



**BROWN
MEMORIAL
PARK AVENUE**

SPRING 2025

TIDINGS

Good News from Brown Memorial Park Avenue

UPCOMING EVENTS

*See page 13 for
2025 Pride activities.*

For links to join hybrid
events virtually, please
visit the church calendar at
www.browndowntown.org.



This edition of *Tidings* aims to highlight the LGBTQ+ community as we approach Pride Month and Baltimore's celebration of 50 years of Pride. We're not only providing information and resources for Brown members but also recognizing Brown's history of solidarity with the LGBTQ+ community and highlighting some of our members' stories.



ANDREW'S MESSAGE

One of the joys of being in the church and seminary in the 1990s was the chance to witness faithful Christians changing their minds about the way they viewed gay and lesbian people in the church. Many people raised in the church before that time, including me, absorbed anti-gay cultural assumptions, often accompanied by direct or subtle suggestions that the Bible prohibits gay sex. Since sex, in general, was nothing that many church folk felt comfortable discussing at all, these cultural and biblical assumptions were left unexamined until our own homosexual attractions or those of someone close to us became something we had to deal with more directly. Only then did the real interpretative work begin. Once the scholars went back to our texts, many discovered that the few, isolated texts that have been employed broadly against gay and lesbian people were often misinterpreted in ways that are inconsistent

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with the gospel message in general, often inconsistent with the surrounding part of the text where they are situated.¹

One of the complaints I remember hearing often during that time by institutionalists concerned about the impact of these debates on the health and vitality of the Church was a wish to “get back to talking about what’s important in the life of the church.” Indeed, this complaint was sometimes articulated by gay or lesbian Christians themselves who often expressed the simple desire to respond to God’s call in their own lives like everybody else, not become “an issue” at the heart of the church.

And yet, many of us discovered during this period that the debate over who is permitted to participate fully in the life of Jesus’ church (and who gets to decide) has always been at the heart of the church’s struggle to live the gospel. Indeed, the first hundred years of church life after Jesus’ death were consumed by this question: Can Gentiles be baptized? If so, do they have to become Jews first? How about soldiers? How about eunuchs and others? Amazingly, the early church settled these questions, however tentatively, with what could be seen as a rather permissive ethic today. It’s the one articulated by Peter in the book of Acts, when defending his unilateral decision to baptize the first Gentile: “If God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?” (Acts 11:17 - Acts 10-11:18 is well worth a read!)

The very fact of God’s call to LGBTQ+ persons to be part of the church offers another opportunity to witness and celebrate that expansiveness of God’s call and the grace that undergirds it. It also offers an important reminder of how holy conversions often happen through relationships God brings into our lives. Indeed, I well remember repeated difficult conversations with a seminary classmate who once opposed LGBTQ+ inclusion. Our textual debates went nowhere. Neither was it a well-informed historical study. What changed her mind was attending a church gathering with activists on opposing sides. “When I heard the names they were calling gay people,” she told me, “people I know as faithful Christians... and when I saw the vitriol on their faces, that’s when I realized this sort of hateful exclusion is not something Jesus would ever condone. It’s the opposite of who he was in the world.”

Pride month offers the Church an opportunity to offer our gratitude to the LGBTQ+ community, especially those who are part of our fellowship. We thank them for giving the church another opportunity to clarify our gospel calling and for opening up the church’s understanding of our faith, the Bible, and our embodied selves. It’s an opportunity to join them in the courage required to be fully the person God has created you to be. And it’s an opportunity to celebrate God’s incredible welcome, which makes the church and our participation in it possible. This powerful gift that so many of us have experienced in this struggle is the power of the gospel to transform the world!



¹ See Mark Achtemeier, *The Bible's Yes to Same Sex Marriage: An Evangelical's Change of Heart* and Jack Rodgers, *Jesus, the Bible, and Homosexuality* for two great examples of evangelical scholars who change their minds after contending with what is actually present in the Bible.

GLOSSARY OF TERMS

Terminology and understanding which terms are outdated or considered offensive can be one of the most intimidating aspects of allyship. Here we provide definitions, sourced from the [Annie E. Casey Foundation](#), for common terms. Knowing the most accurate and inclusive terms creates a shared language that feels supportive to our LGBTQ+ friends and family while also helping allies overcome fears of getting it wrong or offending those we care about. We've left out terms that are generally well understood both within the LGBTQ+ community and outside of it, like "coming out," "gay," "straight," "lesbian," or "heterosexual." However, [PFLAG](#) (Parents and Friends of Lesbians and Gays) has a particularly extensive glossary on their website, offering more detailed definitions if you're working to clarify terms or educate yourself further.

Agender

Describes a person who does not identify as male or female or some combination of male and female. Some agender individuals see themselves as genderless, while others see themselves as gender neutral.

Ally

Describes a person who supports, both publicly and privately, the LGBTQ community and equality in its many forms. Heterosexual and cisgender individuals can be allies, as well as those from within the LGBTQ community.

Asexual

Describes a person who is not sexually attracted to others and has no desire to engage in sexual behavior. Asexuality differs from celibacy in that a person who is celibate is sexually attracted to others but chooses to abstain from sex. Sometimes, asexual is abbreviated as "ace."

Bigender

Describes a person who has two genders. People who are bigender may experience two gender identities at the same time or at different times. These gender identities can be binary — male and female — or include nonbinary identities.

Bisexual

Describes a person who is attracted to both men and women. A person does not need to have had specific sexual experiences — or any sexual experience — to identify as bisexual.

Cisgender

Describes a person whose gender identity matches the sex — male or female — originally identified on their birth certificate (i.e., people who are not transgender). Cisgender, which is pronounced sisgender, refers only to a person's gender identity — not their sexual or romantic attractions. Sometimes, cisgender is abbreviated as "cis" in casual conversation.

Gender

A social construct used to classify a person as a man, woman, or other identities. Fundamentally different from sex assigned at birth, gender is often closely related to the roles that a person plays or is expected to play in society.

Gender-Affirming Surgery

A surgical procedure that allows an individual's body to align more closely with their gender identity. It is also referred to as sex reassignment surgery or gender confirming surgery.

Gender Dysphoria

Describes the extreme discomfort a person feels when their assigned sex at birth does not align with their gender identity. This sense of unease or dissatisfaction can lead to depression and anxiety, negatively impacting an individual's daily life.

Gender Expression

How individuals communicate their gender to others through their clothing, speech, mannerisms, and other factors. Gender expression is not the same as gender identity. A person can express one gender while identifying with another.

Gender Fluid

Describes a person whose gender expression or gender identity — or both — changes over time. Not everyone whose gender identity or expression changes identifies as gender fluid.

Gender Identity

A person's internal identification as male, female, something in between, or something other than the two conventional gender options. A person's gender identity is not visible to others and may match or differ from their assigned sex at birth.

Gender Neutral

Describes not identifying as belonging to a particular gender. It can apply to several different aspects of life. People who identify as gender neutral typically don't subscribe to gender stereotypes and may use the pronouns "they/them/their" as well as others.

Gender Nonconforming

Describes a person who does not adhere to the traditional expectations — in terms of their appearance or behavior — of their assigned gender. Some of these individuals identify as transgender, while others, for example, masculine lesbians, do not.



Homosexual

Describes a person who is attracted — physically and emotionally — to people of the same sex. This term is outdated and disfavored in the LGBTQ community, as it was commonly used to ostracize others.

Intersex

Describes a person born with sex characteristics that are not typical for male or female bodies. Sex characteristics are physical features relating to sex — including chromosomes, genitals, hormones, and other reproductive anatomy — as well as secondary features that emerge during puberty. Intersex is an umbrella term, and intersex characteristics and traits are not always apparent or identified at birth. The “I” in the longer version of LGBTQ (LGBTQIA+) stands for intersex.

LGBTQ

An acronym used to describe lesbian, gay, bisexual, transgender, queer or questioning persons, or the community. Avoid using the term “gay community,” as it does not accurately represent the community’s diversity.

Non-binary

Describes a person whose gender identity falls outside of the two-gender construct (male or female). For example, non-binary can describe an individual whose gender changes over time, who does not identify as male or female, or who associates with elements of both genders. Some individuals who identify as non-binary prefer the term enby.

Pansexual

Describes a person who is attracted to — or has the potential to be attracted to — people of any gender or gender identity. This attraction can be emotional or physical.

Queer

An adjective used by some people, particularly younger individuals, whose sexual orientation is not exclusively heterosexual. The term “queer” was once a pejorative and has been reclaimed by some — but not all — members of the LGBTQ community.

Questioning

Describes a person who is still discovering and exploring their sexual orientation, gender identity, gender expression, or some combination thereof. Using this term enables an individual to identify as part of the LGBTQ community while avoiding other labels and recognizing that their process of self-identification is still underway.

Sex

The classification of a person as male or female occurs at birth when babies are assigned a sex that typically corresponds to their external anatomy. However, an individual’s sex is influenced by a broader combination of factors, including their chromosomes, genes, hormones, reproductive organs, and secondary sex characteristics.

Sexual Orientation

An enduring emotional and/or physical attraction (or non-attraction) to other people. Sexual orientation is fluid and encompasses a variety of labels, including gay, lesbian, heterosexual, bisexual, pansexual, and asexual.

Transgender

Describes a person whose gender identity and/or gender expression do not align with their assigned sex at birth. Transgender people may be straight, lesbian, gay, bisexual, or queer.

Transition

A complex process through which transgender people align their anatomy (medical transition) and gender expression (social transition) with their gender identity. Transitioning is a multi-step process that occurs over a long period of time. It can include steps such as using a different name, adopting new pronouns, dressing differently, updating legal documents, hormone therapy, and surgery. The exact steps involved in a person's transition vary.

Two Spirit

Describes a person who identifies as having both a masculine and a feminine spirit. It is used by some Native American and Alaska Native people to describe their sexual, gender, and/or spiritual identity. It may encompass same-sex attraction and also include relationships that could be considered poly.



THE JOURNEY TO MORE LIGHT

By Andrew Connors

More Light Presbyterians is a network of over 230 congregations and thousands of individuals in the Presbyterian Church (USA) who advocate for the full inclusion of LGBTQ+ Christians in the life of the Church. More Light's mission is to empower and equip individuals and congregations to live into their welcome for LGBTQ+ people.

More Light Presbyterians emerged as a distinctive network of Presbyterian congregations following the 1978 PC (U.S.A.) ruling that allowed openly LGBTQ+ individuals to join and participate in Presbyterian churches, but not serve in official church leadership roles. Several Presbyterian churches contested this ruling, declaring themselves to be "More Light" Churches because there was "yet more light to shine forth on the scriptures" regarding homosexuality at that time. These churches officially united as the More Light Churches Network in 1992. Years later, Presbyterians for Lesbian and Gay Concerns and the More Light Churches Network merged to establish More Light Presbyterians as a non-profit organization in 1999.

In the mid-1990s, there was a debate within Brown Memorial about whether our congregation should declare itself a More Light church. As former pastor Roger Gench shares in *Stories of Hope and Faith*, "there were numerous small group meetings in the homes of parishioners and at the church about this issue." Those conversations led to the Session voting to join the More Light network in 1996.



A Vision of More Light, Kathleen Elise Morrison, General Assembly 1996

TESTIMONIES

The Cunningham Family Journey

by Rachel Cunningham

This October will mark ten years since my daughter, Dever, came out as transgender. Nearly a decade later, my family can now laugh at old memories, thinking “that should have been our first clue,” but in those early days, the prevailing emotions were shock and fear. None of us really knew that much about being transgender and our acceptance journeys, like each of us, were unique and not always easy. I was the first family member Dever confided in, and for several months, the only family member to know. It pains me to say that my first reaction was one of distress; I was sure this would destroy our family.

I am happy to say, it did not, and in many ways, we are stronger and more compassionate for it, but at the time, I could not envision anything but a lifetime of pain and sorrow for Dever, and I worried that my husband would never come to terms with it. I was wrong on both counts. My husband’s love for Dever never once wavered, and though they have had their ups and downs over the years, he, like all of us, has come to understand that at her core, Dever is the same person she was before she came out, just in a more authentic gender.

She is still a Star Wars fanatic and train geek. Purple is still her favorite color, and she still talks exceedingly fast, never letting you get a word in edgewise when she’s excited about something. She loves this earth and is, above all, full of love and compassion for others. I know that God was then, and still is, at work in our family through this, and every journey.

To start with, ending up at Brown meant Dever didn’t have the religious trauma many LGBTQ+ individuals face. Not surprisingly, Tim Hughes Williams, the associate pastor at the time, who also happened to be openly gay, was one of the first people Dever confided in, and coincidentally, also one of the first people I confided in. The Brown Memorial community could not have been more loving or welcoming to us. I credit a strong



Our first Pride Parade

(L-R: Tim Hughes Williams, Perry Hughes Williams, Barbara Francis, Me, Dever)

support system, including Brown Memorial, alongside close personal friends, for helping me on my journey of acceptance. The weekly prayer group became a place of solace where I could lay down my fears, knowing I would not be judged.

In truth, that first year was hard, filled with many emotions that ranged the gamut. Things I had dreamed of for Dever, like marriage and children, suddenly felt impossible. I now know the untruth in those fears, but in the beginning, I could not imagine what life would be like for her. I remember telling people that if she had come out as gay, I would have thought, “ok, no problem, I know what that life looks like.”

In walks God again, through a congregant, with a book, [*Becoming Nicole: The Transformation of an American Family*](#). While this was a moving story of a family's journey, which involved several legal battles, theirs was not the story that helped me most, it was one referenced within its pages, [*She's Not There: A Life in Two Genders*](#) by Jennifer Finney Boylan. An autobiography of a man (James) who transitions to Jenny in his fifties after a lifetime of struggle and denial. Reading Jenny's story was transformative for me; through it, I came to see that although I might not be able to envision what Dever's life would look like, I could see that a lifetime of inauthentic living would most certainly bring her pain and sorrow, something none of us wanted for her. I still don't know what her life will look like down the road, but then I don't know what her CIS gender brother's will either. Life is a mystery for all of us, with ups and downs along the way. ✨

The books I referenced are not the newest books out there, and certainly, there are more voices to be heard now, but I still recommend them to people, especially [*She's Not There: A Life in Two Genders*](#). A newer book I would also recommend is [*Daring Adventures: Helping Gender-Diverse Kids and Their Families Thrive*](#) by Rachel Cornwell, a United Methodist pastor.

Dever was in her first year of college when she came out, so we did not navigate childhood and adolescence in our journey. I did however, give her the children's book, [*When God Made You*](#), early on as a reminder of how wonderfully and beautifully she was created. I recommend these other titles as well to help children understand that who they are comes from God and is inherently good!

[*I Am God's Dream*](#)

[*You Will Always Belong*](#)

[*Who Are You? The Kid's Guide to Gender Identity*](#)

There is no doubt that these are scary times for the LGBTQ+ community, with persistently hateful rhetoric, but I do believe that God is with us, and that love will win in the end if we choose it!

Will Kuethe's Story

by Will Kuethe

When I first arrived at Brown, I met Michael Britt to audition for the choir, which gave me a good sense of what to expect from the rest of the Brown community. As a young bisexual man coming from a Methodist congregation with no LGBTQ+ leaders, I found so many LGBTQ+ individuals involved at Brown that I not only felt welcomed but also instantly experienced a sense of belonging. Especially during choir practice, I noticed many LGBTQ+ people. We all introduced ourselves, and everyone was very open about their identities and pronouns. It felt so safe and uplifting.

I attended a Catholic school, and both that school and the previous Methodist church opposed LGBTQ+ leadership. When there is no one in leadership with whom you can identify, it sends a message to remain silent about your identity. I had been leaning toward agnosticism, but when I arrived at Brown and discovered that many LGBTQ+ individuals held leadership roles, it was reaffirming in a way that allowed me to see Christianity in a new light.

Andrew was also very good at explaining the theological support for the LGBTQ+ community. I liked it when he preached the true story of Sodom and Gomorrah. I had been taught something wrong my entire life! It strengthened my sense of not being "wrong." Especially in America, we all fight to be seen as right. When you're



in a community of people who see you as "wrong," you feel illegitimate. At Brown, everyone has the mindset that no person is wrong for being who they were created to be.

As I get more involved with the church, my faith expands, and my curiosity grows. For example, I had an LGBTQ+ co-worker who is also deaf. I have recently realized that there are very few churches in Maryland that are accessible to people who communicate using sign language. I wonder if any of those churches are also LGBTQ+-friendly. I'd love to help our church become even more proactive in meeting those needs, such as having a sign-language interpreter. **I want everyone to feel the same sense of belonging that I have found at Brown.**

Gayle Barney Reflects On “Home”

by Angie Alt as told by Gayle Barney

When we moved to Baltimore, Rose Gloriosio told Jean and me that we needed to go to Brown Memorial and “don’t even bother looking any further.” We did just that, and as soon as we landed, it felt like a safe haven, even back in 1990. Rose was right!

In 1996, we had a wonderful wedding ceremony with a sit-down dinner and a large group of people supporting us. When I walked down the aisle, as soon as my foot hit the floor, I knew it was the right place to be. **I thought, “We’re home and all these people are welcoming us.”**

We’ve always been thankful to be here. There were moments of sadness when the larger Presbyterian church was moving slowly, but Brown was always great.



Never Underestimate the Grands!

by Rachel Cunningham as told by Sally Robinson



It can be easy to assume that people of an older generation might not understand the LGBTQ+ issues of today, but we’ve got a story to debunk that theory.

Meet the Trans Grands, a group of Broadmead Retirement Community residents who come together monthly to offer a listening ear and support to one another. Each member of the group has a transgender grandchild. **Our very own Sally Shoemaker Robinson, along with fellow Broadmead resident Gayle Blakeslee, began the group more than a year ago.**

Gayle had just learned that her grandchild was trans, and knowing that Sally also had a transgender grandchild, turned to her for guidance and support. Together, they thought that there must be other Trans Grands who need a place to share their stories. As the daughter of Alcoholics Anonymous co-founder Rev. Samuel Shoemaker, Sally was well-versed in the power of sharing one’s story.

They convened a group of 10 grandparents, “all ordinary folk with no radical agendas,” who all had experiences in this arena to share. As a group, they made the intentional decision to list all their names on the flyers, which Sally says is key to helping people feel comfortable. They are all well-known figures in the community whom people know they can trust. They meet monthly, and each month, someone new shows up. They’ve even had some parents join in.

The format is simple: after everyone has introduced themselves, newcomers are invited to share their story as they feel comfortable. Inevitably, newcomers discover that their story is a shared experience and that they are not alone. Others in the group have had similar experiences and can offer support or suggestions.

Sally says one thing they’ve discovered is that pronouns are often the biggest stumbling block, so they suggest using names instead; it’s much easier that way. The group also helps correct misinformation like that every trans person has gender affirming surgery.

By now, the Trans Grands are making a name for themselves, garnering mentions in other retirement community publications. This month, the group has invited Sally’s grandson, Yani, and his father, Court, to give a talk on transgender issues to the entire Broadmead community.

So, the next time you feel tempted to assume that someone can’t possibly understand what you’re experiencing, remember the Trans Grands and share your story. **Vulnerability is the key to a more compassionate and loving world.**

BROWN'S DIVERSITY COMMITTEE LEADS THE WAY ON LGBTQ+ WELCOME

by Page Campbell

Over the recent decades, the Brown Memorial diversity committee has supported the LGBTQ+ community, both within our congregation and in the broader community.

We hosted two adult forums: one on general LGBTQ+ issues, presented by the host of "Black, White and Gay," and another where an ordained minister, her gay son, and his partner discussed child adoption for gay couples, sharing their experiences raising two adopted boys. We were also active in organizations working to change Presbyterian Church policies on LGBTQ+ inclusion, like That All May Freely Serve: Baltimore and the More Light movement. We continue to ensure that the church provides annual financial support to these national organizations that advocate for LGBTQ+ inclusion.



We also organized tirelessly in support of the statewide referendum to allow same-sex marriage in Maryland, which passed and took effect on January 1, 2013. As part of this effort, we successfully petitioned the Session to be among the organizations that formally acknowledged their support for the passage of this referendum. This included everything from signing on to legal challenges to urging other churches in the Presbytery to reconsider their inclusion policies through the pressure of our public statements, press conferences, and having Andrew speak on radio programs.

In February 2013, shortly after the same-sex marriage amendment took effect, the congregation called Rev. Tim Hughes, an openly gay man, to serve as Youth Pastor. He became the first openly gay man ordained in the Presbytery of Baltimore. Following the vote on his ordination, Andrew offered a prayer and invited members of Brown Memorial to come forward; 50 rose, surprising Tim. In 2014, we oversaw the creation of over 100 scarves worn by delegates at the General Assembly to support the passage of Amendment 14F, which allowed Presbyterian ministers to officiate at same-sex weddings.

We attended a workshop on welcoming transgendered people to our congregations, followed by presenting a panel and educational program on gender in January 2019. The goal of the panel, which included some of our members, was to educate people about trans lives and how to support or take political action to get involved. Gender non-conforming restroom facilities were also installed as part of a major renovation completed in 2019.

Brown's diversity committee collaborates with Faith Communities of Pride in Maryland, providing a strong presence at the Gay Pride March and information tables at Druid Hill Park each June. We have also always ensured the rainbow flag is prominently displayed at the church entrance, updating it as the colors change to show our welcome to the LGBTQ+ community.

In June, we will sponsor two Pride-related events at our church (which you can learn more about in this edition): the Queer & Christian Book Tour with Rev. Brandan Robertson and a concert by Flamy Grant.

A BIG, EXCITING PRIDE 2025 AT BROWN!

In honor of Pride Month and in collaboration with Baltimore Pride's 50 Shades of Pride - 50th Anniversary and Faith Communities of Baltimore with Pride, the Diversity Committee is excited to host a series of empowering and celebratory events, completely free of charge, as a gift to the Baltimore community.



Queer & Christian Book Tour

On June 18th at 7 PM, the church will host Rev. Brandon Robertson for the "Queer & Christian" Book Tour. This panel discussion, followed by a Q&A session, will explore the intersection of LGBTQ+ identity and Christian faith, fostering dialogue and understanding. Rev. Robertson, a multi-book author, activist, and public theologian with a focus on spirituality, sexuality, and social justice, and over 300,000 TikTok followers, will share insights and encourage thoughtful conversation.

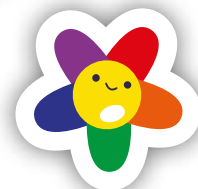


Concert Performance by Flamy Grant

On June 30th at 7 PM, you can celebrate at Brown as we wrap up Pride with the fabulous Billboard-charting drag queen artist Flamy Grant in an electrifying concert performance. Renowned for her therapeutic and theatrical blend of captivating storytelling and powerful Christian chart-topping songs, Flamy will grace our sanctuary, bringing joy and celebration to our PRIDE festivities.

Brown will also have a contingent at the **Baltimore Pride March on June 14** on Charles Street (33rd Street through 21st Street). Look for Andrew in his Model A! Diversity Committee members will have a table at the **Pride Festival at Druid Hall Park on June 15**, and Brown folks will be at the **Interfaith Pride Service on June 25** at 7 PM at the Cathedral of the Incarnation (4 E University Parkway).

Brown continues its commitment to creating an environment where everyone feels welcome as they are. **We invite all community members—whether LGBTQ+ individuals or allies—to join us in these celebrations and to bring your friends and family as we affirm our shared values of acceptance and love.**



RESOURCES FOR ALLIES

Ally is a term that describes not only straight and/or cisgender individuals but also members of the LGBTQ+ community who wish to support all facets of their community. **While “ally” is frequently used as shorthand to encapsulate all the various levels of support and commitment we aspire to provide for those who have been marginalized, there is indeed a continuum.**

[Dr. Tiffany Jana](#), a non-binary best-selling author on diversity, leadership, and antiracism, describes the continuum as starting at allyship, where a person believes in the equal rights of all people but may not always take action, and progressing to co-conspirators who work alongside the communities they support with concrete action. **The difference between the two ends of the continuum is that, throughout the ally journey, the willingness to take risks grows.**

Sharing the concept of the continuum is meant to inspire! **Look around, and you will see that Brown is full of people who have embarked on this journey for generations in the church, motivated by their faith to take greater and greater risks.** We are a community that enables the transition from ally to co-conspirator, which is particularly important in our current context where civil and human rights are under threat, and even the healthcare and physical safety of our LGBTQ+ neighbors are not guaranteed.

Below you'll find organizations, each packed with resources, to help you take action:

[PFLAG](#) (Parents and Friends of Lesbians and Gays) is a great starting point, having been around since 1973, with many chapters throughout the US, especially in the DMV region.

[More Light Presbyterians](#), as we learned, Brown is a More Light church. The larger organization moves congregations along a pathway towards full inclusion, improves ministry services for LGBTQ+ individuals in need, and expands the faith-based movement opposing discriminatory legislation. **You should consider them if you want your faith to be at the center of your allyship work.**



[Straight for Equality](#) is a specific program created by PFLAG to invite, educate, and engage allies on their journey. **It's especially useful if you're ready to move forward on the allyship continuum toward increasing solidarity.**

[Human Rights Campaign](#) works on various human rights issues and has a **particularly in-depth guide** on LGBTQ+ allyship.

[Movement Advancement Project](#) is a non-profit think tank that conducts research and provides communication tools, such as graphics and narratives that are easy to understand, to help shift thinking and drive policy change. **They could be helpful if you are interested in an advocacy role.** You can find all their LGBTQ+ policy resources [here](#).

[Sylvia Rivera Law Project](#) offers programs and services primarily for individuals in the trans, immigrant, and/or low-income communities, ensuring access to legal aid and various forms of support. **They are particularly valuable if you aim to understand and advocate for individuals at the intersections of marginalized identities.**

[Matthew Shepherd Foundation](#) focuses on erasing hate through changing hearts and minds. **This is an organization to learn more about if you want to help eliminate the threat of violence and hate crimes against our LGBTQ+ neighbors.**

[It Gets Better](#) is specifically aimed at LGBTQ+ youth and delivers a message of hope and empowerment to counter bullying and prevent suicide. **You might explore their work if partnering with the next generation is important to you.**

[SAGE](#) provides advocacy and services for LGBTQ+ elders. **They could be useful if you want to explore ways to support and honor older generations in the community.**



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TIDINGS

THANK YOU

A BIG THANK YOU TO ALL WHO HELPED
MAKE THIS ISSUE OF TIDINGS A SUCCESS:

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Editor: Angie Alt

Graphic Design: Blend Creations, blendcreations.com

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