

**3<sup>rd</sup> Ordinary Session of the 51<sup>st</sup> Synod**

**Daily Papers**

**22 October 2019**

**Business Paper**

Revised forms of  
Doctrine Statement on Gender Identity,  
Pastoral Guidelines for Churches, School and Organisations  
and  
Gender Identity – Practical Guidelines for Parish Councils  
(in clean and marked forms)

Anglican Church Diocese of Sydney

## **Bible passage: Tuesday 22 October 2019**

### **Luke 18: 1-17**

Then Jesus told his disciples a parable to show them that they should always pray and not give up. <sup>2</sup> He said: “In a certain town there was a judge who neither feared God nor cared what people thought.<sup>3</sup> And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

<sup>4</sup> “For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care what people think, <sup>5</sup> yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually come and attack me!’”

<sup>6</sup> And the Lord said, “Listen to what the unjust judge says. <sup>7</sup> And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? <sup>8</sup> I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?”

<sup>9</sup> To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: <sup>10</sup> “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get.’

<sup>13</sup> “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

<sup>14</sup> “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

<sup>15</sup> People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. <sup>16</sup> But Jesus called the children to him and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>17</sup> Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it.”

# Anglican Church of Australia Diocese of Sydney

## 3<sup>rd</sup> Session of the 51<sup>st</sup> Synod Business Paper: Tuesday 22 October 2019

---

- Page references are to the pages in Synod Book 1 (pages 1-197), Book 2 (pages 201-397), Book 3 (401-439) and Book 4 (441-454).
- A notation “B#” refers to Bills and proposed policies, and “M#” refers to motions, which are provided in the attached schedule: Bills, proposed policies and motions for the consideration of the Synod.
- The Synod Business Rules are found on p.264: the Conduct of the Business of Synod Ordinance 2000. Given the trial of the amended rules (Standing orders) during this session, the Standing orders are included in tracked form showing the proposed amendments.

1. Prayers are read by the President or a person appointed by him.
2. Bible study is led by the Rev Matthew Yeo.
3. Minutes of 21 October 2019
4. Calling of motions (including procedural motions) on the business paper
5. Procedural motions

### 5.1 Recommendations from the Order of Business Committee

Synod –

- (a) agrees to reschedule items of business as shown in marked form on the Timetable for Synod Business,
- (b) agrees that the motion at M85 (Review of the Standing Committee Ordinance 1897) may be taken on the callover,
- (c) allows the President, at his discretion, to callover the motions during the evening session in addition to the scheduled callover held during the afternoon session, and
- (d) suspends so many Standing Orders as may prevent these arrangements.

(Mr Daniel Glynn / The Rev Anthony Douglas)

### 5.2 Arrangements for consideration of the matters at B8, B9 and B9A

Synod agrees –

- (a) for the purposes of considering the text of the matters at B8, B9 and B9A, to substitute the form of the ‘Doctrine Statement on Gender Identity’, the ‘Pastoral Guidelines for Churches, Schools and Organisations’, and ‘Gender Identity – Practical Guidelines for Parish Council’ circulated along with today’s business paper incorporating amendments accepted by the mover, for the form of the documents shown from page 443 of Book 4,
- (b) that the mover may speak for up to three minutes to explain the amended form of documents, and
- (c) suspends so many of the Standing Orders as would prevent these arrangements.

(Bishop Peter Hayward / Mr Daniel Glynn)

### 5.3 Consideration of motion concerning Mrs Maryanne Davis

Synod –

- (a) accepts the following notice of motion –

'Synod gives thanks to God for the faithful and sacrificial labours, witness and leadership of Mrs Maryanne Davis through her ten years as Principal at Danebank School.

Synod acknowledges her wise and gracious influence upon staff, students, and their families; upon the senior staff of like schools, particularly within the Anglican Schools Corporation; and upon the long-term health and impact of Danebank in Christ's name. As she retires, Synod prays that Maryanne and her husband Tim will continue walking with their Saviour, gladly serving him all their days.'

- (b) agrees to take the motion forthwith, and
- (c) suspends so many Standing Orders as would prevent these arrangements.

(The Rev Dr Stephen Anderson / Bishop Peter Lin)

#### **5.4 Consideration of motion regarding Parish of Bondi and Waverley.**

Synod agrees to schedule consideration of M76 (Parish of Bondi and Waverley) immediately following the dinner break tonight.

(Mr Chris Hamam)

#### **5.5 Notice of motion regarding adjourning the Synod.**

Synod –

- (a) accepts the following notice of motion –
  - 'Synod adjourns without appointing another day of meeting.'
- (b) agrees to consider the motion at a suitable time during the evening session today, and
- (c) suspends so many Standing Orders as would prevent these arrangements.

(Mr Doug Marr / Mr Daniel Glynn)

### **6. Motions for consideration by the Synod**

*Motions for consideration by the Synod are printed in the Schedule attached to this business paper.*

## Bills, proposed policies and motions for the consideration of the Synod

- A notation “B#” refers to Bills and proposed policies, and “M#” refers to motions. These reference numbers and associated motions will remain consistent throughout this session of Synod.
- Amendments listed below, unless otherwise indicated, have not yet been moved. Accordingly, the unscheduled motions may be put on the callover even if amendments are listed, and a member must call ‘amendment’ to prevent the motion being passed
- Legend
  - ○ an unscheduled motion, or a scheduled motion which may be taken on the callover
  - ○ a matter which is scheduled, or is proposed to be scheduled, for consideration at a particular time

### 22 October 2019

#### I. Motions for ordinances and policies by request of the Standing Committee

- 
- ○ **B6 Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019**  
*Tuesday 22 October, after consideration of Gender Identity matters (afternoon session).*

That Synod pass the Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019 as an ordinance of the Synod.

(Page A1)

(Mr Michael Meek SC / Mr Daniel Glynn)

---

***Proposed amendments to the text of the bill in committee***

- (1) In paragraph 2(aa), amend the proposed new subclause (6) as follows –
- Omit “with amendments” and insert instead “with or without amendments”, and
  - Omit the matter “unless 8 members object, in which case the mover is to immediately move the motion under rule 5.6(4)”.

(Mr Daniel Glynn / Mr Doug Marr)

- 
- ○ **B8 Doctrine Statement on Gender Identity**  
*Tuesday 22 October, following the formal matters.*

*A number of amendments to the text of the Doctrine Statement were submitted prior to the circulation of the amended form of the document, and as a consequence may lapse.*

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

- affirms and adopts the Doctrine Statement on Gender Identity in Annexure A of the report (“Doctrine Statement”) as the principal statement of the doctrines, tenets, beliefs and teachings propagated by the Anglican Church, Diocese of Sydney with respect to gender identity;
  - recommends that the relevant governing body of each diocesan school and of each diocesan organisation which exercises pastoral care for, or otherwise engages with, people who struggle with gender identity issues –
    - affirm the Doctrine Statement as the principal statement of the doctrines,
-

- tenets, beliefs and teachings with respect to gender identity, and
- (ii) develop and implement a publicly accessible policy on Gender Identity which is consistent with the Doctrine Statement; and
- (c) requests the Archbishop-in-Council to consult with and consider providing further advice to organisations concerning the implementation of the recommendations referred to in paragraph (b).

(Page 443)

(Bishop Peter Hayward / Mr Michael Meek SC)

---

***Proposed Amendments***

- (1) In paragraph (a), insert the following matter immediately prior to the semi-colon –
- ‘, subject to amending clause 4, following the words “has given to us”, by inserting the matter “; gender identity is not a social construct”.’

(Mr Philip Brandon / The Rev Matthew Heazlewood)

- (2) In paragraph (a), insert the following matter immediately prior to the semi-colon –
- ‘, subject to amending clause 3 to omit the footnote and insert instead a new footnote following the matter “11-12” –

“A rare, medical exception is ‘intersex’ (Disorders of Sex Development) where a newborn infant has ambiguous genitalia and requires early medical treatment to establish their biological sex and gender.”

(The Rev Jodie McNeill / Mr Robert Hannam)

- (3) In paragraph (a), insert the following matter immediately prior to the semi-colon –
- ‘, subject to amending clause 3, following the matter “11-12)”, to insert the matter, “Attempts to alleviate gender dysphoria by gender transitioning (whether by social transitioning, cross-dressing, cross-hormone therapy or ‘sex change’ surgery) fall into the category of ‘sin’.”

(The Rev Dr Andrew Katay)

- (4) If proposed amendment (3) is not carried, in paragraph (a), insert the following matter immediately prior to the semi-colon –
- ‘, subject to amending clause 3, following the matter “11-12)”, to insert the matter, “Nevertheless, in rare circumstances, gender transitioning may be consistent with faithful Christian discipleship.”

(The Rev Dr Andrew Katay)



**B9 Gender Identity Policy for Parishes, Schools and Organisations**

*Tuesday 22 October, following B8 (afternoon session).*

*A number of amendments to the text of the Pastoral Guidelines for Churches, Schools and Organisations were submitted prior to the circulation of the amended form of the document, and as a consequence may lapse.*

That the “Pastoral Guidelines for Churches, Schools and Organisations” annexed to the report to the Synod on Gender Identity be approved in principle as a policy of the Synod for parishes, schools and organisations of the Diocese.

(Page 443)

(Bishop Peter Hayward / Mr Michael Meek SC)

If the Synod approves the policy in principle, Bishop Hayward will seek the adoption of the proposed policy as a policy of the Synod, by moving –

‘That –

- (a) the “Pastoral Guidelines for Churches, Schools and Organisations” pass as a policy of the Synod for the parishes, schools and organisations of the Diocese, and
- (b) the Standing Committee be authorised to make amendments to the policy from time to time, ~~and reporting any amendments to the next~~ provided that any amendments are reported to the next ordinary session of Synod.

---

***Proposed Amendments to the text of the policy***

- (1) In clause 4.9, following the words, ‘agreeing with’, insert the following matter –  
‘, celebrating.’

**(Accepted by the mover)**

(Page 449)

(The Rev Matthew Heazlewood / Mr Philip Brandon)

- (2) Omit clause 4.5 and insert instead a new clause 4.2, with consequential re-numbering, as follows – ‘A commitment to prayerful pastoral care of all people, including, but not limited to, praying for the person’s salvation.’

**(Accepted by the mover)**

(Page 449)

(The Rev Stephen Gardner / The Rev Kate Haggart)

- (3) [To be moved if amendment (4) to B8 is passed] Insert a new clause 4.10 (with consequential renumbering) as follows –

‘Recognising that in rare circumstances, gender transitioning may be consistent with faithful Christian discipleship.’

(Page 449)

(The Rev Dr Andrew Katay)

---

**B9A Gender Identity – Practical Guidelines for Parish Councils**

*Tuesday 22 October, following B9 (afternoon session).*

*A number of amendments to the text of the Practical Guidelines for Parish Councils were submitted prior to the circulation of the amended form of the document, and as a consequence may lapse.*

That the “Practical Guidelines for Parish Councils” annexed to the report to the Synod on Gender Identity be approved in principle as a policy, “Gender Identity – Practical Guidelines for Parish Councils”.

(Page 443)

(Bishop Peter Hayward / Mr Michael Meek SC)

If the Synod approves the policy in principle, Bishop Hayward will seek the adoption of the proposed policy as a policy of the Synod for the parishes of the Diocese by moving –

'That –

- (a) rectors be requested to draw the specific attention of their parish councils, staff and parishioners to the Gender Identity Policy for Parishes, Schools and Organisations and the Gender Identity – Practical Guidelines for Parish Councils to ensure the consistent application of ~~this policy~~ these Synod policies in the parishes of the Diocese.
- (b) the Standing Committee be authorised to make amendments to the policy from time to time, ~~and reporting any amendments to the next provided that any amendments are reported to the next ordinary session of Synod.~~

---

***Proposed Amendments to the text of the Policy***

- (1) Omit all the matter in clause 3.  
(Page 450) (Prof James Dalziel / Mr Tim Watson)
- (2) [To be moved if amendment (4) to B8 is passed] Amend the document as follows –
  - (a) in subclause 2.1.2, omit the words 'indicate all forms of gender transitioning are' and insert instead 'indicate gender transitioning may be',
  - (b) in subclause 2.1.2, following the matter, 'Organisations)', insert the matter, '; at the same time, in rare circumstances, gender transitioning may be consistent with faithful Christian discipleship.', and
  - (c) In subclause 2.2, omit the words, 'are to', and insert instead the word, 'may'.(Page 450) (The Rev Dr Andrew Katay)

## **II. Motions for ordinances and policies by request of a Regional Council**

---

**B10 Synod Membership Ordinance 1995 Amendment Ordinance 2019**

*Tuesday 22 October, following B6 (afternoon session).*

Synod will be asked to consider the Synod Membership Ordinance 1995 Amendment Ordinance 2019.

(Page 355) (Bishop Chris Edwards / Mr Fred Chilton)

---

***A: Proposed amendments to the text clarifying when Synod membership ends***

- (1) Omit paragraph 2(b), and insert instead the following matter –

'renumber the text of clause 3 as subclause 3(1) and insert a new subclause 3(2) as follows –

“(2) The operation of each Synod shall be from the first day of the first ordinary session of a new Synod and end the day before the first day of the first ordinary session of the next Synod.”

(Page 357, line 39) (Mr Dave Short / Rev Andrew Paterson)
- (2) If the amendment at (1) does not pass, omit paragraph 2(b), and insert instead the following matter –



'renumber the text of clause 3 as subclause 3(1) and insert a new subclause 3(2) as follows –

“(2) The operation of each Synod shall be from 1 April of the year of the new Synod and end 31 March three years later.”

(Page 357, line 39)

(Mr Dave Short / Rev Andrew Paterson)

- (3) Amend amendments (1) and (2), by inserting the following words at the end of the amendment –

"and omit paragraph 2(d) with consequential re-lettering".

(Page 357, line 39)

(Mr James Mayfield)

- (4) Amend clause 2 (b) as follows -

- (a) prior to the word, 'renumber', insert the matter, 'In the first line of clause 18, omit the words "retire as", and insert the words "cease to be", and'
- (b) in subclause 2 (b) (1), omit the words 'continues to be a member of the Synod until the day before the first day of the first ordinary session of the next Synod', and insert instead, 'ceases to be a member of the Synod when the Registrar receives notice pursuant to clause 17 of the election of his or her successor'."

(Page 357, line 39)

(Mr James Mayfield)

- (5) Amend clause 2 (d) as follows -

- (a) prior to the word 'renumber', insert the matter, 'In the first line of clause 46, omit the words "retire as", and insert the words "cease to be", and',
- (b) in subclause 2 (d) (1), omit the words 'continues to be a member of the Synod until the day before the first day of the first ordinary session of the next Synod', and insert instead, 'ceases to be a member of the Synod when the Registrar receives notice pursuant to clause 45 of the election of his or her successor'."

(Page 358, line 9)

(Mr James Mayfield)

---

***B: Proposed amendments to the text concerning the Statement of Faith***

- (6) Omit paragraph 2(a) (with consequential relettering).

(Page 357, line 5)

(Canon Sandy Grant)

- (7) Amend clause 2(a) to insert before the final full stop in the text of the new 6(1) the matter "; and (d) that this faith produces obedience in accordance with God's word, including sexual faithfulness in marriage between a man and a woman, and abstinence in all other circumstances.'

(Page 357, line 38)

(Dr David Jackson / The Rev Raymond Galea)

---

***C: Proposed amendments to the text concerning Heads of Schools***

- (8) Omit paragraphs 2(c) and (e) (with consequential relettering).

(Page 358, line 1)

(The Rev Zac Veron / The Rev Nigel Fortescue)

- (9) Omit all the matter in paragraph 2(c) and insert instead the following matter –  
‘after clause 50H, insert the following matter –

“Part 8B - Nominated Heads of Anglican Schools

***Division 1 - Appointment of Nominated Heads of Anglican Schools Representatives***

**50I. Who is a Nominated Head of an Anglican School Representative?**

A person is a Nominated Head of Anglican Schools Representatives for a Synod if that person has been appointed by the Archbishop for that Synod.

**50J. Appointment of a Nominated Head of an Anglican School Representative**

(1) The Archbishop may appoint up to 2 persons to be Nominated Heads of Anglican Schools Representatives.

(2) A person may be appointed to be a Nominated Head of Anglican Schools Representative if the person is –

- (a) a Head of an Anglican School in the Diocese of Sydney,
- (b) a Qualified Person or Qualified Minister, and
- (c) a communicant member of the Anglican Church in the Diocese of Sydney.

***Division 2 – Retirement of a Nominated Head of an Anglican School Representative***

**50K. When does a person retire as a Nominated Head of an Anglican School Representative?**

A person retires as a Nominated Head of an Anglican School Representative if –

- (a) a Disqualifying Event occurs in respect of that person, or
- (b) the person is no longer a Head of an Anglican School, or
- (c) the person no longer is a communicant member of an Anglican Church in the Diocese of Sydney.

**50L. A new Nominated Head of an Anglican School Representative may be elected to fill a vacancy.**

A person may be appointed by the Archbishop to fill a vacancy in the office of a Nominated Head of an Anglican School Representative.

***Division 3 – Summoning of Nominated Head of an Anglican School Representative to Synod***

**50M. Nominated Head of an Anglican School Representatives must be summoned to the Synod.**

Each Nominated Head of an Anglican School Representative is a member of the Synod for which that person has been appointed and must be summoned to each session of that Synod convened after the date on which that person becomes a Nominated Head of an Anglican School Representative.

**50N. What if a person retires as a Nominated Head of an Anglican School Representative after a summons has issued?**

If a person is summoned to a session of Synod as a Nominated Head of an Anglican School Representative and

before the first day of that session the person retires as a Nominated Head of an Anglican School Representative, the summons is void.”

(Mrs Nicky Fortescue / Canon Sandy Grant)

- (10) In paragraph 2(c), omit the words, ‘The persons’ and insert instead –  
‘If the number of Nominated Laypersons pursuant to clause 41 is greater than 15, the persons’.

(Page 358, line 3)

(Mr Doug Marr)

- (11) In paragraph 2(c), following the matter ‘at least three heads of Diocesan Schools.’, insert the matter, ‘Of the three heads of Diocesan Schools, no more than two may come from schools located in one Diocesan region.’

(Page 358, line 4)

(The Rev David Clarke / Mr Daniel Armishaw)

- (12) Following the word, ‘three’, insert the matter, ‘(and not more than four)’.

(Page 358, line 4)

(Dr Helen Bendall / Mr Peter M G Young)

---

***D: Proposed amendments to the text concerning the appointment of alternates***

- (13) Insert a new paragraph 2(b) as follows –

‘(b) Amend the ordinance as follows –

- (i) in subclause 8A(1), omit the words “an Associate Minister licenced to the same Parochial Unit”, and insert instead the words –

“a minister holding a licence  
from the Archbishop”,

- (ii) in subclause 8A(2)(b), omit the words “Associate Minister”, and insert instead the word –

“alternate”,

- (iii) in subclause 8B(1), omit the words “an Associate Minister”, and insert instead the words –

“an alternate”,

- (iv) in clause 8C, omit the words “The appointment of an Associate Minister as the alternate for”, and insert instead –

“The appointment of an  
alternate for”, and

- (v) in paragraph 8C(b), omit the words “an Associate Minister licensed to the Parochial Unit to which the person was licensed at the time the appointment was made”, and insert instead –

“licensed by the Archbishop”.

(vi) In the Dictionary, insert before the final full stop in the definition of “Parochial Minister” the following matter –

“, including an acting rector appointed to a parish during a vacancy in the position of Parochial Minister”.’

(Page 357, line 39)

(Mr Doug Marr)

(14) Insert a new paragraph 2(b) as follows –

‘(b) renumber the text of clause 7 as subclause 7(1) and insert a new subclause 7(2) and 7(3) as follows –

“(2) At the discretion of the Archbishop, a minister authorised to discharge the responsibilities of a Parochial Minister on a temporary basis, ~~Locum~~ appointed as Parochial Minister may be summoned to a session of Synod if –

- (a) the ~~Locum~~ appointment in question has been operational for a period of at least 6 months as of the first day of the relevant session of Synod;
- (b) the current Parochial Minister, being unavailable as under clause 8A of this Ordinance, endorses the proposal that the current Locum be summoned, subject to the position of Parochial Minister not being vacant either 3 months before or as of the first day of the relevant session of Synod;
- (c) the parish council requests that the minister so-appointed ~~the current Locum~~ be so summoned; and
- (d) the ~~Locum~~ minister proposed to be summoned indicates a willingness to accept.

(3) Information concerning compliance with subclause (2) to be provided to the Registrar at least 3 months prior to the relevant session of Synod.”

(Page 357, line 39)

(Professor Bernard Stewart AM)

---

***E: Proposed amendments to the text concerning the calculation of the number of nominated ministers***

(15) Insert a new paragraph 2(c) (with consequential relettering) as follows –

‘(c) in clause 32(2) –

- (i) after the phrase “which is equal to 10%”, insert the matter “(rounded to the nearest whole number)”, and
- (ii) replace the second instance of the word “Ministers” with the word “Units”.’

**(Accepted by the mover)**

(Page 358, line 1)

(Bishop Michael Stead / Dr Laurie Scandrett)

---

**F: Proposed amendments to the text concerning the definition of Indigenous Person**

(16) Insert a new paragraph 2(f) as follows –

‘(f) insert the following new definition in the Dictionary –

“Indigenous person’ means –

- (a) being of Aboriginal or Torres Strait Islander descent, and
- (b) identifying as an Aboriginal or Torres Strait Islander Person, and
- (c) being accepted as such by the community in which you live or formerly lived.”

**(Accepted by the mover)**

(Page 358, line 15)

(Ms Celia May / Dr Barry Newman)

---

**G: Proposed amendments to the text concerning the notice period**

(17) Insert a new paragraph 2(b) as follows –

‘(b) In each of subclauses 8A(2), 8A(3)(b), 22A(2) and 22A(3), omit the matter “14 days” and insert instead –

“7 days, or such lesser period as the Registrar may determine.”’

**(Accepted by the mover)**

(Page 357, line 39)

(Mr Doug Marr)

### **III. Other motions by request of the Standing Committee**

---

○○ **M19 Gender representation on Diocesan boards and committees**

*Tuesday 22 October, following consideration of M20 (evening session, unless passed on the callover).*

Synod, noting the report 27/17 Gender representation on Diocesan boards and committees (Revised 2019) –

- (a) requests the Standing Committee to ask the members of the 2019 Committee to oversee the implementation of the following initiatives –
  - (i) a survey of Synod members to determine logistical arrangements (such as times and locations) that should be considered by boards and committees,
  - (ii) analyse the responses to the survey, and convey relevant information to the boards and committees of the Diocese including –
    - (A) an outline of the value of increasing women’s participation, and presenting the case for reconsideration of the skills matrix, if appropriate, to include broader competencies and life experiences in addition to traditional professional competencies,
    - (B) a suggestion that they give fresh consideration to their meeting logistics (such as times and locations) to ensure that any possible obstacles to serving are removed,
    - (C) encouragement to foster a culture of mentoring by appointing existing members as mentors for new members (or those considering membership),

- (D) encouragement to develop a one-page overview of the work of their board or committee, to be made available to potential new members,
- (E) a request that when vacancies need to be filled, to include information on gender composition along with any recommendations regarding skills desired in a person to fill a vacancy,
- (iii) seek publication of articles in print and online media to stimulate interest in serving on boards and committees, and
- (b) encourages its members who are experienced as board or committee members to consider a ministry of mentoring women newly appointed to, or considering a position on, boards and committees in the Diocese,
- (c) requests SDS to –
  - (i) produce a short guide to participating on boards and committees in the Diocese,
  - (ii) provide annual statistics of gender composition on boards and committees to the Standing Committee,
- (d) encourages the Standing Committee in its existing practice of considering gender composition when filling casual vacancies.

(Page 116)

(Archdeacon Kara Hartley / Mr John Driver)

---

***Proposed Amendments***

- (1) Insert a new paragraph (e) as follows –
  - ‘(e) requests the 2019 Committee to report to the Synod in 2020 on models for gender targets, that will enable women to comprise a minimum of one third of members on a board or committee where practicable by a given future date, recognising the need for gender balance as per Clause F(a)(i) of Appendix 1: Governance Standards of the Governance Policy for Diocesan Organisations.’

(Dr Karin Sowada)



**M20 Mission 2020**

*Tuesday 22 October at 7:00 pm.*

Synod –

- (a) gives thanks to God for *Mission 2020* and the opportunities it has created to see Christ honoured as Lord and Saviour in every community, and
- (b) agrees to continue to utilise the vision, mission, values and priorities of *Mission 2020* until the Strategy and Research Group (SRG), under the chairmanship of the next Archbishop, has had opportunity to consider any recommendations for any new iteration of our mission of making and maturing disciples of Christ.

(Bishop Peter Lin / Mr Peter Mayrick)

#### **IV. Motions by request of a regional council**

*There are no motions under this heading.*

## V. Motions received by the Secretary of the Synod within the notice period

---

### ○○ M36 Ministry of Women

*Tuesday 22 October, following M40 unless passed on the callover (evening session).*

Synod affirms the contribution to a wide range of ministries made by women, lay and ordained, in this Diocese, noting that there is no prohibition against female Deacons preaching to mixed congregations in either the relevant authorising Canon (the *General Synod – Ordination of Women to the Office of Deacon Canon 1985 Adopting Ordinance 1987*) or in the form of words used at the service of Ordination to the Diaconate. In view of this, Synod encourages all Rectors to embrace the ministry of ordained women in this way.

(Ms Lyn Bannerman / Mrs Paula Turner)

---

#### **Proposed Amendments**

- (1) Omit all the matter after 'this Diocese,', and insert instead the following –
- 'encourages all Rectors to –
  - (a) study carefully the biblical teaching on the roles of men and women in the life of the church,
  - (b) read the various reports of this Synod in regard to the ministry of men and women in the church, and
  - (c) provide in increasing measure appropriate ministry opportunities for women in their parishes.'

(The Rev Nigel Fortescue / Mrs Sarah Manning)

---

### ○○ M38 Participation in debate by female members of Synod

*Tuesday 22 October, following M36 unless passed on the callover (evening session).*

Synod gives thanks to the Doctrine Commission for the paper 'The Doctrine of the Trinity and its bearing on the relationship of men and women'.

Synod accepts that functional subordination as described in the paper [at 6.3] only applies to the church and the home/family, a distinction alluded to in the paper at least eight times, with the matter being most precisely elucidated by the specification [at 5.13] that the ordering of the sexes appropriate to home and church is not applied to business, political or professional life.

Therefore Synod resolves that its proceedings involving debate and comparable expression of individual views are to be regarded as part of business, political or professional life, thereby precluding reference by any member to the marital status and due consultation with her husband where relevant [at 2.6], inappropriate eldership [at 5.2] or absence of head covering [at 5.11] in the context of any woman's contribution to Synod proceedings to the extent that these matters have been addressed by the Doctrine Commission.

(Professor Bernard Stewart AM / Ms Linda Davies)

---

### ●○ M40 Increasing the Newstart allowance

*Tuesday 22 October, following M19 unless passed on the callover (evening session).*

Synod respectfully requests the Archbishop to write to the Prime Minister, greeting a fellow Christian in our Lord's name.

The Prime Minister to be then advised that Sydney Synod, made up of the representatives of several hundred Anglican parishes across Sydney, Wollongong and the Blue Mountains had resolved that compassion for those disadvantaged in Australian society necessitated that the Commonwealth government accord priority to increasing the Newstart allowance.

(Professor Bernard Stewart AM / Ms Lyn Bannerman)

---

**Proposed Amendments**

- (1) Amend the motion as follows –
- (a) omit the words, 'several hundred' and insert instead, '270',
  - (b) omit the word, 'necessitated' and insert instead, 'necessitates', and
  - (c) omit all the matter after 'accord priority to' and insert instead the following –

'ensuring that support for these vulnerable bearers of God's image is adequate for them to live dignified, peaceful and quiet lives, with specific reference to –

- (a) the Newstart Allowance,
- (b) the Age Pension and associated deeming rates,
- (c) the Carer Allowance and Payment,
- (d) all forms of Disability Support Pension,
- (e) the Essential Medical Equipment Payment,
- (f) the Double Orphan Pension, and
- (g) the Parenting Payment,

and requests that the government review how many hours of work are allowed before pension payments are scaled back'

(The Rev Craig Roberts / The Rev Gary Koo)

- (2) Following the words 'Newstart allowance', insert the words, 'beyond automatic CPI increases'.

(Canon Sandy Grant / Mrs Stacey Chapman)

## VI. Motions received by the the Synod

---

 **M60 Archbishop Glenn Davies**

*Tuesday 22 October 2019, from 8:30 pm.*

Synod notes that this is the last session of Synod before our President, Archbishop Glenn Davies retires in July 2020. Synod thanks Dr Davies for the way he has presided over this and preceding Synods during his term of office. The Archbishop's wide-ranging Presidential Addresses were always anchored in the Scriptures and his management of the daily Business Paper and mastery of the Standing Orders will long be remembered by Synod members.

Synod gives thanks to Almighty God for the life and witness of the President, his evangelical faith, his quick mind, his wise counsel to clergy and lay and his representation of the Christian gospel to the secular world. Dr Davies' leadership in the national Anglican Church and in international Anglican forums has given encouragement to 'maintain the faith once delivered'.



Synod prays for God's blessing on Glenn and Di Davies for the years which are to come, trusts that there will be more time for rest and enjoyment of their children and grandchildren, and assures Glenn of our prayers as he no doubt will continue to proclaim Christ in season and out of season, correcting, rebuking and encouraging, with great patience and careful instruction, as he has so ably been doing as our Archbishop.

(Dr Robert Tong AM / Bishop Ivan Lee)

---

**Proposed Amendments**

- (1) Following the first instance of 'Davies', insert ','.

(Bishop Michael Stead)

---

○○ **M65 The Archbishop of Sydney's Anglican Aid**

Synod –

- (a) thanks God for the work of the Archbishop of Sydney's Anglican Aid, which has been a tremendous blessing to many in socially disadvantaged areas of our Diocese over many years as well as many in need internationally,
- (b) encourages Anglican Aid to continue working alongside local ministries in charitable and humanitarian work in socially disadvantaged areas as well as internationally,
- (c) endorses Anglican Aid as a key agency in helping donors and churches with Necessitous Circumstances Funds, or other similar funds, find potential recipients in Ministry in Socially Disadvantaged Areas Committee (MiSDAC) identified areas,
- (d) encourages churches of the Diocese to support the work of Anglican Aid by either encouraging church members to make tax-deductible donations directly to Anglican Aid's Community Care Fund, or by establishing a tax-deductible Necessitous Circumstances Fund for generous giving towards support for the socially disadvantaged areas of our Diocese,
- (e) encourages churches with existing Necessitous Circumstances Funds, or similar funds, to seek the guidance of Anglican Aid to help identify donor recipients in MiSDAC identified areas as part of their process of deciding where such funds might be distributed.

(The Rev Joseph Wiltshire / The Rev David Clarke)

---

○○ **M73 Fixed term appointment for the Archbishop**

Synod requests the Standing Committee to report to the next session of Synod on the merits and difficulties of a fixed term of appointment for the Archbishop of Sydney, with or without the possibility for extension of that term, including providing clarification on whether a change in ordinance would apply to the sitting Archbishop. Synod members are invited to send succinct submissions on the proposal to the Standing Committee via the Diocesan Secretary by 30 November 2019.

Synod further requests that the report provide information of the tenure arrangements in the dioceses of Brisbane, Sydney, Melbourne, Adelaide and Perth for incumbents, assistant bishops and deans.

(Mrs Stacey Chapman / The Rev Dr Raj Gupta)

---

○○ **M76 Parish of Bondi and Waverley**

Noting that –

- (i) giving thanks for the extensive work of the Parish of Bondi and Waverley to date it appears that ordinance 32/2019 ("*Bondi and Waverley Land Sale and Variation of Trusts Ordinance 2019*") was passed at the 23/9/2019 Standing Committee meeting before the usual 3 week period for lodging objections had expired; and

- (ii) once sold, the 130 year old St Matthew's Bondi church and surrounding property could never be recovered as a future ministry base to the surrounding heavily populated area;

Synod requests that Standing Committee delay the implementation of that ordinance to give parishioners of Bondi and Waverley Parish more time to consider the supporting financial and ministry objectives detail and to discuss further with the Bondi and Waverley Parish Council.

(Mr Chris Hamam)

---

***Proposed amendments***

- (1) Amend the motion as follows –
- (a) replace the semi-colon in the paragraph numbered (ii) with “, but the nearby properties at 60 Wairoa Avenue Bondi Beach and 240 Birrell Street Waverley will be redeveloped after the sale for ministry purposes;”, and
- (b) insert new paragraphs (iii)-(vi) as follows –
- (iii) The Parish of Bondi and Waverley has engaged in an extensive process of consultation with parishioners in relation to the property redevelopment (“the Masterplan proposal”), which has ensured that all parishioners have had multiple opportunities to be informed about the Parish’s Masterplan proposal and to raise objections. The consultation process has included the following:
- Jun-Aug 2018 – workshops and questionnaires entitled “Have your Say”, through which 142 parishioners provided their feedback;
  - Sep-Dec 2018 – a series of three public “workshops” were held on the Masterplan proposal, to which all parishioners were invited;
  - Apr 2019 - a report on the Masterplan proposal was presented at the Parish AGM, and was also published in booklet form and made available to parishioners;
  - June 2019 - an update meeting (which was open to all parishioners) was held, at which the Masterplan proposal was presented to the congregation;
  - 8 August 2019 – the complete Masterplan proposal was published and made available to all parishioners through the church office;
  - 8, 16 & 23 Aug 2019 – Over three consecutive weeks, all parishioners on the congregational email lists were advised that the Masterplan proposal was going to Standing Committee for approval and were informed that “[i]f it is supported there, we will be able to start acting on the plan”;
  - 18 August – after each of the three Sunday services the chair of Property Development Committee gave a presentation to the congregations to explain the Masterplan proposal about to go to Standing Committee. This highlighted the planned sale of the Ocean Street site;

- 30 Aug 2019 –parishioners were notified by email that the Standing Committee had given in principle approval for the Masterplan proposal;
  - 6 Sept 2019 – the ordinance notice in the required form was emailed to all parishioners and physically posted on the door of each church in the Parish; and
  - 13 Sept and 20 Sept – The ordinance notice was again emailed to all parishioners;
- (iv) The property redevelopment proposed by the Parish of Bondi and Waverley’s Masterplan proposal has undergone extensive diocesan review. It was approved by the Major Works Subcommittee and the Anglican Church Property Trust. It was assessed by the Anglican Church Growth Corporation, who advised the Standing Committee that the Ocean Street property “does not have ‘strategic value for the purposes of the Diocesan mission’ according to the Standing Committee’s policies”. After considering the entire Masterplan proposal, and hundreds of pages of supporting documents, Standing Committee approved the Masterplan proposal “in principle” on 26 August 2019, before providing final approval on 23 September 2019;
- (v) Prior to the final approval by Standing Committee, a Notice of Ordinance was posted on the door of each church in the Parish for three consecutive Sundays and was emailed to all parishioners on a weekly basis for three weeks. This notice period followed four preceding weeks of emails which had kept the congregation informed as to the progress of the matter through the Standing Committee processes;
- (vi) Due to an administrative error, the Ordinance was considered at Standing Committee within the three week notice period. The notice was posted on 6 Sept, and displayed for three Sundays, but because the Standing Committee fell early in the month, it was considered on 23 September, even though the notice period did not expire until 27 September.’, and
- (c) omit the rider to the motion (beginning with “Synod requests”) and insert the following matter –
- ‘In light of the above, Synod declares that –
1. sufficient opportunity has been given to all parishioners to consider the supporting financial and ministry objectives in detail and to discuss the Masterplan proposal further with the Bondi and Waverley Parish Council; and
  2. sufficient notice was given to parishioners in relation to the Bondi and Waverley Land Sale and Variation of Trusts Ordinance 2019, before the Ordinance was passed at the meeting of the Standing Committee on 23 September 2019.’

(Bishop Michael Stead)

- (2) Amend Bishop Stead's amendment (1) as follows –
- (a) in paragraph (b), omit the inserted paragraphs (v) and (vi), and insert instead –
- (v) A Notice of Ordinance was posted on all 3 churches Friday 6/9/2019 dated Sunday 8/9/2019, the first Sunday it appeared, and it was also emailed as a footnote to parish newsletter Friday 6/9/2019 titled "Jesus Sends.";
  - (vi) The last date for objections should have been three weeks from that date, so Sunday 29/9/2019;
  - (vii) A long-time parish member (and ex-Synod member) emailed notification of intention to object on Friday 27/9/2019 and was told the period for objections ended Sunday 22/9/2019 and that Standing Committee had already approved the ordinance Monday 23/9/2019; and
  - (viii) Subsequent follow up emails from [ordinances@sydney.anglican.asn.au](mailto:ordinances@sydney.anglican.asn.au) states "The ordinance notice should have indicated an intention to apply to the Standing Committee to shorten the objection period from 3 weeks to 2 weeks and there should have been a corresponding motion on the Standing Committee agenda to shorten the objection period accordingly. Unfortunately both matters appear to have been overlooked in the process. I am sorry that this has caused you to be misled."
- (b) In paragraph (c), omit "Synod declares that" and all matter following it, and insert instead –
- 'Synod declares that this church property not be sold until further discussion between the parish and the Bishop is scheduled.'

(Mr Chris Hamam)

---

○○ **M79 General Synod assessments**

Synod requests that Rule XV of the Rules made pursuant to the Constitution of the Anglican Church of Australia be amended so that General Synod expenses of the costs of holding the General Synod and the maintenance of the registry of the Primate are apportioned among the dioceses on the basis of the number of diocesan representatives and all other expenses apportioned equally between the dioceses.

(Dr Robert Tong AM / Mr James Flavin)

---

○○ **M81 Guidelines for partnerships and ~~mergers~~ amalgamations between parochial units**

Synod requests Standing Committee to ~~formulate~~ consider formulating guidelines and policies to assist parishes in the process of investigating and implementing partnerships or ~~mergers~~ amalgamations with other parochial units.

(Mr Peter Stewart / The Rev Dr Raj Gupta)

---

●● **M83 Amendment to the Property use Policy following the adoption of Gender Identity policies**  
*Tuesday 22 October 2019, following consideration of B9A.*

Synod amends the Property Use Policy of the Synod by –

- (a) replacing the third bullet point in paragraph 9 with the following –  
    "Gender Identity Policy for Churches, Schools and Organisations", and "Gender Identity – Issues for Parish Councils",
- (b) inserting a new paragraph after existing paragraph 16 as follows –  
    'A detailed statement of the doctrines, tenets, beliefs and teachings of the Diocese with respect to gender identity is set out in the Doctrine Statement on Gender Identity affirmed and adopted by the Synod at its session in 2019.', and
- (c) inserting a new subparagraph 17(i) as follows –  
    'Events which advocate for expressions of gender identity contrary to our doctrine that gender manifests biological sex'.

(Bishop Peter Hayward)

---

●● **M84 Membership of Synod by Heads of Schools**  
*To be considered following B10 if the Bill at B10 is amended to remove paragraph 2(c).*

This Synod –

- (a) gives thanks to God for the Heads of Anglican Schools who have and continue to stand for the authority of the Scriptures, the uniqueness of Christ and the doctrine of our church in their schools,
- (a) notes that the *Synod Membership Ordinance 1995* does not preclude Heads of Anglican Schools being members of Synod, and
- (b) requests Standing Committee's anticipated report regarding the Composition, Purpose and Role of Synod give consideration to amending the *Synod Membership Ordinance 1995* to allow for up to 3 heads to be elected to Synod, and be provided to the next ordinary session of the Synod accompanied by a Bill to give effect to any recommended changes.

(The Rev Nigel Fortescue / The Rev Craig Roberts)

---

○○ **M85 Review of the Standing Committee Ordinance 1897**

Synod requests that the Standing Committee review the *Standing Committee Ordinance 1897* (and other relevant ordinances) particularly in relation to the existing references in that ordinance to –

- (a) the use of the expression "the previous form of the Synod Elections Ordinance 2000";
- (b) the day that Elected Members hold office to;
- (c) whether the term "the first session of the next Synod" should be clarified (where it occurs) as being "the first ordinary session of the next Synod"; and
- (d) related matters;

and to bring a report, and if necessary an amending ordinance, to the first ordinary session of the 52nd Synod.

(Dr Laurie Scandrett / Dr Robert Tong AM)

---

○○ **M86 Faithfulness in Service**

Synod, noting the debate on 16 October 2019 during consideration of the motion regarding *Nine motions for General Synod 2020*, which revealed that *Faithfulness in Service* presently has no

definition of marriage, requests the Standing Committee to consider amending *Faithfulness in Service* to include a definition of marriage.

(Mr Matthew Robson / The Rev Roger Fitzhardinge)

---

○○ **M87 Bishop Ray Smith**

Synod gives thanks to God for the Kingdom work of Bishop Ray Smith and his wife Shirley.

Ray and Shirley have faithfully served Christ for more than 60 years. They have had a wonderful ministry in the New England area of NSW; in the USA; in Canberra; as the first Bishop for the Georges River region; in the Parish of Mosman; and now with the Parish of Church Hill in the CBD of Sydney.

We have been blessed. They have sown wisdom and love into these communities; they have been true to the gospel of Jesus Christ, and they have (and will remain) friends and mentors to many.

Over 2019, Ray and Shirley have decided that they need to begin to retire properly (for the second time in 18 years!).

Ray will be formally thanked for his ministry on Sunday 24 November 2019 at St Philip's, Church Hill at the 8:30 am and 10:15 am congregations, with lunch to follow for all who are able to attend.

(Mr Jim Morgan / The Rev Justin Moffatt)

---

○○ **M88 The Rev John Bales and Ministry to Muslims**

Synod gives thanks to our great and glorious God for the wide-ranging and far-reaching ministry of the Reverend John Bales and his wife Jan as they retire from parish life after 9 years in Greenacre and a total of 39 years. Their love of the Lord and people from other cultures and faiths has led them to preach Christ in Pakistan, Redfern, Rockdale, Greenacre and North Sydney.

Synod also thanks God for growing CMS' ministry through John's work, first as General Secretary in the NSW Branch from 2005-2010, but also for the establishment of the cross-cultural training programme MENTAC in 2011 with the Rev Dr Margaret Powell.

As John continues to work in this city under Evangelism and New Churches' Ministry to Muslims, Synod encourages parishes, schools and other organisations throughout Sydney to draw on his gentle wisdom and deep experience to develop new ways to hold out the gospel of life to an everchanging society. May all the nations join us around the throne of our risen Saviour, Jesus Christ, on that final day.

(Mr Samuel Terry / The Rev Ben Bathgate)

---

○○ **M89 Consideration of a motion regarding welcoming churches**

Synod, ~~in light of the way that this year's Presidential Address has been misrepresented or misunderstood,~~ welcomes the Archbishop's public comments on the role of a Bishop as guardian of the faith and the nurturing role of our churches as Christians struggle to follow Jesus and commit themselves to him in faith and obedience, and affirms –

- (a) that all people are made in the image of God, are loved by God and are welcome to join the community of God's people;
- (b) that when Jesus invites all people to "come to him", we are all invited to come just as we are (with all our sins and failings), yet he does not leave us as we were;
- (c) that grace, forgiveness and repentance are gifts which God gives to those he calls to himself as he begins a long work of transforming us into the people that he wants us to be;
- (d) that our churches, therefore, should be places where compassion and grace abound and where the love of God is expressed to all, regardless of their background or struggles; and

- (e) that, in particular, we desire our churches to be places where LGBTI people are welcome as God welcomes them in truth and love.'

(Bishop Michael Stead)

---

○○ **M90 Appreciation for “Tears and Hope - A Service of Healing for Survivors of Abuse”**

Synod –

- (a) notes that the annual Tears and Hope Service for survivors of Child Sexual Abuse by clergy and church workers commenced in 2012 at the initiative of the Reverend Ed Vaughan, and has run annually with the support and involvement of the parish of St John’s Darlinghurst,
- (b) notes that this service includes an apology from the Archbishop to survivors on behalf of the church for abuse, carefully chosen music and liturgy and opportunity for prayer and engagement for survivors, their families and loved ones and those supporting them, and that this service has been very helpful for many survivors of abuse over the years,
- (c) notes that the Reverend Vaughan will be concluding his ministry at St John’s Darlinghurst in November 2019, and that the Professional Standards Unit will be working with others to ensure that the legacy of this work will be able to continue, and
- (d) gives thanks to God for the Reverend Ed Vaughan, for the initiative of an annual Tears and Hope Service, and for his care and compassion for survivors of abuse, which was heightened as a result of his experiences with the Irish Commission of Inquiry into Abuse while Ed was serving in ministry in Ireland.

(Moved by Bishop Stead / The Rev Dr Andrew Ford)

---

○○ **M91 Leadership of Bible studies**

Synod records its appreciation for the preaching of the Rev Matthew Yeo at the Synod Service and for his encouraging Bible studies during this session.

(Mr Doug Marr)

---

○○ **M92 Committees and Officers of the Synod**

Synod records its appreciation for –

- (a) the President and his chairmanship,
- (b) the Chair and Deputy Chairs of Committee and their work in the consideration of the text of ordinances,
- (c) the members who helped during the session by giving advice and serving the Synod, especially the Order of Business and Minute Reading Committees, and
- (d) the services given by the Secretary, the staff of SDS and the Archbishop’s Office, Anglican Media, the music team and all those who have helped facilitate this session of Synod.

(Bishop Chris Edwards)

---

○○ **M93 Minutes of 22 October 2019**

Synod authorises the President to sign the minutes of 22 October 2019 upon the production to the Standing Committee of the certificate of any 2 members of the Minute Reading Committee.

(Mr Doug Marr)

# Anglican Church – Diocese of Sydney

## Doctrine 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). All 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 endorses 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. Nor does the Bible ever envisage a ‘third sex’ – eunuchs are still regarded as male. In the creative purposes of God, gender manifests biological sex, which is either male or female
3. Like the rest of creation, human nature was damaged and distorted as a result of the sin of the first man and woman, 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, though they fall short of the glory of God (Genesis 5:1-2; 9:6; James 3:9; Rom 3:23). But this has impacted every facet of our human nature, including our biology and psychology. The normative relationship between biological sex and gender is disrupted in various ways, but not rendered void or irrelevant. Our gender identity is not simply a social construct. Jesus spoke of how ‘from the beginning God *made* them male and female’ (Matthew 19:4–6). The Apostle Paul wrote of a natural and appropriate distinction between the sexes (1 Corinthians 11:11–12). The experience of incongruence between objective biological sex and subjective gender identity is one of the consequences of human rebellion in the Garden of Eden but this in no way diminishes a person’s full humanity or dignity in God’s eyes (Psalm 8:3–5).
4. Biological sex is a fundamental aspect of embodiment in God’s ordering of human life. Blurring the distinctions between male and female, or seeking to present one’s sex as contrary to one’s biology, is an attempt at self-creation that involves a denial 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). However, in our broken world there are those for whom biological sex is indeterminate or ambiguous (intersex). These cases are complex but do not involve a denial of God as Creator, or any diminution of the dignity and full humanity of such a person.
5. The gospel of Jesus Christ is a message of forgiveness and new life as well as a summons to repentance and faith (Mark 1:15). In him we are a new creation (2 Corinthians 5:17). By God’s grace we are ‘in Christ Jesus’ (1 Corinthians 1:30), which means our identity is to be found in him. This transcends all other notions of identity and liberates us from our attempts to construct our own identity. The gospel does not do away with gender but rather denies any suggestion of favouritism before God based on gender (Galatians 3:28). It also holds out the promise of a day when all dissonance, frustration and distress will be gone forever (Revelation 21:4). In the interim, God’s offer of eternal life in Christ Jesus includes the gift of his Holy Spirit who transforms us into the image of Christ from one degree of glory to another (2 Corinthians 3:18).
6. 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, since all are created in his image, 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.



# Pastoral Guidelines for Churches, Schools and Organisations

(To be read in conjunction with the Doctrine Statement on Gender Identity and the Practical Guidelines for Parish Councils.)

1. Christians need to show compassion to all who experience Gender Identity Issues
  - 1.1. 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.
  
2. In considering how to help our brothers and sisters in Christ who experience gender identity issues, we take into account that –
  - 2.1. 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.
  - 2.2. The biologically-based binary distinctions of male and female are part of the creation that God described as good and so are to be embraced and guarded in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform with Scripture.
  - 2.3. The reality and intensity of gender incongruence is something we acknowledge as part of the disruption of the world following the first sin. None of us are immune from the brokenness of the world, though we may experience it in different ways, and all of us need God's compassion and his rescue from sin and its consequences that comes only in Christ.
  - 2.4. God gives to his people the resources necessary to live faithfully as a disciple of Christ in the midst of our brokenness, including his word, his Spirit, and the loving fellowship of his people.
  - 2.5. 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.
  - 2.6. 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.
  
3. Believers in Christ who experience this issue are encouraged to consider the following –
  - 3.1. 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.
  - 3.2. Fix your eyes on Jesus, and look forward to wholeness and relief from suffering and temptation in the new creation.
  - 3.3. 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.
  - 3.4. Seek regular Christian fellowship.
  - 3.5. Share your struggles with some mature Christian people so you can receive Christian compassion and support, as well as accountability and encouragement.
  - 3.6. God desires your wholeness and wellbeing, and he will be patient with you, and his grace will sustain you.

4. Churches, Organisations, Schools and individual Christians who care for people who experience 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 patient and sensitive to a person's needs, listening carefully to their experiences, and seeking to alleviate their distress.
  - 4.5. Seeking to provide an environment that does not exacerbate the person's distress.
  - 4.6. Being committed to pray for the person, including their physical and psychological wellbeing.
  - 4.7. Praying for the person's salvation (if they are not a Christian).
  - 4.8. Rejecting all bullying, ridicule, mistreatment, and abuse of gender non-conforming people.
  - 4.9. Avoiding rigid and unbiblical gender stereotypes.
  - 4.10. Pursuing and affirming evidence-based pathways for treatment, which are consistent with Scripture.
  - 4.11. Differentiating between compassion for the person, including an understanding of the distress of their situation or condition, and agreeing with, celebrating, or validating any treatment protocol for transition.
  
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. Seek to point people to Jesus and the full, rich salvation that is found only in him.
  - 5.7. 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 can be different, and must be carefully distinguished in any public engagement on these matters.
  - 5.8. Be courageous, knowing that God is sovereign over all.

## Proposed Policy

# Gender Identity – Practical Guidelines for Parish Councils

(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. Christian congregations should be safe places for all who are struggling with life and need to hear the message of hope. We must seek to demonstrate the compassion of Christ towards those who are hurting and vulnerable.
- 1.2. 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.
- 1.3. 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.
- 1.4. 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.
- 1.5. 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.
- 1.6. 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. In the context of continuing pastoral and practical care, explain the goodness of God's creation and his intention for human beings. Carefully indicate that our sex is something given to us by our Creator and that gender transitioning involves repudiating God's gift and seeking to determine our own identity apart from him..
- 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. Ministry staff and congregations need to recognise that transitioning often happens in stages, involving continuing distress, and medical intervention may be irreversible. Any discussion about the appropriateness of transitioning should only be given in the context of care and compassion and ideally in a relationship which has established trust.
- 3.3. An encouragement to be content with our biological sex as a gift of God may raise for the person questions about de-transitioning. Such conversations should only be conducted in the

context of a relationship of trust in which care for the person's spiritual, physical, emotional and social wellbeing is paramount.

- 3.4. 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.

# Anglican Church – Diocese of Sydney

## Doctrine 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). All 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~~ endorses 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. Nor does the Bible ever envisage a 'third sex' – eunuchs are still regarded as male. In the creative purposes of God, gender manifests biological sex, which is either male or female.
3. Like the rest of creation, human nature was damaged and distorted as a result of the sin of the first man and woman, 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, even after the catastrophe in the Garden of Eden despite the effects of sin though they fall short of the glory of God (Genesis 5:1-2; 9:6; James 3:9; Rom 3:23). But this has impacted every facet of our human nature, including our biology and psychology. The normative relationship between biological sex and gender is disrupted in various ways, but not rendered void or irrelevant. Our gender identity is not simply a social construct. Jesus spoke of how 'from the beginning God made them male and female' (Matthew 19:4-6). The Apostle Paul wrote of a natural and appropriate distinction between the sexes (1 Corinthians 11:11-12). 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' – human rebellion in the Garden of Eden but this in no way diminishes a person's full humanity or dignity in God's eyes (Psalm 8:3-5).<sup>4</sup>
4. Embodiment is integral to human identity, and biological sex is a fundamental aspect of embodiment in God's ordering of creation human life. 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 one's sex opposite as contrary to one's biology, is an attempt at self-creation that involves a denial 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). However, in our broken world there are those for whom biological sex is indeterminate or ambiguous (intersex). These cases are complex but do not involve a denial of God as Creator, or any diminution of the dignity and full humanity of such a person.
5. The gospel of Jesus Christ is a message of forgiveness and new life as well as a summons to repentance and faith (Mark 1:15). In him we are a new creation (2 Corinthians 5:17). By God's grace we are 'in Christ Jesus' (1 Corinthians 1:30), which means our identity is to be found in him. This transcends all other notions of identity and liberates us from our attempts to construct our own identity. The gospel does not do away with gender but rather ~~with~~ denies any suggestion of favouritism before God based on gender (Galatians 3:28). It also holds out the promise of a day when all dissonance, frustration and distress will be gone forever (Revelation 21:4). In the interim, God's offer of eternal life in Christ Jesus includes the gift of his Holy Spirit who transforms us into the image of Christ from one degree of glory to another (2 Corinthians 3:18).
- 5.6. 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, since all are created in his image, 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.

---

<sup>4</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~~ Practical Guidelines for Parish Councils.)

### 1. Christians need to show compassion to all who experience Gender Identity Issues

1.1. 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.

### 1.2. In considering how to help our brothers and sisters in Christ who experience struggle with gender identity issues, we take into account that –

2.1. 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.

2.2. The biologically-based binary distinctions of male and female are part of the creation that God described as good and so are to be embraced and ~~upheld~~ guarded in the lives of Christian men and women respectively, and expressed in culturally appropriate ways that conform with Scripture.

2.3. The reality and intensity of gender incongruence is something we acknowledge as part of the disruption of the world following the first sin. None of us are immune from the brokenness of the world, though we may experience it in different ways, and all of us need God's compassion and his rescue from sin and its consequences that comes only in Christ.

2.4. God gives to his people the resources necessary to live faithfully as a disciple of Christ in the midst of our brokenness, including his word, his Spirit, and the loving fellowship of his people.

4.1.2.5. 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.

4.2.2.6. 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.

### 2.3. Believers in Christ who experience struggle with this issue are encouraged to consider the following –

2.4.3.1. 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.

2.2.3.2. Fix your eyes on Jesus, and look forward to wholeness and relief from suffering and temptation in the new creation.

2.3.3.3. 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.

2.4.3.4. Seek regular Christian fellowship.

2.5.3.5. Share your struggles with some mature Christian people so you can receive Christian compassion and support, as well as accountability and encouragement.

2.6.3.6. 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 who experience 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 patient and sensitive to a person's needs, listening carefully to their struggles experiences, and seeking to alleviate their distress.

4.3.4.5. Seeking to provide an environment that does not exacerbate the person's distress.

4.4.4.6. Being committed to pray for the person, including their physical and psychological wellbeing.

4.5.4.7. Praying for the person's salvation (if they are not a Christian).

4.6.4.8. Rejecting all bullying, ridicule, mistreatment, and abuse of gender non-conforming people.

4.7.4.9. Avoiding rigid and unbiblical gender stereotypes.

4.8.4.10. Pursuing and affirming evidence-based pathways for treatment, which are consistent with Scripture.

4.9.4.11. Differentiating between compassion for the person, including an understanding of the distress of their situation or condition, and agreeing with, celebrating, or validating any treatment protocol for transition.

~~4.10.1.1. Being patient and sensitive to a person's needs, listening carefully to their struggles, and seeking to alleviate their distress.~~

~~4.11.1.1. 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.

5.5.5.6. Seek to point people to Jesus and the full, rich salvation that is found only in him.

5.6.5.7. 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 can be different, and must be carefully distinguished in any public engagement on these matters.

5.7.5.8. Be courageous, knowing that God is sovereign over all.

## Proposed Policy

# Gender Identity – Practical Guidelines for Churches Parish Councils

(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. Christian congregations should be safe places for all who are struggling with life and need to hear the message of hope. We must seek to demonstrate the compassion of Christ towards those who are hurting and vulnerable.

~~1.1.1.2.~~ 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.

~~1.2.1.3.~~ 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.

~~1.3.1.4.~~ 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.

~~1.4.1.5.~~ 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.

~~1.5.1.6.~~ 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. In the context of continuing pastoral and practical care, explain the goodness of God's creation and his intention for human beings. Carefully indicate that our sex is something given to us by our Creator and that gender transitioning involves repudiating God's gift and seeking to determine our own identity apart from him. ~~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. Ministry staff and congregations need to recognise that transitioning often happens in stages, involving continuing distress, and medical intervention may be irreversible. Any discussion



about the appropriateness of transitioning should only be given in the context of care and compassion and ideally in a relationship which has established trust.

~~3.2.3.3. 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. An encouragement to be content with our biological sex as a gift of God may raise for the person questions about de-transitioning. These should be handled with great care. In some cases this may not be fully possible. In almost all cases it will inevitably involve further distress and require intensive support at a range of levels (spiritual, medical, relational). Such conversations should only be conducted in the context of a relationship of trust in which care for the person's spiritual, physical, emotional and social wellbeing is paramount.-~~

~~3.3.3.4. \_\_\_\_\_~~ 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.

# Timetable for Synod Business

A notation "B#" refers to Bills and proposed policies, and "M#" refers to motions, per the attached schedule.

Tuesday 22 October 2019	
3.15 – 5:45 pm	<p>Bible Study/prayer and Formal matters</p> <p><u>B8: Doctrine Statement on Gender Identity</u></p> <p><u>B9: Gender Identity Policy for Parishes, Schools and Organisations</u></p> <p><u>B9A: Gender Identity – Issues for Parish Councils</u></p> <p><u>M83: Amendment to the Property use Policy following the adoption of Gender Identity policies</u></p> <p><u>B6: Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019</u></p> <p>B10: Synod Membership Ordinance 1995 Amendment Ordinance 2019</p> <p>Thereafter, other business as per the business paper</p>
7.00 – 8:30 pm	<p>M20: Mission 2020</p> <p><u>B10: Synod Membership Ordinance 1995 Amendment Ordinance 2019 (resume debate if necessary)</u></p> <p><u>M84: Membership of Synod by Heads of Schools</u></p> <p><u>M19: Gender representation on Diocesan boards and committees</u></p> <p>M40: Increasing the Newstart allowance</p> <p>M36: Ministry of Women</p> <p>M38: Participation in debate by women members of Synod</p> <p>Other business as per the business paper</p>
8:30 pm +	<p>Motions of thanks</p> <p>M60: Archbishop Glenn Davies</p>