

Leader's Guide

Understanding Human Sexuality & God's Big Story

TABLE of CONTENTS

How To Use This Training Guide.....2

SESSION #1

Chapter 1.....11

Introduction

Chapter 2.....17

The Big Story

Chapter 3.....21

Good Desire

Chapter 4.....23

Misdirected Desire

SESSION #2

Chapter 5.....33

Restored Desires

Chapter 6.....44

Desire Directed

Chapter 7.....48

Now What?



HOW TO USE THIS TRAINING GUIDE

Sequencing:

Area Director: Lead Playbook course with your area team (staff & volunteers)

1. Either have them go through the course on their own and debrief using this guide or go through the course with them together using this guide to lead
2. After going through this course, consider talking the team through "[Building Trust with LGBTQ+/ SSA Students](#)"

CSMs: Lead Playbook course with your Core Team (student leader & apprentices)

1. Go through the course using this guide
2. After going through this course, consider talking through "[Building Trust with LGBTQ+/ SSA Students](#)"

Content

1. Preparing to Lead (1 Page)
 - 1.1 Preparing Your Posture
 - 1.2 Understanding Your Audience
 - 1.3 Creating a Safe Space
 - 1.4 Considering Language
2. The Course
 - 2.1 What's the Goal? Objectives
 - 2.2 What's the Direction? Outline and scope
 - 2.3 How Are We Growing? Aim of Activities

Final words

1. Preparing to Lead

Sexuality is a tricky subject for many people. It may be difficult to talk about, there may be a lot of cultural baggage about what is 'good,' and for some there may be uses and misuses that continue to cause distrust.

This short leader's guide will prepare you to lead your group through the "Understanding Human Sexuality and God's Big Story," course.

1.1 Preparing your posture

Posture n - an attitude, approach, whole person position.

When a topic is filled with assumptions, personal experiences, and emotion, we need to be aware of how we approach this topic. As leaders, it's not only what we say that communicates, but also our posture:

- The tone of our voice
- The way we phrase questions and our responses to questions/comments
- Our body language (open, closed, defensive, offensive/assertive)
- Our pace and rhythm in speaking, leading, and guiding

These things set up the environment for those we are leading. If we come with a tone of accusation, then some may feel ashamed, others may shut down, and others may feel confident to be accusatory to others.

Our posture is important! One way of reflecting on our posture is contemplating how the topic of sexuality and desire impact us.

1.2 Understanding your audience

Just as you have a posture towards sexuality and faith, the group you are leading also comes to this training with a posture towards sexuality and faith. This posture may be known or unknown to you and to themselves! They may have never actively thought about sexuality and faith together or they may have implicitly created a framework and attitude to it.

Prior to the Training

It'll be beneficial to spend some time reflecting on the people who will attend these training sessions. If we take the time to assess and understand the real audience in front of us, we can create a safe space and prevent ourselves from reacting.

Before you start, just some gentle reminders:

- Our perception of our audience shapes the posture we lead with. if we assume our audience is going to be antagonistic about what we say, we may be on the

- defensive. This then becomes a feedback loop for the audience to become anxious and antagonistic themselves.
- Let's try not to assume anything or come to any firm conclusions about anyone's personal sexual orientation, posture, or belief.
 - Let's not assume all in our community are straight/cis. Your fellowship likely has people who identify as LGBTQ+. Embrace them and help make your community welcoming. Create structures with identifying people in mind.
 - Different generations will also come at this topic with different experiences:
 - Gen Z may be more comfortable in talking about this and may challenge why we believe certain things.
 - Gen Y may be more wanting to understand how to relate with LGBT friends.
 - Gen X and above may be a little frustrated, have difficulty with terminology, or may be parents of children who experience diverse sexual attractions.

One thing I find helpful is to use the direction of 'growth towards Jesus' to help me discern how to lead learners. The table below may be helpful for you to use:

Person	Where are they at the moment in faith and sexuality?	What are the areas of growth needed towards following Jesus?
E.g. Jamie	Wrestles with how to relate with their LGBT friends	Grows in compassion and understanding of the spirituality of their LGBT friends
Henry	Questions sexuality, experiences attraction to the same sex; grew up in a Christian family, deconstructing faith.	Puts their trust and love in Jesus, is assured that it's okay to ask questions; has confidence that experience of any sexual orientation is not a hindrance to faith; reconstructs a personal belief and love for God.

During the Training

Being perceptive of emotional reactions or emotional processing, is crucial in training on sexuality and faith. We can do this by reading the room or asking questions (e.g. how are we tracking/feeling? Are we green lining or red lining? Do we need to take a break?).

When we are aware of the emotional temperature of the room it will help us:

- Slow down if there's any tension
- Clarify if there's any confusion
- Diffuse tension by exploring emotions
- Provide breaks for processing

1.3 Creating a safe space

A safe space doesn't just happen. It takes preparation, consideration, and organic reactions. Here are some things that help in creating a safe space:

1. Everyone on the same page

Making sure everyone is on the same page, to the best of our ability, helps diffuse tension and anxiety. If that's not possible, helping people be aware of why they're not on the same page is a start.

2. Boundaries

Finally, boundaries and respecting boundaries create safe space. Make sure that the group knows what the boundaries are in regards to:

- The scope of what is being taught
- The expectations of what is respectful/disrespectful behavior
- What the path is when we cross boundaries

As leaders, we also need to uphold these boundaries, so that if we or others cross them, we can self-critique, repent, or speak up.

1.4 Considering common phrases

Small (un)spoken or (un)conscious messages have an impact on relationships.

Phrases or ideas like:

- "love the sinner, hate the sin"
- Gay/homosexual lifestyle
- Natural epidemics, disasters, illnesses, are directly linked to sexual attraction
- Same-sex attraction is a choice
- Same-sex sexual sin is worse than heterosexual sin
- Redemption and holiness mean heterosexuality

Also consider how "derogatory terms, silence on the topic, or not using preferred pronouns create barriers to trust."

Quick Resources to Read:

[Building Trust with LGBTQ+ Students](#)

[How Christians Can Love Those Who Experience Attraction To The Same Sex?](#)

[A Christian's Posture towards Pride Month and LGBTQ+ People](#)

2. The Course

2.1 Goals of This Course

1. Participants experience the love of God.
2. Participants know how the Good News of Jesus (“[Big Story](#)”) as it relates to human sexuality speaks to their own story.
3. Participants grow in empathy for others in their journey of sexuality within their community. (applying principles of listening, hospitality and discernment).
4. Participants can Identify one next step in their discipleship around sexuality that will lead to flourishing in their relationship with God, self, and others.

2.2 Scope of This Course

What will this course be covering?

1. A 101 Biblical Theology of Sexuality and Desire
 - Design for Desire
 - Misdirected Desire
 - Restored Desires
 - Desires Directed
2. Connection of Christian spirituality with sexuality
3. Begin exploring how Christians can engage in the topic of sexuality with those around them
4. Not an in-depth engagement in affirming theology/perspectives
5. Not a comprehensive argument for sexual stewardship for every believer, everyone is unique and working out their faith and sexuality
6. Doesn't cover gender identity or gender expression
7. Doesn't cover mental health resources related to sexuality—don't be afraid to get professional help, especially if anyone might be a danger to themselves or others

2.3 Sequence of this Course

Suggested sequence of learning:

Teaching Outline	Online Content
1.1 Introduction	
1. Personal Introduction 2. Course Introduction 3. Pastoral Introduction	Chapter 1 Walking Together
1.2 The Big Story	

Positioning sexuality and desire with the Big Story. 1. God's Big Story 2. Defining Sexuality and Spirituality 3. Looking at Sexuality through God's Big Story	Chapter 2 The Big Story of Human Sexuality
1.3 Good Desire	
Circle 1 - Designed for Desire How do we see ourselves being designed for desire in God's good creation?	Chapter 3 Designed for Desire
1.4 Misdirected Desire	
Circle 2 - What happens to our experience of sexuality when our desires are misdirected?	Chapter 4 Misdirected Desire

Teaching Outline	Online Content
2.1 Introduction	
2.2 Restored Desire	Chapter 5
Circle 3 How does the restoration of our desires inform our attitudes towards God, ourselves and others?	
2.2 Stewarding our Desires	
2.3 Desire Directed	Chapter 6
Circle 4 What shape will our lives take as we allow our desires to be directed by the Holy Spirit for the good of the world?	
2.4 Final reflection and Conclusion	Chapter 7
Personal Reflection Course Review Final reflection for personal spirituality and sexuality Reviewing course content	

2.4 How to use this guide

Instructions

There are three main instructions in this guide

VIDEO | These are presented by Jessica Pafumi, the Human Sexuality Resource Specialist for InterVarsity Christian Fellowship/USA.

Note: In some sections of this guide, videos may be broken up for the flow learning.

SAY | This category indicates a priority for organizational alignment, especially around new or potentially divisive terms. While the words don't need to be read verbatim like a script, pay attention to consistency and message.

SHARE | This verb is an invitation for trainers to model personal application or guide learners to reflect.

Activities

There are two types of activities.

GROUP ACTIVITIES | These may be discussion or sharing with questions provided. You can discern the size of the group depending on your audience.

REFLECTION ACTIVITIES | These are important times that we're tempted to skip! We've all been through sermons, lectures, and teaching that felt like we were drinking from a fire hydrant - too much information, too little time to digest. In the space of sexuality and faith, reflection time is crucial to create learning, integration, a safe space, and processing.

There are suggestions for three types of reflections:

1. Personal Reflection
2. Ministry Leader Reflection
3. Ministry Community Reflection

Personal Reflection

These moments allow participants to engage with learning material personally and reflect on how it convicts or impacts their personal emotional, spiritual, and sexual lives.

Ministry Leader Reflection

These moments allow participants to put their hats on as ministry leaders and reflect on practice. This is important because it helps learners become reflective practitioners (see above if you skipped through that!).

- How did what we learn affect what we do?
- How does it impact our relationships?
- How does it impact our posture?

Reflection as a ministry community

The third reflection allows participants to reflect as a group of ministry leaders. This may be in their setting as directors, volunteers, evangelists, small group leaders, or as a campus team etc. Reflecting as a group allows all of us to not work alone, and instead grow together as a community of practice, in a community of practice.

3. Final encouragement

If this is your first time running this course, you are probably going to make a mistake somewhere down the line. And that's okay.

Someone might get upset. You might say something unhelpful. You might get triggered and overreact. You might experience tension.

These things are inevitable, and as much as we prepare, many things are unpredictable. I've been doing training in this area and I still always remind myself to stay aware, be mindful of my interactions, and if I ever step out of line, apologize and ask for forgiveness. When we lean into being aware, reflective, prayerful practitioners, it becomes easier to engage in the moment, pause, reflect, apologize, change tactics, and make peace.

The goal of this course is not for everyone to know the same thing - the goal is for everyone to step on the Jesus path, wherever their entry point is.

If that's the goal, then we should long to bring the redemptive work of Jesus, the calming presence of the Spirit, and the wisdom of God's word into difficult moments of tension.

Session #1- Chapters 1-4



Teaching Outline	Online Content	Est. Time
1.1 Introduction		20 min
1. Personal Introduction 2. Course Introduction 3. Pastoral Introduction	Chapter 1 Walking Together	
1.2 The Big Story		20 min
Positioning sexuality and desire with the Big Story. 1. God's Big Story 2. Defining Sexuality and Spirituality 3. Looking at Sexuality through God's Big Story	Chapter 2 The Big Story of Human Sexuality	
1.3 Good Desire		20 min
Circle 1 - Designed for Desire How do we see ourselves being designed for desire in God's good creation?	Chapter 3 Designed for Desire	
1.4 Misdirected Desire		40 min
Circle 2 - What happens to our experience of sexuality when our desires are misdirected?	Chapter 4 Misdirected Desires	

Session 1 | Chapter 1

Introduction

Goals:

- Create a safe environment for connection, learning, growth, and reflection.
- Set expectations for:
 1. the scope of course material
 2. you as a leader
 3. learners
- Address any pastoral concerns.

Estimated time: 21 mins

Learning sequence

Duration	Learning Task	Method
Personal Introduction		
2:22 min	VIDEO	Chapter/ Lesson C.1 L.3 Walking together Inviting You Along For A Journey
2:00	<p>Leaders introduction</p> <p>SAY (Paraphrase if necessary)</p> <p>We're going to talk about sexuality, and we hope that makes you a teensy bit nervous.</p> <p>It's not that we want to scare you away or make you suffer needlessly. But it's normal for important things to make us nervous. It's normal to get nervous when we tear open a college acceptance letter, prepare for a job interview, sit down with a friend and tell them for the very first time what Jesus means to us. So if human sexuality is important—and we believe it is—then nerves</p>	C.1 L.1

	<p>come with the territory.</p>	
	<p>In addition to being a teensy bit nervous, we also hope you're wondering, "Who are these people talking to me about sexuality?"</p> <p>We're so glad you asked! Allow us to introduce ourselves.</p> <p>SHARE</p> <p>Consider the following introductions:</p> <ul style="list-style-type: none"> • Short bio • Why are you running this course? • What do you want to achieve? • What are you personally wanting the learners to grow in? <p>Note: While maintaining boundaries and discretion, consider the level of vulnerability that you want to model to learners on the outset. This may help them gauge the level of vulnerability they are willing to engage.</p>	
2:00	<p>Introduce Online Guides</p> <p>SAY (Paraphrase if necessary)</p> <p>Meet Jess Pafumi First, there's Jess Pafumi. Jess has been on staff with InterVarsity since 2011—she's an area director in New England and InterVarsity's human sexuality resource specialist. She's also ready to crush any of you in a pick-up volleyball game at a moment's notice. You'll see her in all our videos for this course.</p> <p>Meet Greg Coles Second, there's Greg Coles. Greg started volunteering with InterVarsity in 2009, and he's also had the pleasure of publishing two books with InterVarsity Press: "Single, Gay, Christian" (which is about sexual identity) and "No Longer Strangers" (which is about finding belonging). If Greg gets stuck in Jess's pickup volleyball game, he will lose miserably.</p>	C1. L1



	Here's something else you should know about both of them: this conversation is personal.	
	<p>Greg is gay (hence the title of one of his books) and pursuing celibate singleness because of how he understands Jesus.</p> <p>Jess is also single and celibate, at least for now, and in the process of discerning whether God is calling her to marriage or continued singleness in the future.</p> <p>For both, their convictions about human sexuality have caused them to live differently than they would have lived otherwise.</p>	
Course Introduction		
3:00	<p>Share Course Goals:</p> <p>SAY</p> <p>Course Goals:</p> <ul style="list-style-type: none"> • Experience the love of God • Know how the Big Story of Jesus' good news relates to human sexuality, and how that Big Story speaks to your own story • Grow in empathy for others in your community along their own journey of sexuality, through listening, hospitality, and discernment • Identify one next step you can take in your discipleship around sexuality that will lead to greater flourishing in your relationship with God, yourself and others <p>What we are not covering:</p> <ul style="list-style-type: none"> • In-depth engagement in affirming theology/perspectives • This is not a comprehensive argument for sexual stewardship for every believer– everyone is unique and working out their faith and sexuality! • This course doesn't cover gender identity or gender expression. 	C.1 L.3



	<ul style="list-style-type: none"> This is not a course on mental health wellbeing related to sexuality. Don't be afraid to get professional help, especially if anyone might be a danger to themselves or others. 	
Group Introduction		
5:00	<p>Spend some time with your group to reflect and share about their expectations:</p> <p>Use your discretion for whether this should be done as a whole group, small groups, or individually.</p>	
	<p>Questions may be:</p> <ul style="list-style-type: none"> Who are you? What are the reasons you're doing this course? What are two things that you want to grow in through this course? 	
Content Advisory		
5:00	<p>SAY</p> <p>This course contains discussion of sensitive subjects like sex, sexuality, sexual assault, and abuse. If any of these subjects are difficult for you or trigger memories of past traumas, please take care of yourself. Step away when necessary, and make sure you have supportive people you can reach out to if you need help.</p> <p>We want to ask you to adopt an open and curious posture.</p> <p>See Diagram here</p> <p>Human sexuality is a topic that can easily become contentious, but this course is not about debate. Instead of focusing on disproving ideas that you don't like or disagree with, ask yourself, "How might someone arrive at this view? What experiences or cultural differences make me want to reject this view?" Understanding others is the best way to deepen our relationships with them—and the best discipleship always happens in the context of relationship.</p>	





	<p>Keep in mind that this journey may look very different for you than it does for other people.</p>	
	<p>All kinds of experiences in our lives—including our race and ethnicity, our country of origin, our socio-economic status, our body’s abilities and disabilities, and so on—can overlap with our experiences of sex and sexuality. Paying attention to the intersections between all these factors will help us understand some of the reasons different people might have such different perspectives and experiences related to sexuality.</p> <p>Language Introduction</p> <p>In case you’re not familiar with these words: “queer” is a catch-all identifier for someone who feels that their sexuality, gender identity, or both are different from the majority norm of their society. While this word used to be derogatory and is sometimes still used as an insult, many people (especially younger people) who fit within the “queer” umbrella now prefer this term to other labels like “gay.” “Bisexual” describes people who are attracted to both men and women. And “asexual” means that a person experiences no sexual attraction or minimal sexual attraction. Finally, “SSA” is a term some will use who prefer not to identify by their orientation, so they describe themselves as “same-sex attracted.”</p>	
1:00	<p>VIDEO - Conclusion</p>	<p>C.1 L.3 Walking together Inviting You Along For a Journey Video 2</p>
1:00	<p>Prayer Allow learners to reflect on above video and pray individually or in pairs.</p>	

Session 1 | Chapter 2

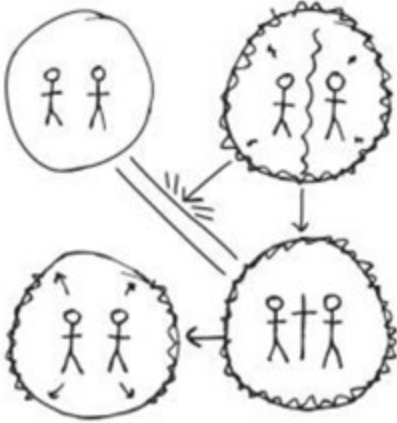
The Big Story of Human Sexuality

Goals:

- Create a safe environment for connection, learning, growth, and reflection.
- Set expectations for
 1. the scope of course material
 2. you as a leader
 3. learners
- Address any pastoral concerns.

Estimated Time: 24 minutes

Learning sequence

Duration	Learning Task	Method
God's Big Story		
2:00 min	<p>Teaching Task</p> <p>Using the online guide/graphic, teach the following via the video or yourself.</p>  <p>If teaching yourself, you can use the script provided.</p> <p>SAY (or paraphrase)</p> <p>In Circle One, God created the world to be good and beautiful. Relationships were designed to flourish between</p>	<p>C.2 L.1</p> <p>Video 1. What is God's Big Story?</p>





	<p>us and God, us and other humans, and us and creation.</p> <p>In Circle Two, we broke the flourishing God designed us for. We disobeyed God, did evil to one another, and surrendered our God-given authority. All our relationships have been affected by this brokenness, and we feel its effects every day.</p> <p>In Circle Three, God doesn't abandon us to the consequences of our choices. We are rescued through Jesus' life, death, and resurrection.</p> <p>In Circle Four, we see the outworking of our divine rescue. Through the Holy Spirit, we are being healed, transformed, and invited to join in God's kingdom work.</p> <p>This Big Story relates to every area of our lives. Every part of us has been created for goodness and flourishing (Circle 1). Every part of us has been marked in some way by the fall and brokenness of humankind (Circle 2). And every part of us is also invited to receive (Circle 3) and participate in (Circle 4) the redemptive work of Jesus, as he heals us and invites us to join him on mission in his kingdom work.</p> <p>Important: What does all this have to do with our sexuality? To answer that question, first we need to understand what sexuality is and how it relates to our spirituality.</p>	
<p>Defining Sexuality and Spirituality</p>		
<p>1:00</p>	<p>VIDEO 0:00-0:58 Pause Video</p>	<p>C.2 L.2 Video: Defining Sexuality and Spirituality</p>
<p>5:00</p>	<p>Whole Group Activity</p>	
	<p>How do you define Sexuality and Spirituality?</p> <p>Brainstorm together with these definitions:</p>	

	<p>“Sexuality” Our sexuality is the deep desires, feelings, attractions, actions, and longings that drive us beyond ourselves in an attempt to be intimate with and understand someone other than ourselves.</p> <p>E.g.</p> <ul style="list-style-type: none"> • How do we personally, experientially identify “deep desires?” • What types of “attractions are there?” • What does intimacy mean? <p>“Spirituality” Our spirituality is the deep desires, feelings, actions, and longings that drive us beyond ourselves to connect with God.</p> <ul style="list-style-type: none"> • What do “deep desires, feelings, actions, and longings” for God look like in each of our lives? • What are the ways that we connect with God? 	
4:00	<p>VIDEO 0:58 to end.</p>	C.2 L.2 Video: Defining Sexuality and Spirituality
Connecting Big Story with Sexuality		
3:00	<p>Connect Big Story with Sexuality</p> <p>SAY</p> <p>In other words, the mechanism that drives our sexuality is the same mechanism that drives our spirituality. We have been created with desires that drive us outside ourselves in our search for intimacy and meaning and delight. Ronald Rolheiser calls this our “holy longing”—a longing that often drives people into sexual relationships, but is ultimately meant to point us all towards our need for God. If we try to keep spirituality and sexuality totally separate in our minds, we might miss the ways these two realms emerge from the same fundamental longings.</p>	C.2 L.2



	Our longings, both spiritual and sexual, are part of the broken goodness of the world. We desire the wrong things sometimes, and we might try to meet our desires in the wrong ways—but the fact that we have desires outside ourselves is an important part of God’s good creation!	
2:00	<p>Looking at Sexuality through God’s Big Story</p> <p>SAY In the rest of this series, we’ll be applying the framework of God’s Big Story to the realities of human sexuality:</p> <p>Circle One: How do we see ourselves being designed for desire in God’s good creation? Circle Two: What happens to our experience of sexuality when our desires are misdirected? Circle Three: How does the restoration of our desires inform our attitudes towards God, ourselves, and others? Circle Four: What shape will our lives take as we allow our desires to be directed by the Holy Spirit for the good of the world?</p>	C.2 L.3
Reflection Activity		
2:00	SHARE	C.2 L.3
	<p>Leader(s) model by sharing on the following:</p> <ul style="list-style-type: none"> • What messages about sex and sexuality have you heard from your religious communities? • How have those messages impacted you and ministry? 	
3:00	Ministry Leader Reflection	
	<ul style="list-style-type: none"> • What are a few ways you’ve seen other people combine sexuality and spirituality? (For example, musical artists often use spiritual language to talk about sexual desire in their songs.) How have those combinations succeeded or failed? • What messages about sex and sexuality have you heard from your religious communities? • How have those messages been helpful or hurtful in your life/ministry setting? 	C.2 L.3



Session 1 | Chapter 3

Designed for Desire

Estimated Time: 24 minutes

Learning sequence

Duration	Learning Task	Method
2:00	<p>Group Activity</p> <p>All humans have desires, not just sexual desires. Desires can be for food, shelter, safety, community, purpose, intimacy, sex, and more. “Our core human desires are God-given longings for something good God has made.”</p> <p>List the types of desires that we have, and jot down ways in which these desires may be godly, healthy, sinful, unhealthy.</p>	N/A
2:20	VIDEO	C.3 L.1 Video: Designed for Desire
1:35	<p>VIDEO</p> <p>Participants watch the video.</p>	C.3 L.2
3:00	<p>Ministry Community Reflection</p> <p>Lead short discussion on whether this is new learning, and how this might apply to Christian ministry.</p>	C.3 L.2
Made for Intimacy		
2:02	VIDEO - Made for Intimacy	C.3 L.3
	<p>Learning Activity</p> <p>As a group, explore how these different intimacies may look.</p>	



	You may choose to split off each group with a subset of intimacies to reflect on.	
	<p>Spiritual intimacy: Knowing and being known by God.</p> <p>Social intimacy: Knowing and being known, loving and being loved, in the context of our relationships with others; belonging.</p> <p>Mental intimacy: Giving someone access to your ideas, thoughts, and intentions.</p> <p>Emotional intimacy: Sharing your feelings with another person and letting them know the deep parts of you.</p> <p>Physical intimacy: Engaging in healthy, appropriate, consensual physical touch between friends, family members, or romantic partners. This kind of intimacy includes (but, fortunately, is not limited to!) sexual intimacy.</p>	
2:00	Reflection Video - Made	C.3 L.3 Reflec- tion Video
3:00	<p>Ministry Community Reflection</p> <p>What are ways in which we can develop healthy intimacies as:</p> <ul style="list-style-type: none"> • individuals • ministry leaders • A ministry community <p>Where do you see God’s intentional design at work in the desires you experience related to sexuality? Even in places God has called you to say “no,” ask the Holy Spirit to show you if the core of your desire might be a God-given longing for something good God has made.</p>	C.3 L.1



Session 1 | Chapter 4

Misdirected Desire

Estimated Time: 40 minutes

Learning sequence

Duration	Learning Task	Method
3:00	Warning Label	C.4 L.1
	<p>SAY</p> <p>We said at the beginning of this series that we’d be engaging with some challenging topics—topics that might be personal and painful for you. That’s especially true with this chapter we’re entering now, as we address how our human experience of sexuality is affected by brokenness:</p> <p>It’s about to get real.</p> <p>Keep in mind, it’s important to take care of yourself as you work through difficult material. Take a break when you need to. Talk about what you’re thinking and feeling with God, a friend, a mentor, your InterVarsity staff, or a mental health professional if necessary.</p> <p>If, as you’re going through this chapter about how brokenness affects sexuality, you encounter ideas that make you want to launch into judgement mode and assume the worst of another person, make it your goal to choose curiosity instead of judgement. Instead of feeling morally superior because you don’t think a certain way or have a certain experience, ask yourself, “Why might someone feel this way or go down this path? How might I feel if I were in similar circumstances?”</p> <p>We hope that this section challenges you, but we also want you to receive that challenge by choice. In other words, feel the freedom to engage as much or as little as is comfortable for you.</p>	



	<p>Have conversations with God and others, but don't force yourself into conversations you're not ready to have yet. Conversations about human sexuality are often tender and require a lot of trust—and that trust needs to be earned over time.</p> <p>If there's anything you're not ready to work through right now, set it aside and ask God to tell you when it's time to return to it again. There's no rush to get to everything right now. In fact, sorting through questions of sex and sexuality will be a lifelong journey for all of us.</p>	
1:00	Personal Reflection	
	<p>Reflect on what fears I may have as I enter into a conversation about how brokenness affects human sexuality? How might God want to meet me in those fears?</p>	
1:24	<p>VIDEO 0:00-1:24</p>	C.4 L.2 Misdirected Desires
3:00	<p>Read together Genesis 3:1-9</p>	
3:00	<p>VIDEO 1:24-end</p>	C.4 L.2 Misdirected Desires
3:00	<p>SAY</p> <p>Even today, we sometimes try to bypass God's commands by misrepresenting them or obscuring them. We sometimes ask, "Did God really say?", putting words into God's mouth and then taking advantage of the ensuing confusion to follow our own rules instead.</p> <p>One of the consequences of our descent into brokenness is the rise of shame and guilt. Before Adam and Eve fall, they don't know the experience of shame. But once they choose to live by their own rules, shame enters the picture for the first time. Instead of running to God in their moment of need, they hide themselves away.</p>	

	<p>Think about how we see this same dynamic at work in our various forms of brokenness today. When we live by our own rules—with respect to sexuality, and also so many other things—we often find ourselves swimming in shame and guilt that drive us away from an intimate connection with God. The more we run from God’s guidance, the more we want to isolate ourselves from the person of God.</p> <p>God’s first question to us as we face brokenness, whether in our sexuality or in another part of our lives, is the same as the first question posed to Adam and Eve after their sin: “Where are you?” (Gen 3:9). Even in the moments when we want to isolate ourselves from God, God longs for us to bring our whole selves into the light, even in the midst of our shame.</p>	
<p>Learning Activity - Identifying Misdirected Intimacy</p>		
<p>7:00</p>	<p>Group Activity Going back to the brainstorm earlier, consider how broken desires affect the intimacies that we experience:</p> <p>Misdirected spiritual intimacy might look like trying to find spiritual meaning from things that aren’t God, making those things a substitute for God in our lives.</p> <p>Misdirected social intimacy involves seeking belonging in unhealthy ways. Some people will try to build social connections by gossiping about others or by oversharing about themselves with people who haven’t earned that level of trust.</p> <p>Misdirected mental intimacy can happen when we become overly reliant on other people to validate our ideas, or when we refuse to share ideas with others because we’re unwilling to risk being challenged.</p> <p>Misdirected emotional intimacy can include not demonstrating care for another person’s emotions—or, on the other hand, being so focused on another person’s emotions that we fail to think holistically about their well-being or the well-being of others.</p>	





	<p>Misdirected physical intimacy (including misdirected sexual intimacy) often involves looking to sex and other forms of physical touch to meet soul-level needs that these things weren't designed to meet.</p> <p>Leaders, use the guide's outline to help develop these. See:</p> <ul style="list-style-type: none"> • How Misdirection Affects Every Form of Intimacy • Examples of Misdirected Desires' Impact on Others • Examples of Our Own Misdirected Desires 	
2:00	<p>Ministry Community Reflection</p> <p>SAY</p> <p>Another dynamic that plays into misdirected sexuality is the pursuit and expression of power. In recent years, social movements like #metoo and #churchtoo have revealed that sexual abuse perpetrated especially by powerful men is a problem in Christian communities as well as in society more broadly. Tragically, some churches have gained a reputation for being highly critical of certain forms of sexual sin, while continuing to foster environments where sexual abuse is enabled and then covered up. Those of us who hold leadership roles in Christian communities need to be aware of the corrupting influence that power has on the human soul, helping to create communities where our most vulnerable Christian siblings are well protected.</p>	
3:16	VIDEO	C.4 L.3
3:00	<p>Ministry Leader Reflection</p> <p>In pairs</p> <ul style="list-style-type: none"> • What was it like to come to terms with the ways you are both similar to and different from the people around you in the realm of your sexuality? 	C.4 L.3
2:19	VIDEO	C.4 L.4
Session 1 Conclusion		
3:00	What Now?	

	<p>SAY</p> <p>What does it look like for us to apply the principle that our good desires for intimacy can become misdirected at times?</p> <p>For some of us, the conversation we're having might make us want to immediately launch into debate mode. We might feel eager to prove to someone else that a particular way they're expressing their sexuality isn't God's best for them—or maybe we feel defensive of our own actions, wanting to prove that the way we're responding to our sexuality is part of God's intention for us even though someone else might claim it isn't.</p> <p>If this is how you're feeling right now, we encourage you to go into question-asking mode instead of debate mode. Try to learn the attitudes and reasoning of the people you disagree with. Maybe this conversation will open up space for you to share your own perspective, or maybe asking honest questions will start to change and soften your own heart. Either way, curiosity is a better path to deepened relationship.</p> <p>What if you've recognized that there are misdirected desires at work in your heart or you're grieving the way someone else's misdirected desires have caused you pain? One great place to start is to share your story with God. God already knows all our stories, of course, but still loves to be told—and there's power in the very act of putting words to our experiences and purposefully presenting them to God.</p>	
5:00	<p>Final Activity</p> <p>Depending on the nature of your group, choose some activities that may be helpful for your participants. They could include:</p> <p>Personal activity</p> <p>Write your own letter to God.</p>	



Name in specific terms a misdirected desire that has affected you in some way.

Be sure to grieve and lament before God if necessary, remembering that God is big enough to carry your grief, your uncertainty, and even your anger.

Once you've shared with God, the next step is usually to share your story with at least one other person.

If the story you're sharing involves someone else's sin against you, you might decide not to share that person's name or too many details in order to protect their privacy. (In other cases, sharing those details might be important or even required by law.)

Regardless of how much you share, being able to talk about the ways we've been wounded is often an important part of our path to healing.

Group Confession: (Optional)

A Brief Guide to Practicing Confession in a Group

1. Posturing

- Pray to "live under the cross"
- Avoid being judgmental
- Remember that God loves to forgive

2. Reflection

- Quiet the soul
- Allow God to draw attention to sins that should be confessed

3. Confession

- Pray silently for the person confessing
- Take ownership of sin when you are confessing

4. Pronouncement

- Another person pronounces forgiveness
- Reference John 20:23 or 1 John 1:9
- Remember that God loves to forgive

5. Sorrow

- Not just emotion, but a genuine attitude change
- Abhorrence of offending God



Session #2 - Chapters 5-7



Teaching Outline	Online Content	Est. Time
2.1 Introduction		13 min
2.2 Restored Desires	Chapter 5	24 min
<p>Circle 3</p> <p>How does the restoration of our desires inform our attitudes towards God, ourselves, and others?</p>		
2.2 Stewarding our Desires		44 min
2.3 Desire Directed	Chapter 6	37 min
<p>Circle 4</p> <p>What shape will our lives take as we allow our desires to be directed by the Holy Spirit for the good of the world?</p>		
2.4 Final Reflection and Conclusion	Chapter 7	30 min
<p>Personal Reflection</p> <p>Course Review</p> <p>Final reflection for personal spirituality and sexuality</p> <p>Reviewing course content</p>		

Session 2

Introduction

Goals:

- Recap learning from last session
- Re-engage emotionally, intellectually, and spiritually with a tricky topic

Estimated time: 13 mins

Learning sequence

Duration	Learning Task	Method
Introduction		
2:00 min	<p>Recap boundaries, expectations and outline of this session.</p> <p>For boundaries and expectations, see session 1 Introduction.</p>	
4:00	<p>Recap Reflection Activity</p> <p>Before engaging with the second part of Restored Desires, let's recap last session:</p> <p>Looking through your notes by yourself, in pairs, or in a group, consider the following questions:</p> <ol style="list-style-type: none"> 1. What stuck out to you? 2. What questions do you still have? 3. What beliefs, practices, or personal character were you challenged by? 	
2:00	Approaching Difference Diagram	
	<p>Look at the Approaching Differences diagram -</p> <ul style="list-style-type: none"> • What is something we need to do to enter this session with open palms? 	
Entering Circle 3 and 4		
3:00	Play video - Restored Desires	





2:00	<p>SAY</p> <p>We talked about how our good God-given desires have been misdirected by the brokenness of the fall. This brokenness can lead us to harm ourselves or one another—or to suffer harm at the hands of others—compounding the trauma and pain in the world.</p> <p>But the final word of Christianity when it comes to our sexuality is not about brokenness. The brokenness of Circle Two creates the need for Circle Three, where Jesus shows up on the scene and restores us.</p> <p>In God’s Big Story, the moment when sin seems to win is just a blip on the radar. By sacrificing himself willingly on the cross, Jesus defeated sin and death in all their forms—including the ways they show up in human sexuality through misdirected desires.</p> <p>As Christians, we are called to grieve the ways humanity’s misdirected desires have led to further trauma and pain, and to continually hand our own misdirected desires over to Jesus, inviting him to lead us along better paths by the power of the Holy Spirit. This work in our hearts is called sanctification.</p> <p>Fortunately, it’s not our job to do this sanctification work by ourselves—because, in our own strength, we’re bound to fail. We begin by recognizing that Jesus has already done the work for us (2 Tim 1:9-10). All we have to do is receive it.</p>	C.5 L.1
3:00	Open Reflection Activity	
	<p>As you meditate on the work Jesus has done on your behalf, respond to him in worship. You could use a song like What a Beautiful Name or visual art like Shin Maeng’s Photo Gallery to guide your gratitude.</p>	

Session 2 | Chapter 5

Restored Desire

Goals:

- Apply God’s good news to our everyday experience of broken sexuality
- Be convicted to follow Jesus in our sexual discipleship

Estimated Time: 24 minutes

Learning sequence

Duration	Learning Task	Method
Introduction		
2:00 min	<p>SAY</p> <p>When we talk about following Jesus’ way in our sexuality, some of us might immediately start trying to compile a list of things we’re not supposed to do: “Don’t have sex with someone you’re not married to.” “Don’t use emotional manipulation to get your own way in a romantic relationship.” “Don’t watch pornography.” And so on.</p> <p>But Jesus’ way is not centered around a list of “don’ts.” Instead, Jesus is inviting us to align our desires more and more with his desires. As he rescues us out of our mis-directed desires, he restores us toward the good we are created for. That means every “no” we hear as we walk in obedience to God is meant to make space in our lives for a much better “yes”!</p>	C.5 L.2
0:58	<p>VIDEO - Following Jesus’ Way Stop at 58 seconds</p>	C.5 L.2
1:00	Personal Reflection	
	<p>SAY</p> <p>Consider where you are at the moment:</p> <ol style="list-style-type: none"> 1. Still investigating Jesus - Reinforce 2. Wanting to commit - Love Jesus 3. Following Jesus 	



	<p>Moving from here, we are looking at how to follow Jesus - "we will be led into relationships where we are more fully ourselves and more fully alive."</p> <p>Note: This is a good place to be aware of who's in the room depending on if you're doing this with a Core team versus a large group. Sexual stewardship is for those committed to following Jesus as disciples, but it's helpful to know for those counting the cost of following Jesus or explaining what Christian would be like as they seek.</p>	
4:00	<p>VIDEO - Following Jesus' Way Continue from 0:58</p>	From 0:58 seconds to end
7:00	<p>Ministry Leaders Reflection</p>	
0:58	<p>In groups, read "A Question of Lordship" + "Are we ready to trust Jesus?"</p> <ol style="list-style-type: none"> 1. What are some difficulties in following Jesus in the area of sexuality for us or those we lead? 2. When are times and ways where we "focused the discipleship journey on behavior change" over trusting in Jesus for ourselves and those we lead? 	C.5 L.2
7:00	<p>Modeling on Trusting Jesus</p>	
	<p>Leader(s) - Model by sharing.</p> <p>SAY</p> <p>Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it.</p> <p>Matthew 16:24-25</p>	



SHARE

- When in the past have you been tempted to explore ethical questions looking for a checklist of easy answers or a justification for how you're already living, instead of being willing to follow Jesus to any costly answer?
- How do you still face this temptation today?
- How are you discerning how to bring your desires more in alignment to God, saying "no" to some things and, even more importantly, saying "yes"?

SAY

Pause for a moment and reflect:

Allow Participants to reflect on questions above:

- When in the past have you been tempted to explore ethical questions looking for a checklist of easy answers or a justification for how you're already living, instead of being willing to follow Jesus to any costly answer?
- How do you still face this temptation today?
- Are we genuinely eager to ask the hard questions and then live in whatever way Jesus calls his followers to live, no matter how costly it is?



Session 2 | Chapter 5

Stewarding our Sexuality

This is a teaching heavy section of the course. Be familiar with the material.

Goals:

- Grow in obedience in stewardship of our sexuality
- Seek to integrate redemption of sexuality to ministry practice

Estimated Time: 44 minutes

Learning sequence

Duration	Learning Task	Method
	Stewardship and Authorities	
2:00 min	Define Stewardship: Stewardship - "We proclaim Jesus as Lord over all creation and culture, striving to integrate faith, life, and vocation in serving him."	
	What types of sources do we use as authority?	
2:00	SAY As we discern what God calls us to in the realm of stewarding our sexuality, we can look to several sources of authority, including: <ul style="list-style-type: none">• The words and actions of Jesus himself, as recorded in the Bible's four gospels (Matthew, Mark, Luke, and John).• The background context of Jesus' life and teachings (as recorded in the Old Testament), and the way Jesus' first followers responded to his life and teachings (as recorded in the rest of the New Testament).• The historic teachings and practices of Christians across two thousand years of tradition and around the globe.	C.5 L.3

	<ul style="list-style-type: none"> • The teachings and practices of our current Christian community, as well as individual trusted Christian friends and mentors. • The guidance of the Holy Spirit in our lives, filtered through the lens of all the above sources of authority 	
2:00	Understanding the sources of Authority	
	<p>SAY</p> <p>It's helpful to see these sources of authority not as contradictions of one another but as clarifications of one another. For example, instead of first asking, "Where does the historic Church disagree with Jesus?", I can begin by asking, "How does the historic Church's understanding of Jesus help clarify or challenge my own understanding of Jesus?"</p> <p>In the end, it all comes back to Jesus. Our current Christian community can get things wrong. Our own interpretation of the Holy Spirit's voice in our lives can certainly get things wrong, whether that's because we've started to blur our Christianity with our own local cultural/denominational assumptions, or because of deep-seated pride or selfishness so subtle we don't even see them, or for so many other reasons.</p> <p>But our conviction in this series is that God's words revealed to us in Scripture have the preeminent authority.</p> <p>Keep all this in mind as we discuss specifically what sexual stewardship looks like for Christ followers. We want to help you understand what we believe Jesus has to say—but we are fallible interpreters of an infallible God. Whether or not you agree with us, you're invited along for the journey with us.</p>	
1:00	Ministry Leader Reflection	
	<ul style="list-style-type: none"> • Which source of authority do we lean into most? • Which source of authority are we most suspicious of? • Which source of authority do we lead others to follow? 	
3:00	Listening to the Historic and Global Church	



SAY

For the vast majority of Christian history and throughout most of the world today, Christians have understood the Bible to teach that there are two paths of sexual stewardship for Christ-followers.

One path is marriage, which Scripture tells us is meant to be a lifelong, monogamous covenantal union between male and female.

The other path is celibate singleness, which might be a lifelong calling or something a person pursues for a season before or after marriage.

(These two paths are discussed pretty extensively, for instance, by the Apostle Paul in 1 Cor 6:12-7:40.)

Of course, some Christians in more recent history (especially in the Western world) have begun to think differently about some parts of this historic Christian view of sexual stewardship. We (Jess and Greg) know and love people who hold differing views about sexual ethics. We also love the university environment and the open marketplace of ideas, and we strive to create communities that welcome and engage with a variety of beliefs and convictions. But as we've gone through a discernment process for ourselves, we've both landed in agreement with the historic Christian view of singleness and marriage.

We're also part of a larger movement both nationally (InterVarsity Christian Fellowship/USA) and globally (the International Fellowship of Evangelical Students) that teaches this same view. This doesn't mean that everyone involved in the movement agrees—some students and alumni who are an important part of InterVarsity and IFES lovingly disagree with us about these questions—but the historic Christian view is the view that the leaders of our movement hold to and teach. We value being part of a Christian community that's bigger than just our own individual opinions—a community that spans the globe.

In short, we hold our views about sexual stewardship confidently, but we also hold them humbly, recognizing that we're all just fallible human beings. We love it when people agree with us, but we're not trying to force our convictions onto anyone.

5:00

The Beauty of Singleness and Marriage in Scripture

As we see it—and as the Bible and historic Christian tradition have taught—both singleness and marriage are equally and uniquely beautiful ways of stewarding sexuality. Two of the most significant figures in the New Testament—Jesus and the Apostle Paul—are unmarried. In 1 Corinthians 7, Paul writes about the great value of singleness, while also acknowledging that marriage is a differently valuable gift to the body of Christ: “Each of you has your own gift from God; one has this-gift, another has that” (v. 7).

The lifelong, covenantal nature of marriage between male and female is first outlined in the Genesis story of Adam and Eve and then re-articulated by Jesus during his time on earth. When a group of Pharisees try to test Jesus by asking him a question about divorce, he goes back to the Genesis account in order to define the nature of marital union:

Haven’t you read... that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.

Matthew 19:4-6

Notice that Jesus, given the chance to reframe how his listeners understand marriage, points back to the foundational truth that both male and female are created in God’s image. If we have only one sex represented—just male without female, or just female without male—we’re missing out on an important piece of the divine image. Jesus seems to be implying that Christian marriage is meant by its very nature to include both pieces of God’s image. By including both male and female, Christian marriage points to the fullness of a God who can’t be reduced to male-only or female-only.

Jesus also calls his followers to abstain from *porneia*—a Greek word meaning “sexual immorality,” the root of our English word pornography. When Jesus spoke of *porneia*, his first-century Jewish hearers would most likely have understood him to



	<p>be forbidding any sexual behavior outside of a covenanted, lifelong union between male and female, as well as forbidding certain sexual behaviors within marriage.</p> <p>(As to the monogamy piece of the puzzle, the Old Testament depicts lots of polygamous marriages, but it does so in order to demonstrate the hazards of polygamy. Old Testament law warns in Deuteronomy 17:17 about the danger of marrying many wives, and the New Testament reaffirms in 1 Timothy 3:2 that monogamy is the sexual ideal for Christ followers.)</p>	
0:30	Personal Reflection	
	<p>Pause and reflect - How do these things sit with us? What emotions and thoughts are rising? Do I need to move from the red line to the green line?</p>	
3:00	The Bigger Picture	
	<p>SAY</p> <p>Remember, the most important piece of these relationships is not their “no’s” but their “yesses”!</p> <p>Marriage isn’t just about saving sex with your spouse, though that’s a piece of the puzzle. After all, not every sexual act within marriage is good, and you’re not guaranteed to be able to have sex with your spouse whenever you want it. There might be all kinds of reasons—medical conditions, relational challenges, travelling or living apart, and so on—that lead a married couple to abstain from sex for extended periods of time. If marriage were only about sex, seasons of marriage without sex would have no purpose.</p> <p>Much more than simply being a context where sexual intimacy might happen for followers of Jesus, marriage is about embodying the image of Jesus’ love and commitment to his bride the Church, anticipating our ultimate union with him in heaven. Those of us who are called to marriage are called to live our lives in a way that is about serving God’s kingdom better as a pair than we would otherwise. We are called to live lives that are fundamentally not about us at all.</p>	



	<p>By the same token, singleness isn't just about not having sex, though that's a piece of the puzzle. Much more than that, it's about anticipating our future union with Jesus by offering our entire bodies and all our devotion to him right now. Singleness shows us a picture of what our future resurrection will be like, when our intimacy with Jesus is so complete that all human marriage is rendered obsolete. (Luke 20:34-36) Those of us who are called to singleness now are called to live our lives in a way that is about serving God's kingdom better in singleness than we would if we were committed to a spouse. We are called to live lives that are fundamentally not about us.</p>	
1:36	<p>VIDEO: Honoring our Stewardship</p>	
1:00	<p>Personal Reflection</p>	
	<p>Where are you at?</p> <ol style="list-style-type: none"> 1. Still investigating Jesus - Reinforce 2. Wanting to commit - Love Jesus 3. Following Jesus <p>Moving from here, we are looking at how to follow Jesus - "we will be led into relationships where we are more fully ourselves and more fully alive."</p>	
5:00	<p>Optional Reading Activity</p>	
	<p>Allow participants to read and reflect on Jess' Story</p>	
3:00	<p>Growing in the Stewardship of Our Sexuality</p>	
	<p>SAY</p> <p>As we discern what big-picture path God is leading us to pursue, whether it's marriage or singleness, we also get to figure out how to walk faithfully from day to day on that path.</p> <p>After all, there are lots of different ways of being single or married (or dating, or being engaged). What kinds of emotional and physical intimacy are appropriate with a person we're dating but not married to? What if we are married? Or what if we're not romantically involved with a person at all</p>	





	and we're simply figuring out how to steward our friendship well? How do we go about casting vision and setting boundaries for any of these relationships?	
10:00	<ul style="list-style-type: none"> • Leader Lead Activity 	
	<p>Depending on the maturity and capacity of your group, you can either lead them in doing this by modelling, or you can let them engage with this themselves or in pairs/triads.</p> <p>Think about what it might look like to apply the sources of authority we talked about at the beginning of this lesson to the way you approach a relationship that's important to you:</p> <ul style="list-style-type: none"> • How do the words and actions of Jesus himself (in the Bible's four gospels) teach me to treat this person? Am I loving my neighbor as I love myself? (Mk 12:31) Am I regarding them without drifting into lust? (Mt 5:28-30) • How does the rest of the Bible instruct the way I treat this person? Am I honoring my body (and theirs) as a temple of the Holy Spirit? (1 Cor 6:19) • What has the rest of Christianity throughout history and around the globe taught in this area? What would the saints of previous centuries, and the saints worldwide, think if they saw how I'm treating this person? • What does my current Christian community, especially my trusted Christian friends and mentors, have to say about what they're observing within this relationship? • What am I sensing from the Holy Spirit as I interact with all the above questions? Where does my heart feel at peace, or where is my conscience pricked with a recognition that God is calling me to live differently? 	
4:00	VIDEO: Our Response	C.5 L.4
	<p>SAY</p> <p>Accepting the invitation of Jesus in stewarding our sexuality isn't about disliking our bodies or our sexualities. Remember, the restored desires Jesus wants to guide us into are evidence of the fact that our original capacity for desire is good and beautiful. Following Jesus in this area of our lives is the exact opposite of self-hatred—it's actually the</p>	

	<p>most radical kind of self love!</p> <p>In Galatians 5:22-23, we read a description of what happens in a person's life as they allow the Holy Spirit to take over their lives and reshape their hearts more and more: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control."</p> <p>This fruit of the Spirit is called "fruit" because it's not something we work our way into by our own effort. If we find that the fruit of the Spirit is missing in our lives, the solution is not to try harder, but to surrender ourselves more fully to the Holy Spirit's work.</p> <p>The same principle applies when it comes to sexual stewardship. If we want to live with the kind of love and joy and faithfulness and self-control Jesus invites us into in the realm of our sexuality, we experience that transformation not by our own effort but by giving Jesus his spot on our life's throne and allowing the Holy Spirit to reshape our hearts.</p>	
--	---	--



Session 2 | Chapter 6

Desires Directed

Goals:

- Grow in compassion for others and their experience of sexuality
- Awareness of ways in which others have been hurt in sexuality
- Grow in skills in listening, caring, and ministry in this area.

Estimated Time: 37 minutes

Learning sequence

Duration	Learning Task	Method
4:00	VIDEO - Directed Desires	C.6 L.1
5:00	Ministry Leader Reflection	
	<p>In the video, Jess reminds us that in the midst of our experience of sexuality the following truths remain:</p> <ol style="list-style-type: none"> 1. God loves you 2. God's love takes us outward 3. God's global family becomes our family 4. Jesus can handle all our brokenness and 5. We are made to extend grace, love, and truth to all people. <ul style="list-style-type: none"> • Which one of these do you need to hear most as a leader? • Which one of these do the people in your ministry setting need to hear most? • Which one of these do you think are most foreign to you? • Which one of these do the people in your ministry setting think are most foreign to them? 	
10:00	Ministry Community Reflection	
	<p>Jess reminded us that there are people who "both historically and still today, have been pushed to the margins because of experiences related to human sexuality."</p>	C.6 L.1

	<p>There are four examples in the sheet provided (reminder for trigger and trauma). Are there people in your life/ministry setting that resonate with these examples?</p> <ol style="list-style-type: none"> Survivors of sexual abuse may feel intense shame because of sins committed against them. If they come forward to share their experience of abuse, these survivors are often further shamed by the world around them. They may have been called liars, told that they invented their story for attention, or told that they must have caused the abuse by their clothing choices or flirtatious behavior. Unmarried women who experience an unplanned pregnancy can sometimes face two conflicting kinds of stigma, especially from religious communities. On the one hand, they are shamed for even considering the possibility of an abortion; meanwhile, they are lectured for their irresponsibility in having a child at this stage of their lives and blamed for whatever material difficulty motherhood might bring. LGBTQ+ and same-sex attracted people have historically been, and sometimes still are, vilified both for their sexual choices and for their unchosen experiences of sexuality, especially by those who identify as Christians. During the AIDS crisis of the 1980s, for instance, conservative American Christians were among those who fought most fiercely against life-saving care for AIDS patients because AIDS disproportionately affected gay men. Christians who go through a divorce sometimes find the pain of their divorce compounded by the judgment they face in Christian communities. Whether they remain unmarried or enter into a new marriage, they may feel themselves forever marked by the stigma of divorce in some of their fellow Christians' minds. <p>Are there other examples that we know of? How do we listen to them?</p>	
3:00	Prayer	
	Spend some time praying for the people in our midst, ministry settings.	





	Commit to God the pain and seek for his work to be done.	
2:00	Connecting our Woundedness	
	<p>SAY</p> <p>Living on mission with God in the realm of human sexuality means grieving the unique sorrows and injustices faced by groups like these as well as recognizing and responding to their unique needs. As we are healed by Jesus, we are sent by him to love and heal in his name.</p> <p>None of us is perfectly healed yet—we all walk with a limp. But living authentically in light of our own wounds is the best way we can offer healing to the world around us. As Henri Nouwen writes in his book “The Wounded Healer,” “The main question is not ‘How can we hide our wounds?’ so we don’t have to be embarrassed, but ‘How can we put our woundedness in the service of others?’”</p>	C.6 L.1
7:00	Ministry Leader Reflection	
	<p>In the first reflection task we connected how Jesus ministers to our personal experience of sexuality and our personal brokenness. As ministry workers, this is the space we begin in - wounded healers, who follow in the footsteps of Jesus, the wounded healer.</p> <p>“As you reflect on the woundedness of the world around you, what is God speaking to your own heart? How might you be called to respond to God’s healing work in your own wounds and offer that healing to the world as a “wounded healer”?”</p> <p>Henri Nouwen writes “The main question is not ‘How can we hide our wounds?’ so we don’t have to be embarrassed, but ‘How can we put our woundedness in the service of others?’”</p>	
7:00	Group Reflective Practice (Lesson 2)	
	<p>Intervarsity seeks to develop missional ways of embodying God’s love to those on our campuses. Jess described two ways that this could happen, particularly in the LGBT space - Hospitality and Justice.</p>	

	<p>Split into 2 groups Group 1 - Hospitality Group 2 - Justice</p> <ol style="list-style-type: none">1. Read through the parts on Hospitality and Justice2. Contemplate how you individually or as a group could practically bring the healing work of Jesus into your campus community.	C.6 L.2
--	---	---------



Session 2 | Chapter 7

Now What?

Goals:

- Equip students to connect their sexuality with their relationship with God via prayer
- Equip students to use God’s word as a source of authority in navigating their identity, sexuality, and relationships
- Guide students to discern safe, nurturing communities for their continued growth

Estimated Time: 30 minutes

Learning sequence

Duration	Learning Task	Method
1:00	<p>In the previous chapter, we talked about how we discern the call of God on our lives when it comes to the big picture of sexual stewardship. In addition to working through a bit of the evidence that points us towards a historic Christian sexual ethic, we emphasized the importance of how we arrive at a vision of sexual stewardship. Which sources of authority do we see as trustworthy?</p> <p>In this final chapter, we want to revisit the question of discernment for our daily lives with God. When specific questions come up related to sexuality, what steps do we take to find our answers and decide how we’re called to live?</p>	C.7 L.1
1:00	VIDEO - Directing our Desires to God	C.7 L.1
6:00	VIDEO - Practicing Prayer, God’s Word, Community	C.7 L.1
5:00	Personal Reflection	
	<p>Imagine that you’re very attracted to a friend of yours but you’ve decided that pursuing a dating relationship with them wouldn’t be God’s best for you. (Maybe they just don’t seem like a good match for you or maybe they’re not someone you could marry while remaining committed to a historic Christian sexual ethic.)</p> <p>Think about how you would decide what kinds of relational, emotional, and physical connection to engage in with that friend moving forward.</p>	C.7 L.1

	<p>What concrete steps would you take during your discernment process?</p> <p>How would you draw from various sources of discernment, including Scripture, the Holy Spirit, the witness of the historic and global Church, and your own local Christian community?</p>	
7:00	Ministry Community Reflection	
	<p>As a group/s, reflect and discuss:</p> <p>We've talked throughout this course about the importance of navigating sexuality questions in the context of trusted community.</p> <p>Reflect on the following questions:</p> <ul style="list-style-type: none"> • As you hear about the role community can play in discernment, how do you imagine your current community filling this need in your life? • Are there people in your community who you could reach out to this coming week to discuss ideas you're navigating in this course? 	
10:00	Conclusion	
	<p>In this final part, you may want to do various things:</p> <ol style="list-style-type: none"> 1. Spend some time praying for one another 2. Review material (Use C.7 L.2 as a guide) 3. Host a question and answer 4. Make an action plan as how your ministry community will continue to grow in the area of sexuality 	



