea or the product or outcome of an intellectual argument. Love is **experiential, embodied, relational**. It is not something we can grasp alone with our minds. Love is as much a **social practice** as it is an intellectual one.”

John Swinton



Reflection & Discussion

What does being inclusive look like for PLMC?

On your post-its ...

- 1 thing you have learnt
- 1 thing you want to continue doing to make PLMC a community where people of varied abilities feel belonged

Discussion Time



Case Scenario 1: The Mandarin Fellowship

The Character: Uncle Boon, 68 years old, uses a motorised wheelchair due to a stroke.

The Situation: He attends the Mandarin service and wants to join the weekly post-service fellowship in the basement.

The Barrier: The main sanctuary has a ramp, but the basement fellowship hall is only accessible via a steep flight of stairs. The church lift is old, small, and currently undergoing maintenance.

Discussion Prompts:

- What disability is demonstrated here?***
- How can the church ensure Uncle Boon is not isolated from community life?***
- What long-term structural changes or short-term logistics are needed?***

Case Scenario 2: The Young Adult Cell Group

The Character: Chloe, 24 years old, a university graduate who is socially awkward and does not really make eye contact with people.

The Situation: She joins a young adult cell group that meets in a crowded, noisy food court after the service.

The Barrier: Chloe experiences sensory overload from the loud environment and struggles with the unstructured, fast-paced small talk. She sits quietly, looks at her phone, and eventually stops attending, leading leaders to think she is "unspiritual" or "anti-social."

Discussion Prompts:

- What disability is demonstrated here?***
- What do you think about the cell leaders' response?***
- How can cell group leaders and members adapt their environments and communication styles to make Chloe feel welcome and understood?***

Case Scenario 3: The Midweek Prayer Meeting

The Character: Sister May, 45 years old, a working mother caring for her 12-year-old son with severe ADHD and learning disabilities but she keeps his diagnosis to herself and does not share it with others.

The Situation: May wants to attend the monthly mid-week prayer meeting to find spiritual refreshment and community support.

The Barrier: The church does not provide childcare during mid-week events. When she brings her son, his restlessness and loud vocal outbursts draw disapproving stares from other attendees who assume she is "lacking discipline." May leaves early in tears.

Discussion Prompts:

- *What are the issues presented here?*
- *If you were there at the prayer meeting, what will your response be?*
- *How can the congregation shift its culture from "tolerating disruptions" to actively supporting families with special needs?*



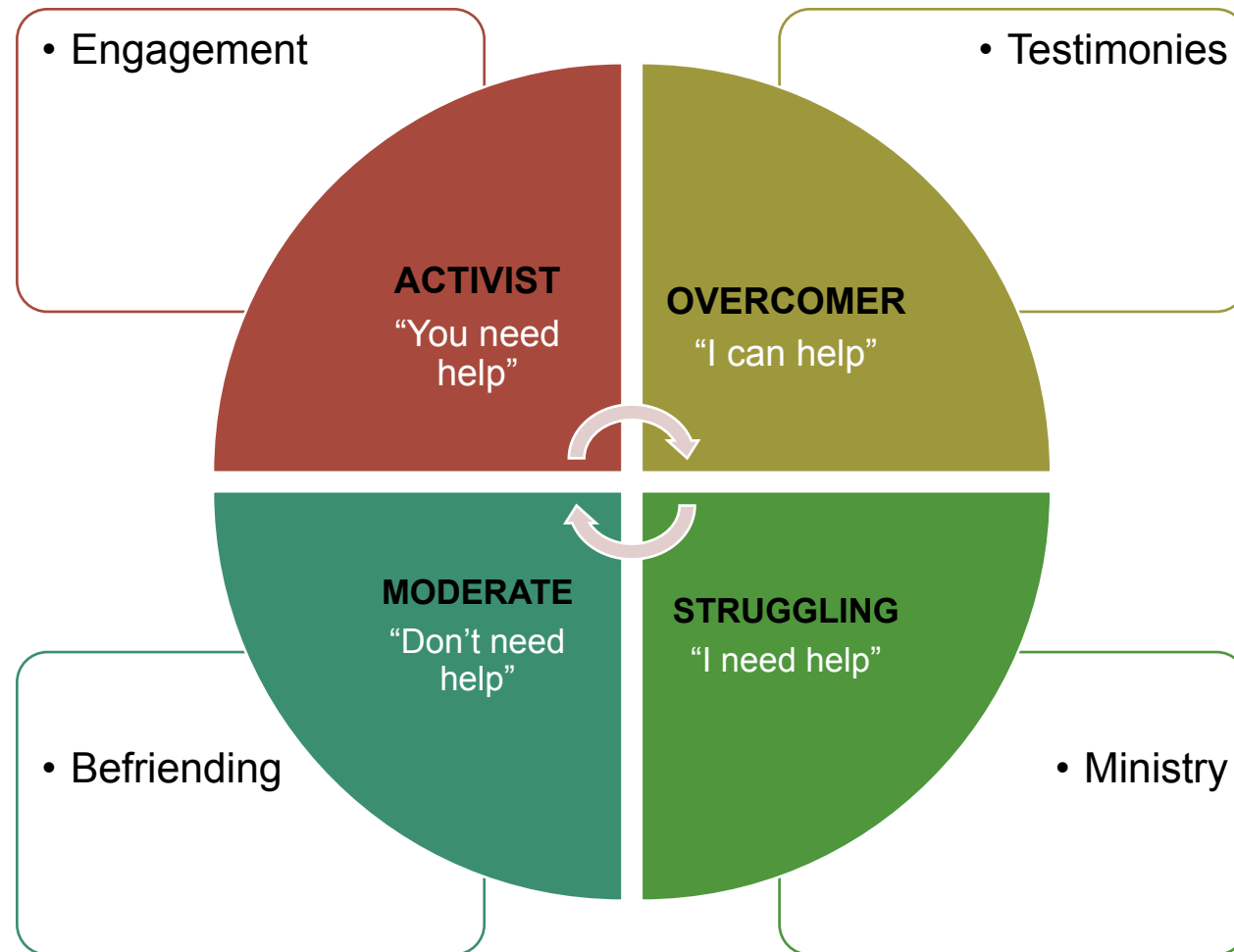
Navigating SSA Questions in Our Church

- 1. Holy Sexuality and the Bible**
- 2. What does it mean to be welcoming?**
- 3. PLMC Guideline on Pastoral Care for SSA Person**

Terminology

- **Same sex attraction (SSA):** a neutral term denoting the attraction for people of the same sex
- **Gender dysphoria (GD):** a neutral term denoting the feelings of mismatch between their biological sex and their gender identity
- **LGBTQ:** an acronym that denotes a movement/community that advocates acceptance of all type of sexual orientation and gender identities
- **Gay/homosexual/lesbian:** someone who acts on their same sex attraction desires
- **Transgender:** someone who acts on their gender dysphoria

Categories of SSA Person



Categories of SSA Person

- **ACTIVIST:** champion LGBTQ causes, and are seeking to convert people to becoming LGBTQ supporters
- **MODERATE:** do not champion LGBTQ causes, but have embraced the LGBTQ lifestyle and believe it to be the right thing to do.
- **STRUGGLER:** wrestling with their SSA desires, and their degree of struggle can range from struggling with the desire to be obedient to God, to struggling to fulfil the desire to be obedient to God.
- **OVERCOMER:** committed to living in holiness, but may nevertheless experience struggles from time to time, albeit at a lesser intensity than struggles as they struggle from a position of rootedness in God.

Theological Reasoning

Thoughts precede action.

Good theology, right action.

Bad theology, wrong action.

Theological Reasoning: Imago Dei

- Question of identity – *This is who I am*
- Homosexuality = who or what?
- Does sexuality describe *who* (essence) we are or does it really explain *how* (ethics) we are?
- We are created in God's image = our identity
- True identity is not *what I do* (e.g., I am a writer) or *how I am* (e.g., I'm happy)
- True identity is *who I am*

Theological Reasoning: *Imago Dei*

- Anthropology = the study of man
- Theological Anthropology begins with God
- **“Man never achieves a clear knowledge of himself unless he has first looked upon God’s face,”** John Calvin.
- God-centered view of humankind
- We’re all created in the image of God (Genesis 1)
- But also distorted by sin (Genesis 3)
- Identity begins with the image of God and the reality of sin

Theological Reasoning: *Imago Dei*

- The Image of God – Where Identity Begins
- “Then God said, ‘Let us make man in our image, after our likeness. ...’ So God created man in his own image, in the image of God he created him; male and female he created them.” (Gen 1:26-27; 5:1; 9:6)
- “Man *as a whole*, male and female, is described as being made in God’s image,” Moisés Silva.
- “Every aspect of human beings is a reflection of the divine image,” Moisés Silva.
- The focus of *imago Dei* is on the human being in totality.
- The image of God is intrinsic to being human.

Theological Reasoning: *Imago Dei*

- The image of God is...
 - very good
 - unique
 - male and female
 - Christological

Theological Reasoning: *Imago Dei*

- The image of God is... very good
 - Gen 1:31, “Behold, it was ***very good***.”
 - Good = purpose
 - Sin distorts the *imago Dei*
 - ***Imago Dei is inherent of who we are and is never erased***
 - Regardless of whether a person experience SSA or identifies as gay or lesbian
 - ***Every person should be treated with dignity and respect***
 - Every person is endowed with inestimable value and should be treated with dignity and respect

Theological Reasoning: *Imago Dei*

Mocking and demonizing people identifying as gay, lesbian, bisexual, or transgender are hurtful actions and attitudes that fail to honour the dignity and value of others created in the image of God.

Theological Reasoning: *Imago Dei*

- The image of God is... unique
 - Genesis 2:7, “man became a living creature.”
 - Human beings can never be considered as simply a higher-developed form of animal life
 - The attempt to justify human same-sex relationships by referring to the “natural” occurrence of homosexuality among animals reflects a low anthropology which fails to differentiate between human beings and animals
 - Being made in the image of God differentiates us from everything else in God’s created world.

Theological Reasoning: *Imago Dei*

- The image of God is... male and female
 - Genesis 1:27, “So God created man in his own image, in the image of God he created him; male and female he created them.”
 - God created sexual differentiation
 - The imago Dei and being male and female are essential to being human
 - Sexual differentiation is not a social contract
 - Being male and female is an intrinsic aspect of who we are (ontology)

Theological Reasoning: *Imago Dei*

- The image of God is...Christological
 - Jesus is the perfect image of God
 - Col 1:15, “[Jesus] is the image of the invisible God, the firstborn of all creation.”
 - Heb 1:2, “ [Jesus] is the radiance of the glory of God and the exact imprint of his nature.”
 - We are called to conform to the image of Christ (Ro 8:29; 2 Co 3:18)
 - We *are* the image of God and to *be* the image of God (Ro 13:14)
 - “When a man follow Jesus Christ and bears the image of the incarnate, crucified, and risen Lord, when he has become the image of God, we may at last say that he has been called to be the ‘imitator of God.’ The follower of Jesus is the imitator of God.” Dietrich Bonhoeffer, *The Cost of Discipleship*.

Theological Reasoning: *Sin*

- Doctrine of Sin is an essential tenet of Christianity
- Genesis 3 and its consequences
- **The warning:** Gen 2:17, “For in the day that you eat of it you shall surely die.”
- Death – physical (3:19) and spiritual (3:23-24)
- Sin – a pollution and corruption of our full nature = distortion of the image of God
- Pervasive pollution of our essential identity = *how we are* (change in overall direction and orientation)

Theological Reasoning: *Sin*

- Sin affects our action (Ro 3:12 | Ps 14:3)
- Sin affects our communication (Ro 3:14 | Ps 10:7)
- Sin affects our hearts (Mk 7:21-22)

Theological Reasoning: *Sin*

- Followers of Jesus struggle to live out the full nature of the new life
- Gal 5:16-17, the struggle between walking in the Spirit and fulfilling the desire of the flesh (sin nature)
- St Augustine: *posse non peccare* (able not to sin); *posse peccare* (able to sin)
- Process of sanctification: *posse non peccare* □ *non posse peccare* (not able to sin)
- Process of sanctification: restoration of the image of God

Theological Reasoning: Sexual Orientation

- Social Scientific framework (psychology) vs. biblical framework
- What is “sexual orientation”?

Theological Reasoning: Sexual Orientation

- APA
- “Sexual orientation refers to an enduring pattern of emotional, romantic, and/or sexual attractions to men, women, or both sexes. Sexual orientation also refers to a person’s **sense of identity** based on those attractions, related behaviours, and membership in a community of others who share those attractions.”
- APA links sexual orientation with personal identity

Theological Reasoning: Sexual Orientation

- Biblical Framework
- Good desires vs. sinful desires (sinful orientation; desires outside of marriage)
- *sarx* (flesh): “the limitations of the human conditions that have been imposed by sin.” (D. Moo)
- “present evil age” (Gal 1:4)
- Christ’s salvific work freed us from the bondage of sin
- The sinful impulse no longer enslaves us but can still influence us
- Perseverance in battling against the *flesh* (*sinful orientation*)

Theological Reasoning: Sanctification

- “Be holy, for I am holy.” (Lev 11:44-45; 1 Pe 1:16)
- Holiness is the goal, and sanctification is the process
- Sanctification is the process of God’s work of restoring the *imago Dei*
- Goal of sexuality is holy sexuality = **chastity** in singleness and **faithfulness** in marriage
- Differentiate between **Sexuality** not **Heterosexuality**

Theological Reasoning: Sanctification

- What is Sanctification?
- Sanctification is grounded in God's character (Isa 6:3)
- God requires his people to be holy (Lev 11:45; 1 Pe 1:16)
- Sanctification is God's will (1 Thess 4:3)
- Sanctification = Gospel holiness
- “The process of being made holy is a radical, inward transformation flowing from our union with Christ. ... should permeates the whole person – our thoughts, desires, and actions.”
(Yuan 2018, 142)
- Truth: God *has* changed us.

Pastoral Response: Social Holiness

- We affirm that “all persons experience brokenness in one form or another, and are all in need of the welcome of the church, to be loved and to be encouraged towards living a life of self-denial and holiness unto the Lord ... Therefore, the aim of the welcome of the church must be the provision of a Christian community who will seek to genuinely love one another and help each other to grow in love for God in (social) holiness.”

Pastoral Response: Compassion

- First, how do we love strangers? (Ro 3:23)
- Parable of Good Samaritan

- Go Seek
- The space for our friends to open up their sexuality
- Give assurance to them
- “I’m thankful God put you in my life. Whatever you say or do won’t change our friendship.”

Pastoral Response: Compassion

- As redeemed followers of Christ, we should be a safe and redemptive space for all our brothers and sisters
- As loving and intimate spiritual family
- Walk hand in hand with those who are struggling

Pastoral Response: Wesley's Holy Love

- John Wesley,
- “The height of the heavens should mind us of God’s supremacy, and the infinite distance that is between us and him; the brightness of the heavens, and their purity, should mind us by his majesty, and perfect holiness; the vastness of the heavens and their encompassing the earth, and influence upon it, should mind us of his immensity and universal providence.”
- God is not love in an indulgent way, nor is God holy in an abstract sense; rather, holiness is that divine attribute that informs *every one* of his divine perfections, but especially love.

Pastoral Response: Wesley's Holy Love

- John Wesley sees the love and holiness of God in relation to each other
- “Holiness must ever be understood in terms of the divine love, a love that is energized in a freely chosen outward movement, that stoops down, as it were, and draws relation, makes contact, and establish fellowship.”
- Love without holiness is permissive; holiness without love is legalistic.
- The call is for holy sexuality defined by holy love

Pastoral Response: Discipleship

- “We believe that the foremost mission of the Church is summed up in the Great Commission of Matthew 28:18-20.
- Our primary concern must be the discipleship of all, evidenced by growing in Christlike holiness... [T]he ultimate goal for any person is to be fully sanctified; sexuality is but a subset of that process whereby all our sexual desires, heterosexual or otherwise, are sanctified.
- Part of this sanctification involves working out our salvation through works of piety and mercy. Hence, no person should be categorically deprived of opportunities to serve with the gifts the Holy Spirit has imparted upon them without a larger examination of the condition of their soul.” (MCS BOD Taskforce)

Pastoral Response: Discipleship

- Imitate Christ – to emulate Christ and to conform our lives to his
- Imitating Christ in discipleship means living out and tangibly expressing the profound reality of our union with Christ.
- Discipleship (Lk 9:23-24; Matt 16:24-25; Mk 8:34-35)
- My sexuality must be shaped by Christ
- All sexual behaviours, erotic desires, romantic feelings, sentimental relationships, platonic friendships must be conformed to Jesus Christ and nothing else. (Yuan 2016, 195)

Pastoral Response: Outreach (Conversations)

- Things to avoid
 - ✓ Don't compare same-sex relationships with other sins
 - ✓ Don't use the words *Lifestyle* or *Choice*
 - ✓ Don't debate all the time

- Things to do
 - ✓ Pray and fast
 - ✓ Listen
 - ✓ Be Intentional
 - ✓ Be Patient and Persistent
 - ✓ Be Transparent

When a Friend Opens Up

- Stay calm- there is no need to make a big deal out of it.
- Thank your friend for being honest to share with you.
- Be a friend, not an expert- offer a listening ear or a shoulder to lean on
- Be realistic
- Focus on the internal and what is going on with the person, not the externals.
- If opportunity arises, ask about faith.
- Be a safe space for the person



Discussion Time



Case Scenario Discussion 1: The Young Adult Cell

The Character: Jonathan, 28 years old, a young professional who attends a young adult cell group.

The Situation: Jonathan experiences same-sex attraction but chooses to live single and celibate in accordance with his faith convictions. He loves his cell group and wants to build deeper, more authentic friendships with his Christian peers.

The Barrier: During a casual dinner, cell group members start making jokes about LGBTQ+ news headlines and using derogatory labels. Later in the discussion, a member remarks that people with SSA "just need to pray harder" or "are clearly choosing to live in sin." Jonathan sits in silence, realizing that sharing his daily reality or struggles would invite judgment rather than empathy from his friends.

Discussion Prompts:

- **What are the issues presented?**
- **As peers and cell group members, how do our casual remarks and assumptions affect someone like Jonathan?**
- **If you were there, what would your response to Jonathan be ?**
- **How can regular congregation members build a safe, empathetic environment where friends with SSA can be authentic without fear of rejection?**

Case Scenario Discussion 2: The Middle-Aged Returnee

The Character: Sharon, 55 years old, a corporate executive who left the church 20 years ago.

The Situation: Sharon identifies as a lesbian and has been in a long-term relationship. After a period of personal crisis, she feels a desire to return to her Christian roots and walks into a middle-aged adult service on a weekend.

The Barrier: The sermon focuses heavily on the traditional nuclear family as the only baseline for a healthy life and faithful Christian walk. During the greeting time, well-meaning members immediately ask if she is married, why she does not have children, and try to matchmake her, causing her intense anxiety and a deep sense of exclusion.

Discussion Prompts:

- What are the issues presented here?
- If you had met Sharon that day, what would your response be?
- How can hospitality teams and regular churchgoers create a welcoming space for individuals with different life paths without making immediate

Reflection and Takeaways (Exit Ticket)



3 things I have learnt:

-
-
-

2 truths I will share with my cell / family members

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1 commitment I will make in working towards inclusive discipleship :

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