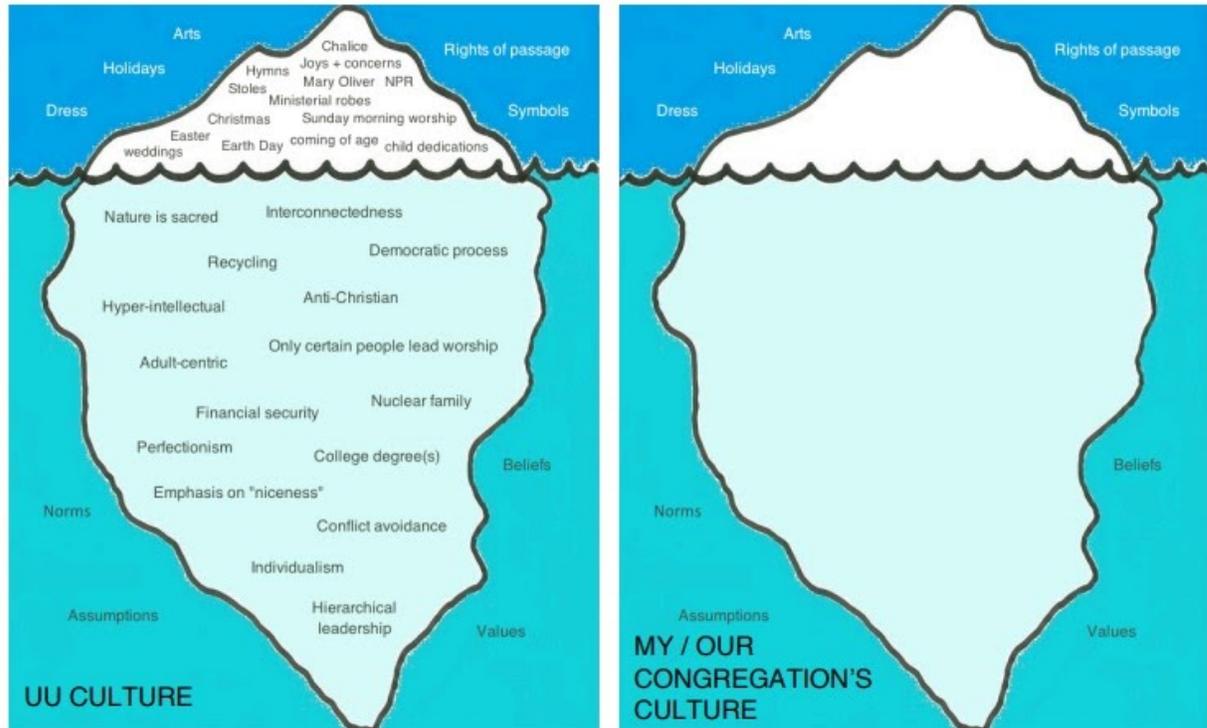


ICEBERG MODEL

The UUCSC congregation had an after-service and an evening session to discuss the “Iceberg Model,” introduced in Module 5, The Role of Culture in Trans Exclusion, of the “Transforming Hearts Collective” video series. This document is a compilation of all the ideas expressed by the folks who attended these sessions.



Transforming Hearts Collective ❤️❤️❤️❤️

Iceberg image courtesy of James Penstone

Above the 'line'

- Service:
 - Greeters at front door before services (contrast with personal experiences at other churches)
 - Order of Service: Slide (with symbol of major religions with chalice at center), Words of Welcome, Chalice Lighting, Readings, Covenant, Prayer/Moment of Silence, Stones/Candles of Joy and Sorrow, Benediction
 - Sermon:
 - Minister
 - Guest Speakers
 - Music in service: Hymns, Doxology
 - Choir is central
 - UU2 gives modern, improvisational feel
 - Zoom: music videos of popular bands/artists

- Counterpoint of traditional music, popular music, improvisational music
 - Offering
 - Second Sunday offering donated to a non-profit
 - Weekly donations of food and clothing
 - Liturgy (written/spoken) welcoming all people, stating commitment to equality
 - Readings from diverse persons regarding equality/social justice
 - Use of pronouns during service announcements; nametag stickers
 - Slides of lyrics to hymns and photo montages (in person and on Zoom)
 - On Zoom:
 - individuals talking spotlighted
 - gallery view for conversation only at the end
 - people muted, prevented from talking to one another; other than in the chat
 - few people heard during social hour (only one person at a time)
 - Can't sing together!
- Social Hour (after service):
 - Blue mugs for guests, inviting conversation
 - Often great snacks, coffee, and tea
- Female Minister: big communication of other implications
- Building & Grounds:
 - Exterior Decorations:
 - Banners: Gun Prevention, others
 - Trans Pride Flag, Black Lives Matter Flag, Pride Flag
 - Bathrooms:
 - Two binary bathrooms near social area
 - One gender-neutral bathroom near the office.
 - Narthex:
 - Beautiful, welcoming, not ostentatious
 - Mission Statement on wall
 - Nice building, but not disabled friendly (especially to second floor)
 - Building looks well cared-for
 - Sanctuary:
 - Beautiful sanctuary
 - Difficult to access the stage/chancel area
 - Ceramic Tree art above fireplace
 - Robert Inman's art in Sanctuary (Yoshi's spouse)
 - Stained-glass windows (?)
 - Handicap seating in back of first section; when congregation stands, folks cannot see
 - Grand Piano
 - Classrooms:
 - Toddler's, children's and youth's meeting rooms are beautifully decorated with images on walls to reflect the Seven Principles;
 - Toddler room mural: words "boys" and "girls" still used; not inclusive to non-binary
 - Grounds:
 - Community Garden (food donated to Interfaith Food Pantry)
 - Gated playground
 - Recycling Bins

- Tile Wall of Remembrance
 - Peace Pole
 - Little Free Library
 - The Woods: public space
 - 75th Anniversary Tree
 - Environmentally friendly
- Holidays/Events:
 - Holiday Decor
 - December: Hanukkah, Kwanza, No-rehearsal Nativity Pageant, Santa (for ACAC program?)
 - Balisok pool party, Memorial Day and Labor Day
 - UU Holidays/Celebrations: Flower Communion, Water Communion, Blessing of the Animals, etc.
 - Laugh Out Proud, Open Mic events
 - Special performers like Roy Zimmerman
 - Film Screenings, Family Fun & Fellowship
 - Cabaret
 - Winter Holiday Program
- Member of the month.
- Dress and Behavior
 - Varied: casual/bluejeans/shorts; well dressed in suits
- Children/Youth:
 - Children can dress very casually and relax on chance while listening to a story
 - Children can dance in the aisles
 - included in the first part of our service, then depart for separate classrooms, then playground after service
 - excluded from very much interaction with adults other than RE teachers
 - Monthly Intergenerational Services include children and youth
 - Youth RE teachers almost completely women (save DRE, Jason Taksony Hewett, before he left)
- Congregation Demographics:
 - Lots of white liberals
 - White women hold a majority of positions of power (committees, leadership, etc.)
 - Mostly white, mostly well-educated, mostly financially secure, mostly older, mostly middle class
 - More recovering from religion of origin than born & raised UUs
- Camp de Benneville Pines affiliation
- Governed by elected Board of Trustees
- Work Parties:
- Our logo
- Our 7 Principles
- Holidays: UU-specific (Illuminations, Flower Communion, Water Communion, Blessing of Animals, Coming of Age) combined with more traditional Judeo-Christian holidays, such as Easter and Christmas; Winter Solstice; Summer Solstice;
- Worship: Acknowledgement of many lesser-known holidays; individuals can access Worship Committee to request inclusion of a holiday
- Money:
 - Offerings (*mentioned in Services*)

- Membership pledges
 - Fundraising: Online Auction
- Communication
 - Website
 - eNewsletter
 - Email blasts
- Programs:
 - Youth RE Program Youth RE program:
 - Coming of Age program with mentoring
 - Trash to Treasure
 - Sandwich making for Interfaith Food Pantry
 - Yule logs December Fundraiser
- Renters:
 - 12-Step Programs
- Committees:
 - Gun Violence Prevention Promise
 - Welcoming Congregation Renewal/Transforming Hearts Collective
- Affinity Groups:
 - Social Justice Support Group
 - Sailors of Sadness
- Many newcomers don't stay

Below the line

- People that never got to interact with anyone one-to-one and then left
- Assumptions about others' faith, whether they are theist or Christian or conservative, versus actually asking questions and engaging in conversation about beliefs
- According to the module our church would be considered 'not welcoming' or welcoming to assimilate into our culture, not radical welcome
- Fear of those we don't know, and how they may express themselves
- Class shown in people's modes of dress, othering of non similar folks
- Assumptions around religious faith and political views
 - We tend to assume everyone is like us: white, heterosexual, liberal, financially stable, able-bodied, . . .
- Unspoken structure, if one is not in the structure it is hard to get into it.
 - Assumed power from the length of tenure
 - White women in power gatekeep who gets access or heard
- Children exist in segregated spaces
- Culture discourages adult/child interaction outside the family/classroom (ex: Gene Herd teaching drums, etc.)
- We're trying to be more inclusive and welcoming
- We are a learning community
- Individualistic, outspoken
- There are no mandatory membership fees to participate. You can be a friend of the church
- There is a lot of volunteerism in our congregation; sometimes by the same people.
- Open-mindedness at varying degrees
- We are very clique-oriented

- We can be set in our ways “we’ve always done it this way”
- We are “conservative liberals”
- We are sometimes fearless: some people accept & seek out diversity & eccentricity
- Many of us feel uncomfortable around the mention of “God”
- We tend to communicate superficially, “nicely.”
- Disruption makes us uncomfortable, fearful.
- Uncomfortable talking about money
- Atmosphere of scarcity, always needing more money
- Some people feel unspoken judgements by others in our congregation
- There is othering of others and non acceptance
- Appreciation of good music and it is interwoven with our spirituality
- Intergenerational bonding, ie mentoring Coming of Age
- Tolerate everything but intolerance (not said in negative way)
- There is an unspoken structure that’s hard to get into
- People aren’t actively welcoming new people
- Female minister demonstrates valuing genders besides male
- Espousing mindset & hearts to be inclusive of all people (as implied in 7 Principles)
- Professes/aspires to diversity in race, age, genders, presence of minorities (or welcome of minorities)
- Everyone searching and questioning together, contrasted with “we know best” hierarchical churches, humility; trying to grow from that instead of church knows best
- Interest in learning the truth about things.
- Learning about new things to increase our knowledge
- “Considered not welcoming” came as a shock, but willing & need to learn about real “radical welcoming”
- Already good with small “w” welcoming; interested in visitors
- White liberals, white fragility; resting on laurels of past liberalism or past social actions; not challenged
- Overly aware and prioritizing Politeness
- Many UU churches (including UUCSC have aspirations of diversity; people of color wouldn’t see UUs as diverse. UUs fall short in terms of diversity.
- Persons already in positions of privilege and power are protective of those norms/status quo.
- Belief that prejudice and discrimination don’t exist in UU churches.
- Persons born UU feel their perspective is more valid (vs. born again UU), grants them authority/privilege

Item(s) that are not statements of culture (above or below the line), but not deleted:

- When trying to attract young folks, we might be competing with health clubs