**Quotes taken from Sam McBratney’s blog in 2021 on Justice, Dignity and Solidarity** [**https://www.cassowary.eu/post/\_\_jds**](https://www.cassowary.eu/post/__jds)

Solidarity is another name for the kind of love that moves feet, hands, hearts, material goods, assistance and sacrifice towards the pain, danger, misfortune, disaster, repression or death of other persons or a whole people. The aim is to share with them and help them rise up, become free, claim justice, rebuild.
[Jon Sobrino, Theology of Christian Solidarity, 1985]

Ar scáth a chéile a mhaireann na daoine
It is in the shelter of each other that the people live.
[Irish proverb]

**Feedback during the talk**

* "Listening, and I mean really listening"
* True solidarity means more than words hit me
* Step out of our own perspective
* 'Stepping outside of your own perspective' is so important.
* As Mark pointed out earlier I hear these stories and see the overlap with many of those who feel on the edges or outside of church and those who have lived experience of abuse.
* I was just thinking that too. This issue goes beyond people with protected characteristics though of course that is the primary thrust of the JDS strategy and rightfully
* Yes and one of the reasons for using JDS language rather than EDI language was the recognition that what we need to do as church goes beyond just protected characteristics as provided for in the law

‘A unity that flattens out all diversity falls far below that free kind of unity which we saw to be at once the glory and the risk of creation. […] But if there is a unity that swallows up freedom, there is also a diversity that breaks up unity rather than contributing to it’
[John Macquarrie, Principles of Christian Theology, 1977, p. 403]

We can apply Butler’s concept of recognition to ecclesiology to understand how the self becomes and is recognized in Christian community. The self in Christian community is always plastic, continually formed in relationship to being in Christ and oriented God-ward. Grace is the primary gift that Christians receive from God that enables the plasticity of the self. Here I connect grace with recognition. The church community extends God’s grace to the other by both recognizing the other and continuing to hold open an account of the other. The self does not come to the community fully formed, rather the question of “Who are you?” remains open as the self continues to become in community. By holding open an account of queer Christians, the church community gives life to the queer Christian by extending God’s grace to her.
[Sara Rosenau, Queer Church: Failure and Becoming in the Body of Christ, 2020, p. 37]

**Break-out questions**

* Are there any of your own stories of solidarity you’d like to share? (Not compulsory)
* What points in anything you’ve heard today resonate with your experience?
* What points surprised you?
* What (concrete) actions might you take to be in solidarity with someone different from you?

**Feedback**

We acknowledged the need for relationship before really listening and supporting a person.

A story of Southlands Methodist Church in York - Their church is on the Pride Parade route, and so in the last couple of years they have stood outside with bubbles and flags, a cross covered in ribbons to make a rainbow and last year gave out crocheted rainbows. We're doing the same thing this year, and to stand there as a queer person and feel the solidarity of my church is amazing, but also to stand as a church in solidarity with the LGBTQIA+ community and show that church can be a loving and safe space

Importance of 'being with' rather than 'doing to'; the power of encounter; importance of being well informed;

We had an excellent discussion that raised many questions and reflections. some key comments that I captured were - 'I don't know where my church lies on the vote of single sex marriage - if I dont kniw how does any one else know.? How do we make inclsive church more totally obvious - what symbols/actions/evidence are we showing? why isn't it more obvious - are we too bothered about not upsetting people in church that may not be fully embracing? one point made was we can get too bothered about keeping the peace rather than peace keeping'

No surprises but a sadness that some probationers have a fear of not fitting in and wonder if they will be accepted by their Church.

In our group we had people who have attended marches. It is good when we show solidarity with someone but often this can be for a short period, this needs to be maintained. We discussed that we say we are welcome to all, but wondered whether we should show things outside the church e.g. rainbow flag. It can take courage to stand with someone. If we stand alongside someone we should be sensitive to what they want. Listening seems important and making sure people are heard.

choose solidarity, be proactive so we can encounter it. our own experiences can be small/limited experience or vast.
Suggestion watch the Film 'The Old Oak' filmed in Easington , a journey of solidarity. if we choose an action how do we do something about it and those we work with , who may be limited in number. listening to stories +ve.

Hi all, just to let everyone know, in the NE we are hosting a day exploring LGBT awareness and inclusion in the church, at Chester le street Methodist church, Saturday 14th June from 10am, and theres specific LGBT training for church leaders too, please book here: <https://www.eventbrite.co.uk/e/1219526629979>
Please do book on and share, thank you.

we identified lots of folk are working in communities whether paid or voluntarily , making a difference, often done quietly.

How often do we actually ask 'how are we doing'? a rather consumerist model - but we do make assumptions about how well are we actually doing??

Our breakout group acknowledged the critical importance of ‘listening … really listening’ so as to understand and work out how best to lend solidarity support. A good learning session!