



LANGUAGE MATTERS

An Introduction to Gender Inclusive Language Policy

The Anglican Diocese of Adelaide

- A booklet commended for use throughout the diocese
- Prepared by the Women's Ministry Task Group (2007; updated 2010; 2017)
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- Available on the Diocese of Adelaide website at www.adelaideanglicans.com
- Hard copies available from the Anglican Diocesan Office, 18 King William Rd, North Adelaide SA 5006

FOREWORD

Language does matter because what we say and the way we say it reflects something of who we are. Language is powerful in worship because we use language to communicate with God and express our understanding of God. Language therefore requires care and attention so that as much as possible language is not a barrier to relating with each other and God in worship.

Language Matters was originally prepared by the Women's Ministry Task Group and endorsed by the Synod of the Diocese of Adelaide in 2007 and so became policy of the Diocese. This updated version of the guide was endorsed by the Diocesan Council in November 2017 and reflects something of the journey the Diocese has been on with respect to language as it is used in worship.

The nature of our mission means we want as many people as possible to be included in worship of God and so to remove barriers where we can is very important. Paying attention to the effect of language goes beyond personal preference and becomes an opportunity for welcome and inclusion. I encourage use of this guide by those who are preparing worship so that we are able to communicate the love of God and provide worship opportunities which are appropriate to the context of our contemporary society.

+Geoffrey Adelaide
November 2017

PREFACE

The aim of this booklet is to encourage and enable the use of gender inclusive language in all aspects of diocesan and parish life.

Language and technology are constantly evolving. Hence there is a continuing need to explore new ways of communicating the gospel effectively and to ensure that the language of the church is clear, accessible, courteous and appropriate to the occasion and the participants. The use of inclusive language will assist with this endeavour.

The booklet gives an introduction to the *Gender Inclusive Language Policy* of the Anglican Diocese of Adelaide together with suggestions on relevant strategies for parishes and information on helpful resources. It was prepared at the request of Diocesan Council by the *Women's Ministry Task Group*. The members during preparation were Peter Balabanski, Dianne Bradley, Peter Burke, Phoebe McFarlin, Caroline Pearce, Jane Pitman and Hilary Reddrop (Convenor). Members drew on their own experience of parish life and on contacts with other parishes.

The 2010 updated version was prepared by the current members of the Task Group: Peter Balabanski, Sarah Macneil, Barbara Messner, Jane Pitman and Hilary Reddrop (Convenor).

We are grateful to everyone who has helped us with comments and suggestions.

We offer this booklet as a resource to help ongoing use of inclusive language in services of worship, gatherings and publications in the diocese.

Hilary Reddrop. Convenor, Women's Ministry Task Group.
August 2010

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1. INTRODUCTION

Background to Gender Inclusive Language Policy

The Christian message of love and reconciliation includes all people, regardless of ethnicity, status, or gender. The call to the church for genuine inclusion raises many issues. This leaflet, however, concentrates on one particular aspect of inclusion, namely language, and one particular group of people, women. It is about gender inclusive language, that is, language that welcomes and includes women and men equally.

The need for inclusive language in diocesan ordinances was raised in our synod on several occasions before 2000. Broader concern for inclusive language was also raised by the former Women Clergy Task Group, whose work eventually led to the Gender Inclusive Language Policy.

The Diocesan Council of the Diocese of Adelaide adopted the policy in July 2003 and asked the Task Group to help with implementation. This responsibility passed to the *Women's Ministry Task Group*, which was established in mid 2005.

In November 2017 Diocesan Council revised the policy again.

Details of the policy

The *Diocesan Inclusive Language Policy*, as adopted by Diocesan Council on 9th July 2003, includes the following main items:

PURPOSE:

To assist the councils, committees and liturgical gatherings of the Anglican Church in the Diocese of Adelaide to witness in word and action that the Church is a welcoming community, called to inclusion of all people, irrespective of gender.

PRINCIPLE:

The language used in the councils and committees of the Church and in the corporate and public worship of the Church should reflect the theological principle that women as well as men share in the fullness of humanity, and in the fullness of the redemption realised for all people in Christ.

POLICY:

Gender inclusivity should be exercised in this diocese when:

- a) We (the church) gather for worship;
- b) We address and refer to one another in meetings;
- c) We compile orders of business and minutes;
- d) We create policy documents;
- e) We generate material used in diocesan business such as reports, synod papers, orders of business, resolutions, bills for ordinances and policy documents; and
- f) We make public statements and press releases.

2. REASONS FOR GENDER INCLUSIVE LANGUAGE POLICY

Changes in society and language

The language of earlier worship and legislation of our church reflects a society in which few women held positions of power or responsibility. In addition, the meaning of some words has changed over time. In particular, ‘*man*’ was often used in the past to mean a generic human being, not necessarily male. Today, many women feel excluded by words such as *for us men and our salvation* or *Rise up, O men of God*.

Needs of evangelism and mission

Many people now are unable to engage with language perceived as discriminatory. Such language can pose a serious hindrance to Christian faith and church membership. This is particularly so for many women. A major reason for inclusive language is to ensure that women may have full access to the Christian gospel and feel that they are welcome members of the Christian community.

Community standards of courtesy

Many of our public institutions have an established commitment to equal opportunity and the use of non-discriminatory language (and so, in particular, gender inclusive language). One guide offered some good advice:

- In all forms of communication treat people equally and with respect,
- Consider your choice of words carefully as they may be offensive to some people,
- Be aware of oral and non-verbal styles of communication. It is easy to exclude unconsciously or to demean members of one group by using words or body language that are exclusive, humiliating or embarrassing, or by failing to be alert to the fact that a softly spoken person wishes to contribute to the discussion.¹

The reasons given there for the use of non-discriminatory language were that it is “polite and inoffensive” and “values and includes all people”. In matters of courtesy, the church ought to lead such community standards of best practice rather than lag behind.

Institutional culture of the diocese

Within any society or organisation, there is a very close connection between language and attitudes. Therefore, as mentioned in the ***Gender Inclusive Language Policy*** statement, it is important that the language employed in the life of the Diocese of Adelaide reflects the Church’s concern to acknowledge the equal status of women and men in the body of Christ. Equally, diocesan language should bear the mark of full gender inclusivity in acknowledgement that such usage engenders a positive and affirming environment for the nurture of both men and women.

On the other hand, failure to use gender inclusive language can promote a culture which undervalues women and so can contribute to the abuse of women (see, for example, the CASA House Report under General References in Section 9 below).

¹ ‘Communication’, Flinders University, 2001

A serious effort to implement fully the ***Gender Inclusive Language Policy*** will be an essential step towards a diocesan culture that is more open, accountable and inclusive of all people.

3. IMPLEMENTATION OF GENDER INCLUSIVE LANGUAGE POLICY

Gender inclusive language is now intentionally used in all written material prepared by Church Office and Diocesan Council. The Diocese of Adelaide: Constitution Ordinances and General Information was revised to incorporate inclusive language and is available on the intranet via the diocesan website. Our ordination candidates are required to use inclusive language in their university studies, both as an obligation under educational policy and as an issue with pastoral and theological implications.

Worship resources in gender inclusive language are used by many parishes in this diocese. However, the ***Gender Inclusive Language Policy*** still needs to be widely promoted.

4. SOME GENERAL STRATEGIES FOR PARISHES

Overview

In addressing the issue of gender inclusive language, those in parish leadership might consider the following matters.

It is important to be aware of the language we use, the way it can empower or diminish, and the pain caused by discrimination. Awareness depends on the extent to which we engage, listen and respond when comments are offered. Some suggestions for raising awareness are offered in the paragraph below headed Education.

The main areas of parish activity involving the use of language are meetings, communication (both written and spoken), and worship. It may be helpful to review each of these areas in the light of the ***Gender Inclusive Language Policy*** and then seek to discern any changes that are needed. Sections 5 to 9 below provide suggestions and information relevant to this process.

However, in all of this, it is essential to appreciate the restrictions which exist in the use of copyright material for parish purposes. Section 10 below gives a brief introduction to copyright issues.

Whilst there may be no need for major change where inclusive language is already used in the main resources for parish worship, there will be continuing opportunities for creative development in the use of language.

Education

There remains an ongoing need for education on gender inclusive language. Some possibilities for this include:

- Mention in sermons,
- Talk by invited speaker at Parish Council meeting,
- Mentoring of those responsible for parish publications, liturgy and music,
- Item within specialised training session or parish conference or planning session,
- Workshop on the issue, with invited speakers,
- Purchase for parish library of some items listed in Sections 8 and 9 below,
- Opportunities to access new resources and experience their use,
- Cooperation with other parishes.

Section 9 below lists references to a range of educational resources including people and places.

Introducing new worship resources

Section 7 below introduces the excellent inclusive language resources that are now available for the main components of Anglican public worship (A Prayer Book for Australia, Bible and Hymn Book). Full details of these and other recommended resources are given in Section 8 below. Parishes which have not yet taken advantage of these resources might consider moving towards their use, perhaps in stages. It will be important to consider not only the *content* but also the *medium* (electronic screen, use of e-pray, service leaflets, traditional books, etc.) and the *cost* (including any associated equipment needed).

Parishes and congregations within parishes may be very different. Choosing suitable options will require preparation and consultation as well as appropriate leadership and discernment. Significant changes may best arise through consultation and consensus rather than being imposed or rushed. Special pastoral needs, such as those arising in the ministry to people in nursing homes, would always need to be taken into account

Enabling change

Once a proposed change is clearly identified, funding is often less difficult than anticipated. It is important to be alert to *windows of opportunity for change*, including:

- grant applications (which can clarify goals and advertise needs even if not successful),
- changes in personnel,
- need to replace current resources (e.g. hymn books),
- opportunity for step-by-step funding by individuals,
- windfalls such as bequests, donations, memorial gifts, offers of help, proceeds of sales.

Extending inclusion

If we are confident that our parish uses gender inclusive language and genuinely welcomes women, we can focus on other aspects of Christian hospitality, such as cultural diversity, physical access, sound systems and music. Our welcoming can always be extended and enhanced!

5. MEETINGS

People attending meetings need to be aware of the desirability of being inclusive and using inclusive language. If everyone feels included they will be enabled to participate more constructively. It is often harder for women to speak up especially when they are obviously in the minority, ignored or put down by non-inclusive language.

If the person chairing a meeting models the use of gender inclusive language others will notice. For instance, when addressing people at a meeting one needs to be sure that the mode of address used is the same for everyone. If one person is given a title or a surname, then all people

should be given the equivalent, eg Mr. Jones and Mrs Brown (not Mr Jones and Jane or Dr Smith and Sue White). It is a courtesy to check with people, and especially women, as to how they would like to be addressed. When introducing clergy the appropriate formal title is *The Reverend*. However, even in what were once considered more formal settings, it is becoming appropriate to use Christian names with no titles after the initial introductions.

6. COMMUNICATION

Many forms of communication are produced by parishes. These include pew sheets and magazines, minutes and reports, advertisements, correspondence, and materials for worship and education. Today effective communication requires the use of inclusive language. This should be unobtrusive, avoiding discriminatory language forms on the one hand and clumsiness on the other.

Forms that should be avoided nowadays include the use of *he* as a generic pronoun, *men* in the sense of *people*, *man* in the sense of *humanity* and the use of masculine nouns which are no longer accurate such as *chairman*, *synodsman* and *clergyman*. Since the use of *he or she* in place of the generic *he* may sound awkward, it is often better to recast the sentence, for example in terms of the plural *they*. In sending correspondence (mail or email) the preferred inclusive form of address is Mr. W. and Mrs. R. Johnson rather than using the man's initial only.

For detailed guidelines and concrete examples of inclusive language in the wide sense and in particular gender inclusive language, writers and speakers are encouraged to consult resources such as the *Commonwealth Style Manual*, Chapter 4, or Santhosh S. Kumar, *A Guide to Inclusive Language for theological students, Christian ministers and lay leaders* (a copy is in the St Barnabas College Library).

7. PUBLIC WORSHIP

The language of public worship

The language used in public worship is especially important because this is often the first opportunity of contact for newcomers. The language and symbols of worship need to be accessible to those participating and suitable to their culture. Inclusive language is highly desirable because members of a congregation cannot participate fully unless they feel included in the words used.

Language about God

It is also important that the wording honours God and promotes an awareness of the fullness of God's presence.

The language of public worship necessarily involves the way in which God is represented and addressed. Language for God is metaphorical. Some language used in public worship is well established in scripture and tradition, eg. *Father, Lord, Almighty King*. However, scripture offers a wide range of other images that function as a companion language to the traditional images. Such images include, not only God as *gardener, potter, rock* and *shepherd*, but also some specifically feminine metaphors such as *Sophia-Wisdom, mother eagle, Christ as hen* and *the woman seeking the lost coin*. The use of the full breadth of scripture images for God in public worship is both theologically appropriate and pastorally sensitive. (See Proverbs 8. 1-4, 22-31, Deuteronomy 11.12, Matthew 23.27, Luke 13.34 & 15.8-10.) Further examples may be found in the writings of Isaiah, Saint Anselm of Canterbury,² Mother Julian of Norwich and others.

Worship resources

The need for inclusive language in public worship was widely discussed in the 1980's. Since then, some excellent worship resources using inclusive language have been produced in Australia and overseas. More recently, developments in technology have opened up new possibilities for public worship. The following paragraphs introduce resources and

² See APBA, p.428

issues relevant to parish decisions on worship resources. Full details of the resources mentioned are given in Section 8 below.

The Prayer Book

A Prayer Book for Australia (APBA), the latest liturgical resource of the Anglican Church of Australia, was authorised by General Synod in 1995 for use together with The Book of Common Prayer (BCP) and An Australian Prayer Book (AAPB). Most parishes use *APBA*. The *Introduction to APBA* explicitly addresses the concerns outlined above. The prayer book itself provides options aimed at a wide variety of congregations. Note that copying of items from *APBA* requires a licence or special permission. Please see Endnote on Copyright, Section 10 below.

Scripture readings

Many parishes in the diocese now use the New Revised Standard Version (NRSV, 1989) for Scripture readings within parish worship. This is widely accepted as the standard version in English for purposes of study and is used in public worship by many mainstream Christian denominations. While remaining “essentially a literal translation” this version addresses “the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that ... has often restricted or obscured the meaning of the original text.”³ It uses gender inclusive language in reference to men and women where compatible with the historical situation.

Other versions which use inclusive language are also listed in Section 8 below, with the 2011 revision of the New International Version being especially noteworthy, and similarly the New Living Translation (NLT, 2015) uses very accessible language.

When quoting scripture in material for parish worship the particular version must always be properly acknowledged and copyright conditions fulfilled. (See Section 10 below.)

Words for song and prayer

³ See *Preface* to NRSV

The following collections of songs and hymns give attention to the need for inclusive language and draw on a wide range of Christian traditions. As well as being available in book form in various editions, they are offered with a variety of support resources such as music CDs, transparency masters and data projection/power point CDs.

Together in Song (*TiS*, 1999), the successor to The Australian Hymn Book provides a rich variety of well-loved traditional hymns and contemporary songs. The two volumes of As One Voice are designed as affordable and innovative hymnals. They contain music for all ages – children, youth and family – bringing together the generations. All Together for Good and its successors are affordable collections of Christian community songs edited by Adelaide based Robin Mann.

Details of these and other recommended resources for song and prayer are given in Section 8 below. Please see also the discussion in Section 10 below.

Digital technology

The use of computers makes it possible to create inclusive worship materials whether for display on a screen or for printing as orders of service. However, reproduction or modification of existing materials raises significant copyright issues which are discussed further in Section 10 below. Now that good inclusive language texts for worship purposes are available, it is usually better to use these rather than to change non-inclusive texts because it is difficult to do this well.

The paragraph in Section 8 below headed Electronic resources gives detailed information on two important electronic software packages, *E-pray* and *TiSPE*. Both use ‘LabOra Worship’ software and require a suitable laptop or desktop computer. Both can be used to produce service leaflets or transparencies or to project onto a screen. Both require facilities for printing or projection.

The *E-pray* package provides planning and editing tools for parish worship and other purposes. In particular, it gives access to electronic versions of *APBA*, *NRSV* and other liturgical resources. There is an initial fee in the first year, followed by a smaller annual licence fee thereafter, and these include the *APBA* copyright fee.

The CD Rom Together in Song, Parish Edition (*TiSPE*) gives access for purposes of congregational worship at an individual church to words and music from *TiS* as well as to *NRSV* and other resources. It replaces an earlier *TiS* CD Rom which had much more limited facilities. There is an initial fee followed by an annual licence fee. These fees cover copyright permission for data projection and printing of many of the hymns in *TiS*.

Availability of a data projector and suitable software opens up new possibilities for worship including images as well as words. This can help to make worship accessible for newcomers and for those whose culture is visual rather than book based. However, care is needed to avoid excluding particular groups such as those who have neck problems or difficulties with vision or hearing.

This equipment represents a major investment and requires professional help in selection and installation. Its cost together with *E-pray* or *TiSPE* may well be less than the cost of a large number of prayer books or hymn books. Well chosen equipment should allow future introduction of new or changed resources at modest cost.

Being creative

There is no need to wait for special resources in order to incorporate inclusive language in our worship. Care can be taken to ensure that *hymns and songs* chosen are inclusive, and there are many other opportunities for flexibility within traditional parish worship.

The *sermon* provides ongoing opportunity to model inclusive attitudes and language. Alternative translations can be mentioned in the sermon even if the scripture reading is not inclusive.

The *prayers of the people* or *intercessions* give regular scope for creativity and inclusiveness. The creation of *liturgies* for particular groups or special occasions offers further opportunities. *Informal contemporary services* for young people are particularly important.

Whatever resources are used, a serious effort to incorporate inclusive language will enrich our worship in other ways as well. A fresh

expression can sometimes enliven the spirit and help us to engage more fully in worship.

8. RECOMMENDED WORSHIP RESOURCES

Translations of scripture

The New Revised Standard Version Bible (NRSV), National Council of the Churches of Christ in the United States of America, Thomas Nelson, Tennessee, 1989.

The Revised English Bible (REB), Oxford University Press and Cambridge University Press, 1989.

The Holy Bible, New International Version Bible (TNIV) International Bible Society, Zondervan, Grand Rapids, Michigan 2011.

The Bible for Today (Contemporary English Version (CEV) Bible Society in Australia, 1995.

The New Living Translation (NLT), Tyndale House Publishers, 2015.

Public liturgy

A Prayer Book for Australia (APBA) (Edition containing full Liturgical Resources authorised by General Synod, and the Sunday Services edition) Broughton Books, Alexandria, NSW, 1995.

Prayers of the people

Abbott, Margie RSM, Sparks of the Cosmos: Rituals for Seasonal Use MediaCom Education Inc, Keswick SA, 2001
Nelson, Janet, Let us Pray: Intercessions following the Revised Common Lectionary, Harper Collins, Sydney 1999.

Uniting in Worship 2 (UiW2) Uniting Church Press, Sydney 2005.

Song

All Together For Good, Songbook and CD for data projection, Curly Music, Modbury Heights SA, 2007.

As One Voice – Uniting God’s People, Volumes 1 (1992) & 2, (1996); and combined edition (1999), Willow Connection, Manly Vale NSW, 1999.

Australian Hymn Book II: Together in Song, (*TiS*), Harper Collins, Sydney, 1999.

Iona Community, Scotland: Publications of musical and liturgical resources by Wild Goose Publications, Glasgow, distributed in Australia by Willow Connections, Manly Vale, NSW.

Parker Huber, Jane, A Singing Faith, The Westminster Press, Philadelphia PA, 1987.

Seasons of the Spirit series – music and CDs available through MediaCom Education Inc, 14 Eton Rd, Keswick SA, telephone 1800 811 311, www.medicom.org.au

Smith, Elizabeth J, Songs for a Hopeful Church: Words for inclusive worship Acorn Press, Brunswick East, Vic 1997.

Smith, Elizabeth J, Songs for Saints and Sinners, BEAUT Resources, Bentleigh Vic, 2008, available through MediaCom Education Inc, Keswick SA.

Selection of recommended authors

John Bell (of the Iona Community - hymns and liturgy)

Jim Cotter (liturgy)

Ruth Duck (hymns & prayer)

David Haas (song)

Robin Mann (song)

Janet Morley (prayer and liturgy)

Trisha Watts (song)

Brian Wren (hymns)

Electronic resources

For more information on *E-pray* visit www.e-pray.org.au, email info@epray.org.au or telephone 1800 037 729.

For information on the CD Rom software package Together in Song Parish Edition (*TiSPE*) visit www.togetherinsong.org, contact the Manager, Elizabeth Murray by email at elizabeth@togetherinsong.org, telephone: 0437 777 133 or write to PO Box 128 Parkville, Victoria 3052

9. REFERENCES AND FURTHER RESOURCES

References on language

- Anglican Diocese of Adelaide, Inclusive Language Policy, Policy and Procedures, July 2003. (See Section 11 below)
- Commonwealth of Australia, Style Manual, Revised by Snooks and Co., Sixth Edition, Wiley, Australia, 2002, reprinted 2005. (See pp 55-62 on inclusive communication)
- Charles Sturt University, Guidelines for Communicating without Bias, www.csu.edu.au

General references

- CASA House A Pastoral Report to the Churches on Sexual Violence against women and children of the Church Community, The Centre Against Sexual Assault, The Royal Women's Hospital, Melbourne 1990.
- Duck, Ruth C. Gender and the Name of God: The Trinitarian Baptismal Formula, The Pilgrim Press, Cleveland, Ohio, 1991.
- Fiorenza, Elizabeth Schussler, Discipleship of Equals, SCM Press, London, 1993. (See pp 261-264.)
- Mead, Joy, Making Peace: in practice and poetry, Wild Goose Publications, Glasgow, 2003.
- Westfall, Cynthia, Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ, Baker Publishing, 2016.
- Wilson, Bruce (ed), God, Sex and Language, St Mark's Canberra, 1987.
- Women's Commission of the General Synod of the Anglican Church of Australia, Women and Worship, a pamphlet published by St Andrew's House, Sydney Square, NSW 2000, circa 1995.
- Wood, David, Is God a Boy's Name? Anglican Media, Melbourne, 1992.
- Wren, Brian, What Language Shall I Borrow?, SCM Press, London, 1989.

10. ENDNOTE ON COPYRIGHT

Introduction

This note has been added because of the importance of copyright issues for parish communication and worship. It gives only some brief guidelines and does not constitute legal advice. Parishes need to check that all their copying complies with copyright law. Sources of information for this purpose are listed below under References and resources on copyright. The Style Manual section listed there provides a good general introduction to copyright.

General principles

As Christians we have both a moral and legal responsibility to the creators of any material we copy, to acknowledge their work, to see that the relevant authors, composers and publishers receive due payment via licence fees or royalties, and to ensure that copyright is not infringed. Copyright covers original works including written works in printed or electronic or other form and also music scores and material involving images or sound. The owner of copyright in a particular work, who is usually its creator, has a number of rights, including the exclusive right to copy the work. Copying includes photocopying, handwriting and the production of overheads, as well as typing and storing on a computer and power point presentations. Copyright material should not be altered without permission of the copyright owner. **Copying any part of such material requires permission and / or a suitable licence, as well as compliance with its copyright conditions.** These conditions are usually given on the back of the title page of a book or on the home page of an electronic document. There are large fines for breach of copyright, and churches are not immune from these.

Each copyright licence allows specific kinds of copying, for example: of text only; of text and melody line of music; of words projected on a screen; of words in a pew sheet. Parishes which copy material for worship will usually need at least one licence, but more likely, more than one. Great care is needed in selecting licences, since different licences may cover different material as well as covering different copying rights.

Information under References and resources on copyright below includes relevant licences and names of people available to give some informal advice.

Prayer Book and scripture

Copying parts of *APBA* such as collects or a marriage service requires permission or a licence, as well as acknowledgement. A subscription to *E-pray* (see Sections 8 & 9 above) includes a licence for this purpose.

Quotations from versions of scripture within material for parish worship should be properly acknowledged at least by giving the standard initials at the end (*NRSV*, *NIV*, etc.), and by adding further wording where required (for *NRSV* – see back of title page).

Music and song

Church music involves too many copyright issues to summarise here. These include copying of lyrics, copying of music, performance rights, recording, and use of contemporary songs or music. Complexities arise because copyright in words or music for a particular item may be retained by the author or composer or a previous publisher when the item appears in a published collection of songs from different sources. Please see below under References and resources on copyright for references on music use by churches.

Copying of lyrics and music for worship purposes can be avoided by choosing an inclusive hymnbook such as *Together in Song (TiS)* and having enough books for all members of the congregation. A licence for copying **many** items from *TiS* for congregational worship purposes is included in a *TiSPE* licence (see Section 8 above).

References and resources on copyright

Style Manual, Commonwealth of Australia, Revised by Snooks and Co, 6th ed., Wiley, Australia, 2002, reprinted 2005. (See pp. 409-417 on copyright.)

Copyright Music in Churches, Anglican Church of Australia, Diocese of Adelaide, 2005, Parish Information Sheet available from Church Office or at www.copyright.org.au.

Link to Information Sheet for Churches and Music Jan 2005:
www.copyright.org.au/information/specialinterest/faq/churchesfaq.htm/

Music Copyright for Churches, AMCOS/APRA brochure obtainable from Australian Performing Rights Association Limited (APRA), 6-12 Atchison Street, St Leonards NSW 2000, phone (02) 9935 7900, email: licence@apra.com.au, or website www.apra.com.au

The four most commonly used copyright licences for churches are:

Copyright Agency Limited (CAL), Level 15, 233 Castlereagh Street Sydney NSW 2000, phone (02) 9394 7600, or website www.copyright.com.au or email: info@copyright.com.au

Christian Copyright Licensing International (CCLI), PO Box 6644, Baulkham Hills Business Centre, NSW 2153 or www.ccli.com or email: support@ccli.com.au

LicenSing (MediaCom Education Inc), PO Box 610 Unley SA 5061 telephone 1800 811 311 or website www.mediacom.org.au or email: debbieb@mediacom.org.au

Word of Life International, PO Box 345, Mirboo North, South Gippsland VIC 3871, telephone (03) 5668 2723 or www.freelink.com.au or email: freelink@sympac.com.au

11. APPENDIX: GENDER INCLUSIVE LANGUAGE POLICY

SUBJECT	Gender Inclusive Language Policy
LAST REVISED BY COUNCIL	As approved Diocesan Council 9 July 2003 Updated by Diocesan Council November 2017
BACKGROUND	<ul style="list-style-type: none"> • There remains no consistent practice of using gender inclusive language within the life of the Diocese; • Language does more than reflect attitudes within a society or organisation, it also constitutes them.⁴ It is therefore important that the language employed in the life of the Diocese of Adelaide reflects the Church’s concern to acknowledge the equal status of women in the body of Christ. Equally, diocesan language should bear the mark of full gender inclusivity in acknowledgement that such usage engenders a positive and affirming environment for the nurture of both men and women. • Failure to use inclusive language can result in the proliferation of a culture which may create an undervaluing of the nature and participation of women, and could cultivate disesteem in female members.⁵ <p>There needs to be a concerted effort within the Diocese to ensure the use of inclusive language when speaking of the people of God and to encourage the use of a wide range of metaphors</p>

⁴ Fiorenza, Elisabeth Schüssler, Discipleship of Equals: A Critical Feminist Ecclesia-logy of Liberation, London, SCM Press 1993, see her ‘Feminist Analysis of Language’ pp 261-264

⁵ Fiorenza, Discipleship of Equals 1993 p 263

	when speaking of God, as an issue of justice and equality for women.
PURPOSE	To assist the councils, committees and liturgical gatherings of the Anglican Church in the Diocese of Adelaide to witness in word and in action that the Church is a welcoming community, called to inclusion of all people irrespective of gender.
PRINCIPLE	The language used in the councils and committees of the Church, and in the corporate and public worship of the Church should reflect the theological principle that women as well as men share in the fullness of humanity, and in the fullness of the redemption realised for all people in Christ.

POLICY	<ol style="list-style-type: none"> 1. Gender inclusivity should be exercised in this Diocese when: <ol style="list-style-type: none"> a) We (the Church) gather for worship b) We address and refer to one another in our meetings; c) We compile orders of business and minutes; d) We create policy documents; e) We generate material used in Diocesan business such as, Reports, Synod papers, Orders of Business, Resolutions, Bills for Ordinances and Policy documents; and f) We make public statements and press releases.
GUIDELINES FOR IMPLEMENTATION	<p>Guidelines for implementation include</p> <ol style="list-style-type: none"> 1. That the Diocesan Council promulgate this ‘Inclusive Language Policy’ throughout the Diocese via <ol style="list-style-type: none"> a) Clergy mailings b) Articles in <i>The Guardian</i> and other publications c) Distribution to the chair of each diocesan committee, and d) Information given to the newly ordained clergy and clergy moving into the diocese. 2. That Diocesan Council and others as requested prepare and/or promote programs and material which will assist the Church in the Diocese of Adelaide to adopt this policy, that is, to witness in word and in action that the Church is a welcoming community, called to include all people irrespective of gender.
ACCOUNTABILITY	<ol style="list-style-type: none"> 1. Diocesan Council and all Committees of Diocesan Council are to exercise care and

	<p>sensitivity in their employment of language in order that the language is inclusive of men and women.</p> <ol style="list-style-type: none">2. Diocesan Council is to request the Chairs of all Diocesan Council Committees to encourage members to use inclusive language3. Diocesan Council is to encourage parishes to be careful about gender inclusivity in all aspects of parish life.4. Those requested to develop liturgies for Diocesan occasions, of the expectation that inclusive language be used – in both liturgical text, and words of songs and hymns.
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