



LANGUAGE MATTERS

An introduction to the Inclusive Language Policy

The Anglican Diocese of Adelaide

- Leaflet for parish use
- Prepared by the Women's Ministry Task Group
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- Hard copies available through the Anglican Church Office, 26 King William Road, North Adelaide. SA 5006.

FOREWORD

**By The Archbishop of Adelaide
The Most Reverend Jeffrey Driver**

Language does matter...

God spoke and it was.

The Bible begins with a series of words. The Genesis 1 hymn of Creation portrays the ordered sequence of creation through the utterance of God. Words are powerful.

Hear the word of Yahweh!

God addressed the people of God through the prophetic word. The prophetic oracles came often from despair and struggle. They often sounded warning, sometimes pronounced judgement, sometimes brought comfort. Words can change things.

The Word became flesh...

The great affirmation of St John is that God addresses us with a living Word, the word enfleshed and living among us in Jesus Christ. Words can bring God to us.

Language matters. It matters because communication matters. It matters because incarnation matters. God's method of mission is to address us with an incarnate Word, a word enfleshed in human culture. Because human culture is so expressed through language, and because language is always changing, so we must take the changes of language seriously.

This brief guide produced by the Women's Ministry Task-Group encourages us to think about the language we use in addressing contemporary society. I am grateful for it, because it challenges us to think about how we relate to the world around us. It encourages us to think about who we include and exclude through the words we use. These are missional questions, part of a wider set of questions as to how we as the Church address the world with the Word of God. Language does matter.

+Jeffrey

November 2007

PREFACE

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

We mention some parishes and individuals who have relevant experience or expertise and are willing to help others. We are grateful for their involvement as we are to everyone who has helped us with comments and suggestions.

We hope that the leaflet will be helpful to parishes as they respond to the policy and to the October 2006 resolution of Synod which encourages the use of inclusive language in services of worship and gatherings throughout the diocese.

8th August 2007

Hilary Reddrop. Convenor Women's Ministry Task Group.

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1. INTRODUCTION

Background to the Inclusive Language Policy

The Christian message of love and reconciliation includes all people, regardless of ethnicity, status, or gender. (See Galatians 3:28) 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 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 has passed to the current *Women's Ministry Task Group*, which was established in mid 2005.

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 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

Today many of our public institutions are committed to equal opportunity and the use of non-discriminatory language (and so, in particular, gender inclusive language). For example, the Flinders University pamphlet Communication (see References on language in Section 9) offers 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.

The reasons given there for the use of non-discriminatory language are 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 ***Diocesan 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 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). This is of grave concern in view of the 2004 Report of the Board of Inquiry written by the Honourable Trevor Olsson and Dr Donna Chung into the handling of claims of sexual abuse and misconduct within the Anglican Diocese of Adelaide, and the 2005 Report by Dr Zoë Morrison listed under General references in Section 9.

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

3. IMPLEMENTATION OF INCLUSIVE LANGUAGE POLICY

Inclusive language has been intentionally used in all recent written material prepared by Church Office, Diocesan Council and the former Ministry Development Council. The Diocese of Adelaide: Constitution Ordinances and General Information, otherwise known as the *Red Book*, has been revised to incorporate inclusive language and is available on the intranet via the diocesan website. Our ordination candidates are introduced to the need for inclusive language, both as an obligation under Adelaide College of Divinity policy (within Flinders University) and as an issue with pastoral and theological implications.

Some worship resources in inclusive language are already used by many parishes in this diocese. However, the ***Inclusive Language Policy*** needs to be widely promoted.

4. SOME GENERAL STRATEGIES FOR PARISHES

Overview

In addressing the issue of 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 Diocesan 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 may be a need for some education on 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,
- Exploration of such items in the parish library, the Anglican Resource Centre, the Adelaide Theological Library, other libraries or on the internet,
- 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, places and parishes.

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 (Prayer Book, Bible and Hymn Book). Full details of these and other recommended resources are given in Section 8. 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 application (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 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). 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*, *synodsmen* 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 the following resources which are listed in full in Section 9 below.

Commonwealth Style Manual, Chapter 4
 Flinders University pamphlet Communication

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 Canterbury¹, Mother Julian of Norwich and others.

Worship resources

The need for inclusive language in public worship was widely discussed in the 1980s. 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 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). Many parishes are now using 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.

¹ See APBA, p.428

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.”² 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, the latest being Today’s New International Version (*TNIV*, 2005).

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

Words for song and prayer

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 is an affordable collection of Christian community songs edited by Adelaide based Robin Mann.

Other recommended resources for song and prayer are listed in Section 8. Please see also the discussion in Section 10.

New technology

The use of computers and appropriate software now 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.

² See *Preface* to *NRSV*

The paragraph in Section 8 headed Electronic resources gives sources of detailed information on two important new electronic software packages, *e-pray* and *TISPE*. There is a special deal for those purchasing both *e-pray* and *TISPE*. Both use Labora software and require a suitable laptop or desktop computer. Both can be used to produce service leaflets or transparencies or to project onto an electronic screen. Both require facilities for printing or projection.

The *e-pray* package provides tools for planning and editing for many parish purposes including worship. 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 of an individual church to words and music of *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 and these cover copyright permission for data projection and printing.

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, Today's New International Version Bible (TNIV) International Bible Society, Zondervan, Grand Rapids, Michigan 2005.
- The Bible for Today (Contemporary English Version (CEV)) Bible Society in Australia, 1995.

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

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

There is a detailed advertisement for the electronic planning tool resource *e-pray* on page 36 of An Australian Lectionary 2007.

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

For information on the CD Rom software package

Together in Song Parish Edition (TISPE) see website

"Add-Ons") <http://www.togetherinsong.org/add-ons.asp> or contact

Executive Secretary WR Murray by email secretary@togetherinsong.org or fax 02 9873 1266 or telephone 02 9948 2441.

9. REFERENCES AND FURTHER RESOURCES

References on language

Adelaide College of Divinity, Orientation Manual, 2007.

Anglican Diocese of Adelaide, Inclusive Language Policy, Policy and Procedures, July 2003. See Section 11.

Commonwealth of Australia, Style Manual, Revised by Snooks and Co., Sixth Edition, Wiley, Australia, 2002, reprinted 2005. (See pp 55-62 on inclusive communication)

Flinders University, Communication, pamphlet, produced by the Equal Opportunity Unit, 2001.

The Evangelical Lutheran Church in Canada Guidelines for Inclusive Language 1987. Website established 1995 at www.elcic.ca/docs/inclusive.html#top and updated May 2004.

General references

CASA House A Pastoral Report to the Churches on Sexual Violence against woman 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.

Morrison, Zöe, Reporting on Abuse of Children and Young Adults and Responding to Adult Sexual Assault, February 2005, research prompted by two resolutions moved by the Synod of the Adelaide Diocese of the Anglican Church of Australia 19th of June 2004. Available at the Anglican Resource Centre (see Places below) and at <http://www.adelaide.anglican.com.au/reports.htm>.

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, pamphlet published by the, 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.

People

The people listed below are available as invited speakers on inclusive language issues.

The Revd Joan Riley, Associate Priest, Co-operating parishes of the North East, telephone 8258 2058 (h) 8258 2496 (o), email joan.reloaded@bigpond.com

The Revd Dr Lee Levett-Olson Principal, Coolamon College, telephone: 8416 8480, email: Lee.Levettolson@flinders.edu.au

The Revd Ali Wurm, Priest, Parish of Semaphore, telephone: 8341 5930, email: aliwurm@sa.chariot.net.au

In addition, four members of the Women's Ministry Task Group are happy to talk informally with individuals or parish groups about inclusive language concerns. They are:

Dianne Bradley 8276 2928 (h), Peter Burke 8305 9295 (o), Jane Pitman 8276 5497 (h) and Hilary Reddrop 8365 6996 (h)

Places

Adelaide Theological Library (ATL), 34 Lipsett Terrace, Brooklyn Park, 5034: Telephone 8416 8416. Visitors welcome, membership fee \$45 per annum for borrowing.

Anglican Resource Centre for individuals and parishes at the Anglican Ministry Centre, 34 Lipsett Terrace, Brooklyn Park, 5034. Telephone 8416 8440.

Parishes

Recent initiatives in some parishes involve the use of worship resources or new equipment that can facilitate the use of inclusive language. The information below is intended to help parish networking on these matters.

Data projector and screen. Parishes using these regularly for entire services include Golden Grove and Modbury (all services with *e-pray*), Kensington (contemporary services) and Holy Trinity (contemporary and some other services with supplementary printed material for those needing it).

Liturgy. Major users of *e-pray* include Golden Grove and Modbury. Those making preliminary use of its facilities include Broadview, Stirling and Warradale.

Song. A number of parishes have introduced Together in Song (*TIS*) by purchasing sets of books, including more recently Edwardstown, Norton Summit and Parkside. Major users of the software *TISPE* include Modbury. Broadview is among those currently exploring *TISPE*.

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 acknowledgment. A subscription to *e-pray* (see Sections 8 & 9) 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*, *TNIV*, 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 **all** items from *TIS* for congregational worship purposes is included in a *TISPE* licence (see Section 8).

References and resources on copyright

References

Style Manual, Commonwealth of Australia, Revised by Snooks and Co, Sixth Edition, 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 January 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

Copyright Licences

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 (Media Com Associates Inc), PO Box 610 Unley SA 5061 telephone (08) 8371 1399 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

Informal advice

Task Group member, Caroline Pearce, telephone 8344 5255, and Parkside parishioner, Kay Thorp, telephone 8271 2637.

11.APPENDIX: DIOCESAN INCLUSIVE LANGUAGE POLICY

SUBJECT	Inclusive Language Policy
LAST REVISED BY COUNCIL	As approved Diocesan Council 9 July 2003 New Policy – Initiated by the Women Clergy Task Group
BACK- GROUND	<p>The Women Clergy Task Group has observed that:</p> <ul style="list-style-type: none"> • Despite any intentions to the contrary, there is 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 them³. 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.⁴ • There has been a tendency in recent times to belittle attempts to cultivate good habits of inclusive language within organisations, on the grounds that such attempts smart of a neurotic "political correctness. "Such claims assume the position that language which reflects men's experience is normative and that women's experience is subsumed. These claims imply that it is never valid to critique language usage in terms of its inherent value

³ 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

⁴ Fiorenza, Discipleship of Equals 1993 p 263

	<p>systems: they imply that language is value-neutral. Indeed, the pejorative impact of the term "political correctness" itself demonstrates the value-laden character of language. Its employment in this debate as "belittlement" substantiates the claim that language does have the power to diminish or exclude.</p> <p>Therefore the Women Clergy Task Group believes that 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 when speaking of God, as an issue of justice for women.</p>
PURPOSE	<p>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.</p>
PRINCIPLE	<p>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.</p>
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 would 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 the Adelaide Church Guardian c. Distribution to the Diocesan Liturgical Commission d. Distribution to the chair of each diocesan committee, and e. Information given to the newly ordained clergy and clergy moving into the diocese. 2. That the Ministry Development Council 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. 3. That the Women Clergy Task Group <ol style="list-style-type: none"> a. Assist the Diocesan Council and the Ministry Development Council in this work, and b. Prepare an educational leaflet suitable for use in parishes.

<p>ACCOUNTABILITY</p>	<ol style="list-style-type: none"> 1. Diocesan Council and all Committees of Diocesan Council are to exercise care and sensitivity in their employment of language in order that the language is inclusive of men and women. 2. Diocesan Council is to request the Chairs of all Diocesan Council Committees to encourage members to use inclusive language 3. Diocesan Council through the offices of the Ministry Development 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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