

# **2019 Session of Synod**

## **Book 4**

(Pages 441 to 454)

### **Further Reports of the Standing Committee**

**Standing Committee of the Synod  
Anglican Church Diocese of Sydney**

## 2019 Further Reports of the Standing Committee

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# Doctrine Statement on Gender Identity

(A report from the Standing Committee.)

## Key Points

- In 2018, the Synod adopted the Initial Principles of Engagement as the framework for the development of the Gender Identity Guidelines.
- Standing Committee is now recommending Synod affirm and adopt the Doctrine Statement on Gender Identity (in Annexure A) and agree that the Pastoral Guidelines for Churches, Schools and Organisations (in Annexure B) inform pastoral care throughout the Diocese.
- Synod will also be asked to recommend that the relevant governing body of each Diocesan school and organisation formally adopt the Doctrine Statement on Gender Identity (in Annexure A) and Pastoral Guidelines for Churches, Schools and Organisations (in Annexure B); and implement, and make publicly accessible, a policy which reflects that Statement and the Guidelines.
- Standing Committee is also recommending that Synod adopt the Gender Identity – Practical Guidelines for Churches (in Annexure C), and commend these guidelines to parishes.

## Purpose

1. The purpose of this report is to recommend that Synod –
  - (a) affirm and adopt the attached Doctrine Statement on Gender Identity (in Annexure A) together with the Pastoral Guidelines (in Annexure B) and agree steps to see that Statement and the Guidelines adopted throughout the Diocese, and
  - (b) adopt as a policy the attached Gender Identity – Practical Guidelines for Churches (in Annexure C).

## Recommendations

2. Synod receive this report.
3. Synod consider the following motion to be moved at the forthcoming session of Synod, 'by request of the Standing Committee' –
 

‘Synod, noting the report, “Doctrine Statement on Gender Identity” –

  - (a) affirms and adopts the accompanying Doctrine Statement on Gender Identity (Doctrine Statement) as a principal statement of the doctrines, tenets, beliefs and teachings propagated by the Anglican Church, Diocese of Sydney with respect to Gender Identity,
  - (b) agrees that the “Pastoral Guidelines for Churches, Schools and Organisations” (Pastoral Guidelines) inform pastoral care concerning Gender Identity issues,

and as a consequence –

  - (i) recommends that the relevant governing body of each diocesan school and organisation formally adopt and implement the Doctrine Statement as a statement of the doctrines, tenets, beliefs and teachings on Gender Identity and implement a policy to ensure that the activities of the school or organisation are conducted in accordance with the Doctrine Statement,
  - (ii) recommends that the relevant governing body of each diocesan school and organisation also formally adopt and implement the Pastoral Guidelines,
  - (iii) recommends that the relevant governing body of each diocesan school and organisation compose a publicly accessible policy on Gender Identity, which reflects the Doctrine Statement and Pastoral Guidelines,

- (iv) requests the Archbishop-in-Council to provide advice to diocesan schools and organisations on implementation of the Doctrine Statement and Pastoral Guidelines, and
  - (v) amends the Property Use Policy of the Synod by –
    - (A) replacing the third bullet point in paragraph 9 with the following – “Doctrine Statement on Gender Identity, Pastoral Guidelines for Churches, Schools and Organisations, and Practical Guidelines for Churches”, and
    - (B) inserting a new subparagraph 17(i) as follows – “Events for the purpose of advocacy for expressions of gender identity contrary to our doctrine that gender manifests biological sex”.’
4. Synod consider the following further motion to be moved at the forthcoming session of Synod, ‘by request of the Standing Committee’ –

‘Synod, noting the report “Doctrine Statement on Gender Identity”, adopts as a policy the accompanying “Gender Identity – Practical Guidelines for Churches”, and commends the Guidelines to parishes for implementation.’

## Background

5. In 2017 Synod passed two resolutions in relation to Gender Identity. Resolution 23/17 was passed in the following form –
- “Synod, noting the Gender Identity Report –
- (a) agrees to approve in principle the Initial Principles of Engagement at 9.1 of the Gender Identity Report as a policy of the Synod, and
  - (b) in particular affirms –
    - (i) The promise of the gospel is that all who trust in Christ are assured of everlasting peace and wholeness in the resurrection life of the new creation.
    - (ii) All those who have faith in Christ are loved by God and belong to the body of Christ, including those whose personal trials and afflictions in this life include gender identity issues or gender incongruence.
    - (iii) Those who experience gender identity issues or incongruence deserve our compassion, love, and care.
    - (iv) In the beginning, God made humanity male and female, and, in his creative purposes, biological (bodily) sex determines gender.
    - (v) Human nature was damaged and distorted by the Fall but not destroyed. All people continue to be made in the image of God. The experience of incongruence between objective biological sex and subjective gender identity is one consequence of that damage and distortion but in no way diminishes a person’s full humanity.
    - (vi) The human person is a psychosomatic unity, where body and soul come into being at the same time and, in this life and the next, exist together. Embodiment is integral to human identity, and biological sex is a fundamental aspect of embodiment. Preserving the integrity of body and soul, and honouring and protecting the biologically sexed body that God has given are necessary for human flourishing.
    - (vii) The binary distinctions of male and female are to be embraced and upheld in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform to Scripture.
    - (viii) We deeply regret that, in the past, some gender non-conforming people have experienced rejection or lack of compassion in our churches and ministries.
    - (ix) Churches, schools, and other Anglican organisations are to be places where all people, including those who experience gender identity issues

and incongruence, are welcomed, loved, supported and helped to live in obedience to Christ.”

6. Then by resolution 24/17 Synod resolved –

“Synod commends the Gender Identity Report (‘the Report’) to all Synod members, Anglican schools and other agencies in the Diocese which are called upon to care for people with gender identity issues and asks the governing boards and councils, and the heads and chief executive officers of such schools and agencies, as well as Synod members, to –

- (a) provide comments and feedback to Standing Committee on the Initial Principles of Engagement approved in principle as a policy of the Synod at its session in 2017 by 30 April 2018, and
- (b) ensure any policies, guidelines and procedures which they draft to address this issue are consistent with those Initial Principles of Engagement, and
- (c) consult with the Archbishop about the final form of such policies, guidelines and procedures before they are published, and
- (d) commit to reviewing such policies, guidelines and procedures in light of any revised form of policy adopted by the Synod following its session in 2017,

and requests that the Standing Committee bring to the Synod session in 2018 a revised form of the Initial Principles of Engagement with a view to the revised form being adopted as a policy of the Synod.”

7. Last year, by resolution 49/18 Synod passed the following resolution –

“Synod, noting Synod resolutions 23/17 and 24/17, adopts the revised form of the Initial Principles of Engagement contained in the report 23/17 *Gender Identity Initial Principles of Engagement / 24/17 Development of a final form of diocesan policy for gender identity issues* as the framework from which the Gender Identity guidelines will be developed.”

## Discussion

- 8. In response to resolution 49/18, the Standing Committee asked the subcommittee which it had established last year with responsibility to draft the revised form of the Initial Principles of Engagement, to continue its work in conjunction with the Doctrine Commission to develop proposed guidelines. Successive drafts of the guidelines were discussed with the heads of a number of diocesan schools and organisations.
- 9. After reviewing the draft documents produced by the subcommittee and the advice of the Doctrine Commission the Standing Committee has settled on a framework for promulgating guidelines for gender identity in this Diocese.

## Doctrine Statement on Gender Identity, with Pastoral Guidelines for Churches, Schools and Organisations

- 10. Firstly, there is the Doctrine Statement on Gender Identity (**Doctrine Statement**), supported by Bible references (attached as Annexure A). Supporting this statement is a document setting out Pastoral Guidelines for Churches, Schools and Organisations (**Pastoral Guidelines**) which flow from these doctrinal statements (attached as Annexure B).
- 11. Both the Doctrine Statement and the Pastoral Guidelines are intended to apply throughout the Diocese. However, while Synod will be asked affirm and adopt the Doctrine Statement and Pastoral Guidelines on behalf of all the churches and other unincorporated entities in the Diocese, the governance structure of many Diocesan schools and organisations necessarily requires a different process. For these bodies, Synod will be asked to recommend that the relevant governing body, be it a school Council or organisation Board, formally adopt and implement the Doctrine Statement and Pastoral Guidelines for their school or organisation, and compose, and make publicly accessible, a policy which reflects the Doctrine Statement and Pastoral Guidelines.

12. For schools and organisations, some of the issues relating to the implementation of the Doctrine Statement and Pastoral Guidelines in relation to gender identity are particularly complex and these implementation issues will be addressed in more detail through separate advice to be provided by the Archbishop-in-Council.
13. Synod will also be asked to amend the Property Use Policy to refer more explicitly to, and enable implementation of, the Doctrine Statement and Pastoral Guidelines.

### Practical Guidelines for Churches

14. Secondly, Synod will be asked to adopt the Practical Guidelines for Churches (attached as Annexure C), and to commend these guidelines to parishes for implementation.

For and on behalf of the Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

9 October 2019

## Anglican Church – Diocese of Sydney

### Doctrines Statement on Gender Identity

1. The Bible teaches us that God is the Creator of all things (Genesis 1:1; Hebrews 11:3) and that human beings are created in his image (Genesis 1:26), according to his design through and for his beloved Son, Jesus Christ (Colossians 1:16). Human beings receive their existence as a gift of God. We are creatures who are not able to create ourselves. We are always accountable to our Creator for the way we use what he has given to us (2 Corinthians 5:10; Hebrews 4:13).
2. From the beginning, God created humanity in the form of two biological sexes – male and female (Genesis 1:26-27; Matthew 19:4). The Bible never envisages a divergence between biological sex and gender identity or expression. For example, in Mark 10:6-7 Jesus recognises that the male/female distinction of Genesis 1:27 is the foundation of the man/wife distinction of Genesis 2:24. In the creative purposes of God, gender manifests biological sex.
3. Human nature was damaged and distorted by the Fall but not destroyed by it (Genesis 3:21-22; Romans 1:18-32; 8:19-23). All people continue to be made in the image of God as male or female, despite the effects of sin (Genesis 5:1-2; 9:6; James 3:9). The effects of the Fall on both human biology and human psychology do not change the normative relationship between biological sex and gender (Matthew 19:4-6; Mark 10:6-7; 1 Corinthians 11:11-12). The experience of incongruence between objective biological sex and subjective gender identity is one of the consequences of the Fall but this in no way diminishes a person's full humanity.<sup>1</sup>
4. Embodiment is integral to human identity, and biological sex is a fundamental aspect of embodiment in God's ordering of creation. The human person is a physical and mental unity, where body and soul come into being at the same time and exist together in this life and at the resurrection (Psalm 139:13-16; Matthew 10:28; Romans 8:23; 1 Corinthians 15:50-55). Blurring the distinctions between male and female, or seeking to present as a sex opposite to one's biology, is a denial of the significance of the biologically-sexed body that God has given to us (Deuteronomy 22:5; Leviticus 18:22; 20:13; 1 Corinthians 6:9-10; 11:4-5; 13-15; Ephesians 5:29-31).
5. God made all people and loves all people (Genesis 1:27; Deuteronomy 10:18; John 3:16). God's pattern for human flourishing is good for all people, whether or not they have placed their trust in Christ (Matthew 5:43-45; Luke 6:35-36). Christians are called to do good to all people (Galatians 6:9-10), which includes encouraging them to embrace God's pattern for human wholeness.

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<sup>1</sup> Disorders of Sex Development (intersex) are another consequence of the Fall which likewise in no way diminishes the full humanity of those affected, as they too are made in the image of God.

## Pastoral Guidelines for Churches, Schools and Organisations

(To be read in conjunction with the Doctrine Statement on Gender Identity and the Pastoral Guidelines for Churches, Schools and Organisations.)

1. In considering how to help our brothers and sisters in Christ who struggle with gender identity issues, we take into account that –
  - 1.1. All those who have faith in Christ are loved by God and belong to the body of Christ, including those whose personal trials and afflictions in this life include gender identity issues or gender dysphoria.
  - 1.2. The promise of the gospel is that all who trust in Christ are assured of existential peace and wholeness in the resurrection life of the new creation.
  - 1.3. God has compassion on the struggling and vulnerable, and is able to bring healing to the experience of gender incongruence, however in his sovereign wisdom, that healing might not be fully experienced in this life.
  - 1.4. The biologically-based binary distinctions of male and female are to be embraced and upheld in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform with Scripture.
2. Believers in Christ who struggle with this issue are encouraged to consider the following –
  - 2.1. While gender dysphoria may be a lifelong battle for you, God's word declares that all those who have faith in Christ are loved by God and belong to the body of Christ, and that nothing can separate them from the love of God in Christ Jesus.
  - 2.2. Fix your eyes on Jesus, and look forward to wholeness and relief from suffering and temptation in the new creation.
  - 2.3. Seek options that maintain the integrity of your physical and mental unity, and which honour and preserve the maleness or femaleness of the body God has given you.
  - 2.4. Seek regular Christian fellowship.
  - 2.5. Share your struggles with some mature Christian people so you can receive Christian compassion and support, as well as accountability and encouragement.
  - 2.6. God desires your wholeness and wellbeing, and he will be patient with you, and his grace will sustain you.
3. Further, as Christians, when we consider how we may help anybody who struggles with gender identity issues, we also acknowledge –
  - 3.1. We have an obligation to show compassion, love and care to all those who experience gender identity issues or incongruence, as they too are made in God's image.
4. Churches, Organisations, Schools and individual Christians who care for people struggling with gender identity issues and dysphoria can show this love by –
  - 4.1. Remaining faithful to the teaching of the Bible, including upholding the goodness of God's design of male and female.
  - 4.2. Ensuring that churches, organisations, schools and other persons or parties are adequately informed about gender identity issues and dysphoria, and the relevant teaching of the Bible.
  - 4.3. Showing compassion, active love, care, and support even though you may disagree with the choices or behaviour of those for whom you are caring.



- 4.4. Being committed to pray for the person, including their physical and psychological wellbeing.
  - 4.5. Praying for the person's salvation (if they are not a Christian).
  - 4.6. Rejecting all bullying, ridicule, mistreatment, and abuse of gender non-conforming people.
  - 4.7. Avoiding rigid and unbiblical gender stereotypes.
  - 4.8. Pursuing and affirming evidence-based pathways for treatment, which are consistent with Scripture.
  - 4.9. Differentiating between compassion for the person, including an understanding of the distress of their situation or condition, and agreeing with or validating any treatment protocol for transition.
  - 4.10. Being patient and sensitive to a person's needs, listening carefully to their struggles, and seeking to alleviate their distress.
  - 4.11. Seeking to provide an environment that does not exacerbate the person's distress.
5. Public engagement about gender identity issues by Churches, Organisations, Schools and individual Christians should –
- 5.1. Be informed about and embrace the teaching of Scripture on sex and gender.
  - 5.2. Seek the common good of all people, through concern and involvement in public debate and policy formation.
  - 5.3. Show grace, by being loving, gentle, courteous, wholesome, and humble, which may include recognising the good in our interlocutor's arguments.
  - 5.4. Affirm what is true. God's truth is good, and applies to all people, whether or not they accept or recognise its wisdom. Cultural awareness and effective communication may shape how we express our viewpoint, but it cannot alter our adherence to biblical truth.
  - 5.5. Show love, as public engagement is an expression of love for our neighbour, and withdrawal from such engagement may signify a failure to love.
  - 5.6. Be informed about the different dimensions of the public debate. There are those who promote transgender ideology, and those who experience gender incongruence, who are vulnerable members of our community. The needs and claims of the two groups are different, and must be carefully distinguished in any public engagement on these matters.
  - 5.7. Be courageous, knowing that God is sovereign over all.

## Proposed Policy

# Gender Identity – Practical Guidelines for Churches

(To be read in conjunction with the Doctrine Statement on Gender Identity and the Pastoral Guidelines for Churches, Schools and Organisations.)

### 1. Christians struggling with Gender Incongruence or Dysphoria

- 1.1. Some issues for discipleship, such as the experience of gender incongruence or dysphoria, are more public than others, and therefore require different sorts of attention, acknowledgement and care.
- 1.2. The person should be encouraged to speak to a member of the ministry staff whom they trust. While church friends and family can continue to love and support the person, the church itself may be able to offer additional practical resources as well as providing pastoral care and reassurance.
- 1.3. Confidentiality is crucial among church members that may know about the person's concerns as well as among staff. However, the Rector should advise the Regional Bishop of the situation, so that staff might be offered any assistance they require, such as professional supervision.
- 1.4. Church staff should love and care for the person, offer pastoral support, and make available information (reports, research etc.), in addition to biblical teaching in line with the Doctrine Statement on Gender Identity.
- 1.5. Assistance in accessing appropriate professional counselling should be made available.

### 2. Christians considering or already Transitioning

- 2.1. Beyond applying the points in 1 above, the relevant member of staff should:
  - 2.1.1. attempt to discern whether transitioning is a desire that is being explored or the decision has already been made, and
  - 2.1.2. indicate all forms of gender transitioning are against God's purposes for the person (in accordance with the Doctrine Statement on Gender Identity and Pastoral Guidelines for Churches, Schools and Organisations) but continue to provide pastoral and practical care.
- 2.2. Nevertheless, if a person continues to pursue social or medical transitioning, ministry staff are to continue to provide for the person's spiritual needs. This will include telling and showing the person that they are loved and welcome at church, despite their decision being inconsistent with faithful Christian living. As with all pastoral correction and discipline, this will include a call to repentance and faith issued with patience and sensitivity, taking special account of the vulnerability of the person concerned.

### 3. Christians who have already Transitioned

- 3.1. Christian brothers and sisters in the person's church, as well as the staff, are to uphold the foundational truths expressed in the Doctrine Statement on Gender Identity.
- 3.2. Given these truths, in the context of caring for the whole person's spiritual, physical, emotional and social wellbeing, the ministry staff are to encourage the person who has already transitioned to consider de-transitioning, where possible, and to be content to live in accordance with their biological sex.
- 3.3. The person should be welcome to continue to attend church but may not be able to participate fully in the life of the congregation.

#### 4. Unbelievers struggling with Gender Dysphoria or Transitioning

- 4.1. Our first concern should be to encourage all unbelievers, regardless of present struggles, to turn to Christ and accept him as their Lord and Saviour.
- 4.2. Bible teachers in the church are to be clear on the Bible's teaching on sex and gender, and are to explain this with love and sensitivity to non-Christians who may be struggling with their identity.
- 4.3. Assistance in accessing appropriate professional counselling should be made available.
- 4.4. All members of a church have the responsibility to show the love of Christ and care for all people struggling with this issue. This love should take both emotional and practical forms.

## Governance arrangements for Diocesan Organisations

(A report from the Standing Committee.)

### Key Points

- Synod will be asked to encourage certain diocesan organisations to pursue amendments to their constituting ordinances, to require that any person who wishes to serve as a board member, must sign an acknowledgment of duties and responsibilities, including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.
- Synod will also be asked to amend the Governance Policy for Diocesan Organisations, by including in the Policy Guidelines a requirement that membership include at least two members of the clergy and at least two members with three-year theological degrees from Moore Theological College, noting that these requirements may be met by the same two people. Currently the Policy Guidelines require 'at least two clergy or other members with formal theological training'.

### Purpose

1. The purpose of this report is to recommend that Synod consider changes to its governance arrangements for Diocesan Organisations, in two particular areas – acknowledgment of the duties and responsibilities of a board member, and membership criteria with regard to clergy and theological qualifications.

### Recommendations

2. Synod receive this report.
3. Synod encourage the councils of Anglican Schools Corporation, Anglican Community Services (Anglicare), Moore Theological College and Youthworks, to consider pursuing amendments to their constituting ordinances to require the following –
  - (a) Any person who wishes to be elected, appointed or reappointed as a board member of that organisation must sign an acknowledgement of duties and responsibilities, in a form prepared by the organisation and approved by the Standing Committee (an Acknowledgement), including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.
  - (b) When a person nominates another person (the nominee) for election to that organisation, that person is required to certify that the nominee is willing to sign the relevant Acknowledgement if elected, and will do so before attending any meeting.
4. Synod agree to amend the Policy Guidelines accompanying the Governance Policy for Diocesan Organisations by omitting the current paragraph (5) and inserting instead –
 

'The membership of the board should include –

  - (a) at least two clergy licensed in the Diocese of Sydney, and
  - (b) at least two members with (at minimum) a three year theological degree from Moore Theological College or another college that is endorsed by the Archbishop for the purpose of this clause,

noting that the requirements of paragraphs (a) and (b) may be met by the same two people.'

## Background

5. At its meeting on 26 August 2019, the Standing Committee discussed a number of matters related to the Governance Policy for Diocesan Organisations (**Governance Policy**). The Standing Committee ultimately requested that two matters be brought to this session of Synod. The first addresses the issue of nominees to positions on Boards of Diocesan Organisations acknowledging the responsibilities of the position prior to election; and the second relates to membership criteria for diocesan organisations. Each are set out below.

## Acknowledgment of Duties and Responsibilities

6. At its meeting on 26 August 2019, the Standing Committee requested that a report be prepared for this session of Synod, recommending the insertion of a suitable form of the following additional requirements in the Governance Policy –

‘Any person who wishes to be elected, appointed or to remain as a board member of a Designated Diocesan Organisation must sign an acknowledgement of duties and responsibilities in a form prepared by the Designated Diocesan Organisation, and approved by the Standing Committee (an Acknowledgement), including a confirmation that they are able and willing to devote the time required to be spent by a board member to properly fulfil those duties and responsibilities.

When a person nominates another person (nominee) for election to any Designated Diocesan Organisation, that person is required to certify that the nominee is willing to sign the relevant Acknowledgement if elected, and will do so before attending any meeting.

A Designated Diocesan Organisation is a diocesan organisation designated by Standing Committee –

- (a) which carries on activities which are subject to regulations overseen by a government agency (such as APRA, ASQA, TEQSA, the NSW Department of Education),
- (b) where those activities represent a substantial part of the activities of the diocesan organisation as a whole, and
- (c) where additional obligations, duties and responsibilities are required of the members of the governing board of the diocesan organisation to ensure compliance with those activity-specific regulations.’

7. At the same meeting, the Standing Committee recommended that the Synod adopt the changes to the Governance Policy.
8. It was subsequently determined that the ‘Designated Diocesan Organisations’ to which such a change would apply, are –
  - (a) Anglican Schools Corporation,
  - (b) Anglican Community Services (Anglicare),
  - (c) Moore Theological College, and
  - (d) Youthworks College.
9. As a consequence of the limited number of organisations affected, Bishop Chris Edwards will move a motion at Synod enacting the recommendation at paragraph 3 above, encouraging those specific organisations to consider amending their ordinances in this fashion, rather than applying the requirement through the Governance Policy.

## Membership requirements of Diocesan Organisations

10. The Governance Policy includes *Governance Standards (Standards)* as Appendix 1, and *Policy Guidelines (Guidelines)* as Appendix 2.
11. The Standards, at paragraph A(d) provide that ‘the board of a diocesan organisation should include members with formal theological training’. Correspondingly, the Guidelines include at paragraph (5) –  

‘The membership of the board should include at least two clergy or other members with formal theological training.’
12. This provision sought to ensure that all boards have members with formal theological training. However, it leaves open the possibility that a board might have members with formal theological training but no clergy licensed to serve in the Diocese of Sydney; or alternatively two clergy having less than three year theological degrees (e.g., deacons with a diploma level qualification).
13. During consideration of these matters at the Standing Committee, the view has been regularly expressed that clergy representatives are important not just for providing the board with the benefit of their with formal theological training, but also in bringing knowledge of Anglican theology, and especially the specific distinctives of the Sydney Diocese. As examples, it would seem strange if a distinctly Anglican organisation such as Anglicare or the Anglican Schools Corporation did not have any clergy members on its board.
14. For that reason, when dealing with ordinances for such organisations, the Standing Committee has regularly exceeded the requirements of the governance policy, by including a clause requiring membership of the board in question to include –
  - (a) at least two clergy licensed in the Diocese of Sydney, and
  - (b) at least two members with (at minimum) a three-year theological degree from Moore Theological College or another college that is endorsed by the Archbishop,noting that the requirements of paragraphs (a) and (b) could be met by the same two people.
15. The purpose of such a clause has been expressed as ensuring that there are clergy representatives on the board while also ensuring sufficient theological acumen (given some may have theological training but not be ordained; and others may be ordained to the permanent diaconate but without a three-year degree).
16. Accordingly, at its meeting on 26 August 2019, the Standing Committee recommended that the Guidelines be amended to bring the Governance Policy into line with the more specific standard already used in practice by the Standing Committee.
17. If the change recommended in paragraph 4 is adopted, the requirement for two clergy *and* two three-year degree qualified members need not be argued upon the consideration of each ordinance. Rather, if there are occasions were a lower standard of membership is thought appropriate (e.g., it is deemed unnecessary to have two licensed clergy on the board), the onus is placed upon the person proposing this deviation from the policy to make an argument for the relaxed standard.

For and on behalf of Standing Committee.

DANIEL GLYNN  
**Diocesan Secretary**

10 October 2019