

Dear Aden,

Please find below my response to the question I took on notice from Ms Mihailuk, including 5 attached documents taken from the publicly available records on the Sydney Diocesan Services website (<https://www.sds.asn.au/>).

Thank you,

Elise Christian (Equal Voices).

In response to Ms Mihailuk's request for documentation and clarification relating to the proceedings of the 2019 Synod of the Anglican Church Diocese of Sydney as they related to Gender Identity and the Church's treatment of trans and gender diverse people, I provide the following outline plus attachments (5 PDF documents attached; all taken from the publicly available records on the Sydney Diocesan Services website, <https://www.sds.asn.au/>).

In summary, the Synod was asked to consider a suite of proposed policy and guidelines documents prepared by a subcommittee of Standing Committee ("the Committee"). Two of the three documents presented to Synod by the Committee were passed in amended form (see Minutes, attachment 1 below), after a lengthy process of questions and debate (these documents in final form attachments numbered 2 and 3 below). The third document (current form attachment numbered 4 below) was presented in a form (attachment numbered 5 below) which included the words to which I made reference during my evidence - "encourage the person who has already transitioned to consider de-transitioning".

After strong representations from intersex and trans advocates, this phrase was amended to the following:

"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."

However, the debate was cut short by a motion to defer consideration of the document; to refer it back to the Committee; to open up to feedback from parishes; and to bring a new version with any recommended changes to the following Synod (2020).

As the 2020 Synod was postponed due to Covid, the current status of the various documents remains as outlined here.

List of documents referenced and attached:

1. Synod minutes outlining the course of the debate: see 5.2 (page 1); 14.1, 14.2, 14.3 (pages 9 - 12); 16.1, 16.2 (pages 12 - 13).

2. Doctrine Statement on Gender Identity (passed as per minutes above, 14.1)
3. Gender Identity - Pastoral Guidelines for Churches, Schools and Organisations (passed as per minutes above, 14.2)
4. Gender Identity - Practical Guidelines for Parish Councils (revised from original wording brought by Committee [see 5. below] after extensive debate and representations from intersex and trans advocates; and in revised form approved in principle as a policy as per minutes above, 14.3; further consideration deferred to allow for feedback and amendment by Committee before being returned at next Synod, as per minutes above 16.1)
5. Book 4, Further Reports: refer p. 450-451 for original wording of "Gender Identity - Practical Guidelines" as brought to Synod by Committee. Note 3.2 "...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."

# **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

### 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). 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 where 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

# 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 privileged status 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 and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5).



I Certify that the Doctrine Statement as printed is in accordance with the Doctrine Statement as reported.

P COLGAN  
Chair of Committees

I Certify that this Doctrine Statement was passed by the Synod of the Diocese of Sydney on 22 October 2019.

D GLYNN  
Secretary

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# 51<sup>st</sup> Synod of the Diocese of Sydney

## 3<sup>rd</sup> Ordinary Session

### Minutes of Proceedings of the Synod for Tuesday 22 October 2019

#### 1. Assembly

The Synod assembled in the Wesley Theatre at 3.17 pm.

#### 2. Prayers

Prayers were read by the Registrar, Mr Doug Marr.

#### 3. Bible study

The Rev Matthew Yeo led the Bible study.

#### 4. Minutes

The President signed the minutes for Monday 21 October 2019.

#### 5. Calling of Procedural motions

The President called the procedural motions in order in which they appeared on the business paper.

##### 5.1 Recommendations from the Order of Business Committee

Mr Daniel Glynn moved –

‘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.’

Seconded and carried

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

Bishop Peter Hayward moved –

‘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.'

Seconded and carried

### 5.3 Consideration of motion concerning Mrs Maryanne Davis

The Rev Dr Stephen Anderson moved –

'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.'

Seconded and carried

## 6. Motions

### 6.1 Mrs Maryanne Davis

The Rev Dr Stephen Anderson moved –

'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.'

Seconded and carried

Bishop Peter Lin led the Synod in a prayer of thanks for Mrs Maryanne Davis.

## 7. Further calling of Procedural motions

The President called the procedural motions in order in which they appeared on the business paper.

### 7.1 Consideration of motion regarding Parish of Bondi and Waverley.

Mr Chris Hamam moved –

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

Seconded

8 members stood in their place to object the motion being passed formally.

## 7.2 Notice of motion regarding adjourning the Synod

Mr Doug Marr moved –

'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.

Seconded and carried

## 8. Calling of motions on the business paper

The President called the motions in the order in which they appeared on the business paper, except those motions about a proposed ordinance or those motions to be considered at a time fixed by the Synod.

### 8.1 Gender representation on Diocesan boards and committees

Archdeacon Kara Hartley moved –

'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.'

Seconded and carried

## 8.2 The Archbishop of Sydney's Anglican Aid

The Rev Joseph Wiltshire moved –

'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.'

Seconded and carried

## 8.3 Fixed term appointment for the Archbishop

Mrs Stacey Chapman moved –

'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.'

Seconded and carried

## 8.4 Guidelines for partnerships and amalgamations between parochial units

Mr Peter Stewart moved –

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

Seconded and carried

## 8.5 Review of the Standing Committee Ordinance 1897

Dr Robert Tong AM moved –

'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.'

Seconded and carried

## 8.6 Faithfulness in Service

Mr Matthew Robson moved –

'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.'

Seconded and carried

## 8.7 Bishop Ray Smith

Mr Jim Morgan moved –

'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.'

Seconded and carried

The Rev Justin Moffatt led the Synod in a prayer of thanks for Bishop Ray Smith.

## 8.8 The Rev John Bales and Ministry to Muslims

Mr Samuel Terry moved –

'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.'

Seconded and carried

The Rev Dr Margaret Powell led the Synod in a prayer of thanks for the Rev John Bales.

## 8.9 **Appreciation for "Tears and Hope - A Service of Healing for Survivors of Abuse"**

Bishop Michael Stead moved –

'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.'

Seconded and carried

Bishop Michael Stead led the Synod in a prayer of thanks for the Rev Ed Vaughan.

## 8.10 **Leadership of Bible studies**

Mr Doug Marr moved –

'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.'

Seconded and carried by acclamation

## 8.11 **Committees and Officers of the Synod**

Bishop Chris Edwards moved –

'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.'

Seconded and carried by acclamation

Bishop Edwards led the Synod in a prayer of thanks for those who serve the Synod.

## 8.12 Minutes of 22 October 2019

Mr Doug Marr moved –

‘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.’

Seconded and carried

## 9. Procedural motions from members

### 9.1 Consideration of motion regarding thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand

Dean Kanishka Raffel moved as a procedural motion –

‘Synod –

(a) accepts the following notice of motion –

“Synod receives the thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand for the support, encouragement and prayers of the Diocese of Sydney including this Synod’s motion 12/19 and the attendance at the consecration service of the Right Rev Jay Behan on Saturday 19 October 2019 of the Archbishop, Bishops Edwards, Stead and Lin, Archdeacon Kara Hartley and several other Sydney clergy and lay people.”

(b) agrees to take the motion forthwith, and

(c) suspends so many of the Standing Orders as would prevent these arrangements.’

Seconded and carried

## 10. Motions

### 10.1 Thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand

Dean Kanishka Raffel moved–

‘Synod receives the thanks and appreciation of the Church of Confessing Anglicans Aotearoa New Zealand for the support, encouragement and prayers of the Diocese of Sydney including this Synod’s motion 12/19 and the attendance at the consecration service of the Right Rev Jay Behan on Saturday 19 October 2019 of the Archbishop, Bishops Edwards, Stead and Lin, Archdeacon Kara Hartley and several other Sydney clergy and lay people.’

Seconded and carried

## 11. Procedural motions from members

### 11.1 Consideration of motion regarding Parish of Bondi and Waverley

Mr Chris Hamam moved as a procedural motion –

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

Seconded

The Rev Craig Schaefer moved as an amendment –

‘Omit the words, “immediately following the dinner break” and insert instead “immediately prior to M40”.’

Seconded

Mr Schafer’s amendment was not carried.

Mr Hamam’s motion was put and was not carried.

## 11.2 Consideration of motion regarding General Synod assessments

Having been granted leave, Bishop Michael Stead moved as a procedural motion –

‘Synod agrees that –

(a) the motion at M79 may be moved in an amended form, as follows -

“Synod requests that the following motion be promoted to the next session of the General Synod at the request of the Synod of the Diocese of Sydney –

‘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.’”

(b) this motion may be taken on the call-over in its amended form, and suspends so many of the business rules that would prevent this.’

Seconded

Bishop Stead’s procedural motion was put and was carried.

## 12. Further calling of motions on the business paper

### 12.1 General Synod assessments

Bishop Michael Stead moved –

‘Synod requests that the following motion be promoted to the next session of the General Synod at the request of the Synod of the Diocese of Sydney –

“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.’”

Seconded and carried

## 13. Personal Explanation

With the permission of the President given under Standing Order 6.4, Bishop Peter Hayward made a personal explanation regarding public opposition to the sale of certain land at Huskisson.

## 14. Motions

### 14.1 Doctrine Statement on Gender Identity

Bishop Peter Hayward moved -

'Synod, noting the report, "Doctrine Statement on Gender Identity" –

- (a) 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;
- (b) 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 –
  - (i) 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).'

Seconded

The Rev Dr Andrew Katay moved –

'Synod agrees to allow Dr Katay to speak again to this motion by moving an amendment, and suspends so many Standing Orders as would prevent this.'

8 members stood in their place to object to the suspension of the Standing Orders without notice.

Canon Phil Colgan moved as an amendment –

'In paragraph (a), insert the following matter immediately prior to the semicolon –

“, subject to amending –

- (a) clause 5 to omit the word, "favouritism", and insert instead the words, "privileged status", and
- (b) clause 6, following the word "wholeness", to insert the matter, "and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5)".'

Seconded

Canon Colgan's amendment was carried.

Bishop Hayward's motion, as amended, was carried in the following form –

'Synod, noting the report, "Doctrine Statement on Gender Identity" –

- (a) 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, subject to amending –
  - (i) clause 5 to omit the word, "favouritism", and insert instead the words, "privileged status", and
  - (ii) clause 6, following the word "wholeness", to insert the matter, "and sharing with them the good news of the Saviour through whom he will make all things new (Revelation 21:5)";

- (b) 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 –
  - (i) 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).'

#### 14.2 Gender Identity – Pastoral Guidelines for Churches, Schools and Organisations

Bishop Peter Hayward moved –

‘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.’

Seconded

The President asked –

“Does any member have a question about the proposed policy?”

There was a time for questions.

After a time for questions the President asked –

“Does the Synod consider that sufficient time has been allowed for questions?”

The majority of members present answered in the affirmative.

The President asked –

“Does any member wish to speak for or against the motion, or move an amendment to it?”

There was no member who wished to speak against the motion or move an amendment to it.

The motion that the policy be approved in principle was put and was carried.

The President asked –

“Does any member wish to move an amendment to the text of the proposed policy?”

A member of Synod indicated that they wished to move an amendment to the text of the proposed policy.

Bishop Hayward moved –

“That Synod resolve itself into the Synod in Committee to consider the text of the proposed policy.”

Seconded and carried

The text of the proposed policy was considered by the Synod in Committee. After consideration of the text had been completed, the Chair of Committees reported the proposed policy with amendments.

Bishop Hayward moved –

"That the report of the Chair of Committees be adopted."

Seconded and carried

Bishop Hayward moved –

'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, provided that any amendments are reported to the next ordinary session of Synod.'

Seconded

Mr Ross Smith moved as an amendment –

'In clause (b), omit all the matter following "Standing Committee", and insert instead, "be authorised to bring amendments to the policy to the next ordinary session of Synod for consideration".'

Seconded

Mr Daniel Glynn moved as an amendment to Mr Smith's amendment –

'Omit the matter 'authorised to bring' and insert instead 'requested to bring any proposed'.

Seconded

Bishop Michael Stead moved as a further amendment –

'In clause (b), omit all the matter following "be authorised", and insert instead, "to propose amendments to the policy from time to time, provided that any amendments are approved by the Synod at the next ordinary session".'

Seconded

Mr Doug Marr moved as a further amendment –

'Omit all the matter following, "Diocese" and insert instead ".".'

Seconded

Having been granted leave, Mr Smith withdrew his amendment. As a consequence, Mr Glynn's amendment lapsed.

Mr Marr's amendment was carried. As a consequence, Bishop Stead's amendment lapsed.

Bishop Hayward's motion, as amended, was carried in the following form –

'That the "Pastoral Guidelines for Churches, Schools and Organisations" pass as a policy of the Synod for the parishes, schools and organisations of the Diocese.'

#### 14.3 Gender Identity – Practical Guidelines for Parish Councils

Bishop Peter Hayward moved –

'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".'

Seconded

The President asked –

“Does any member have a question about the proposed policy?”

There was a time for questions.

After a time for questions the President asked –

“Does the Synod consider that sufficient time has been allowed for questions?”

The majority of members present answered in the affirmative.

The President asked –

“Does any member wish to speak for or against the motion, or move an amendment to it?”

There was no member who wished to speak against the motion or move an amendment to it.

The motion that the policy be approved in principle was put and was carried.

## Adjournment

At 5.52 pm, Mr Doug Marr moved –

‘That the Synod adjourn and resume at 7.00 pm tonight.’

Seconded and carried

## Resumption

The Synod resumed at 7.00 pm.

## 15. Mission 2020 presentation

Bishop Peter Lin and Mr Peter Mayrick gave a presentation regarding *Mission 2020*.

Bishop Peter Lin moved –

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.

Seconded and carried

## 16. Motions

### 16.1 Gender Identity – Practical Guidelines for Parish Councils

Bishop Peter Hayward moved as a procedural motion –

‘Synod –

- (a) defers consideration of the matter at B9A (Gender Identity – Practical Guidelines for Parish Councils),
- (b) requests Parish Councils to provide feedback on the proposed policy to the Diocesan Secretary by Friday 28 February 2020, and
- (c) requests the Standing Committee to bring the proposed policy, with any recommended changes, to the 1<sup>st</sup> ordinary session of the 52<sup>nd</sup> Synod.'

Seconded

Mr James Flavin moved as an amendment –

'Omit the matter, "28 February", and insert instead, "6 March".'

Seconded

Mr Flavin's amendment was carried.

Bishop Hayward's motion, as amended, was carried in the following form –

'Synod –

- (a) defers consideration of the matter at B9A (Gender Identity – Practical Guidelines for Parish Councils),
- (b) requests Parish Councils to provide feedback on the proposed policy to the Diocesan Secretary by Friday 6 March 2020, and
- (c) requests the Standing Committee to bring the proposed policy, with any recommended changes, to the 1<sup>st</sup> ordinary session of the 52<sup>nd</sup> Synod.'

## 16.2 Amendment to the Property use Policy following the adoption of Gender Identity policies

Having been granted leave, Bishop Peter Hayward moved –

'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",
- (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".'

Seconded and carried

The Synod expressed its appreciation for all who worked on the Gender Identity documents.

## 16.3 Conduct of the Business of Synod Ordinance 2000 Amendment Ordinance 2019

Mr Michael Meek SC moved –

'That Synod resolve itself into the Synod in Committee to consider the text of the proposed ordinance.'

Seconded and carried

The text of the proposed ordinance was considered by the Synod in Committee. After consideration of the text had been completed, the Chair of Committee reported the proposed ordinance with amendments.

Mr Meek moved –

‘That the report of the Chair of Committee be adopted.’

Seconded and carried

Mr Meek moved –

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

Seconded and carried

#### 16.4 **Synod Membership Ordinance 1995 Amendment Ordinance 2019**

Bishop Chris Edwards moved –

‘That Synod resolve itself into the Synod in Committee to consider the text of the proposed ordinance.’

Seconded and carried

The text of the proposed ordinance was considered by the Synod in Committee. After consideration of the text had been completed, the Chair of Committees reported the proposed ordinance with amendments.

Bishop Edwards moved –

‘That the report of the Chair of Committees be adopted.’

Seconded and carried

Bishop Edwards moved –

‘That the Synod agrees to consider later this evening a motion that the Synod Membership Ordinance 1995 Amendment Ordinance 2019 pass as an ordinance of the Synod.’

Seconded and carried

#### 16.5 **Heads of Schools**

Having been granted leave, the Rev Nigel Fortescue moved –

‘This Synod 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.’

Seconded and carried

### 17. Further calling of motions on the business paper

#### 17.1 **Welcoming churches**

Bishop Michael Stead moved –

‘Synod 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.’

Seconded and carried

## 18. Motions

### 18.1 Archbishop Glenn Davies

Bishop Peter Lin moved as a procedural motion –

‘Synod suspends whatever standing orders and soooo many business rules that we are about to transgress, cheif of which is to allow Bishop Lee to assume the presidency of this, House until said pre-arranged business rule transgressions have been exhausted, and we duly return to what is pedantically lawfull in the eyes of the current, yet soon to be ousted President, The Moist Reverend Dr Glen Davis.

Synod invites Mrs Di Davies to join the Archbishop in the front row, that she might significantly improve the quality of its inhabitants.’

Seconded

The President declared Bishop Lin’s procedural motion to be out of order.

The Synod dissented from the declaration of the President by way of a motion moved without notice pursuant to Standing Orders 6.8(1).

The Archbishop vacated the chair and Bishop Ivan Lee took the chair to preside during consideration of this matter.

Dr Robert Tong AM moved –

‘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.’

Seconded and carried by acclamation

Bishop Michael Stead moved as an amendment to the motion –

‘Following the first instance of “Davies”, insert “,”.’

Seconded and carried

Dr Tong’s motion, as amended, was carried in the following form –

‘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.’

The Rev Dr Mark Thompson led the Synod in a prayer of thanks for Glenn and Di Davies.

The Rev Neil Atwood led the Synod in prayer for Bishop Ivan Lee.

The Archbishop made some personal concluding remarks to this session of the Synod.

## 18.2 **Synod Membership Ordinance 1995 Amendment Ordinance 2019**

Bishop Edwards moved –

‘That the Synod Membership Ordinance 1995 Amendment Ordinance 2019 pass as an ordinance of the Synod.’

Seconded and carried

## 19. Closure

### 19.1 **Hymn and Benediction**

Members joined in the singing of the hymn “The day Thou gavest, Lord, is ended” after which the President gave the Benediction.

### 19.2 **Adjournment**

At 9.40 pm Mr Doug Marr moved –

“Synod adjourns without appointing another day of meeting.”

Seconded and carried

We certify that, to the best of our recollection, these minutes are a correct record of the Synod's proceedings.

Two Members of the       )  
Minute Reading Committee    )

Signed by the President

18 November 2019

DRAFT

# Pastoral Guidelines for Churches, Schools and Organisations

(To be read in conjunction with the Doctrine Statement on Gender Identity.)

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 is 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; recognising that vulnerable persons require specific approaches to care.
    - 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.
-



I Certify that the Pastoral Guidelines as printed are in accordance with the Pastoral Guidelines as reported.

P COLGAN  
Chair of Committees

I Certify that these Pastoral Guidelines were passed by the Synod of the Diocese of Sydney as a policy of the Synod on 22 October 2019.

D GLYNN  
Secretary

## **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.

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