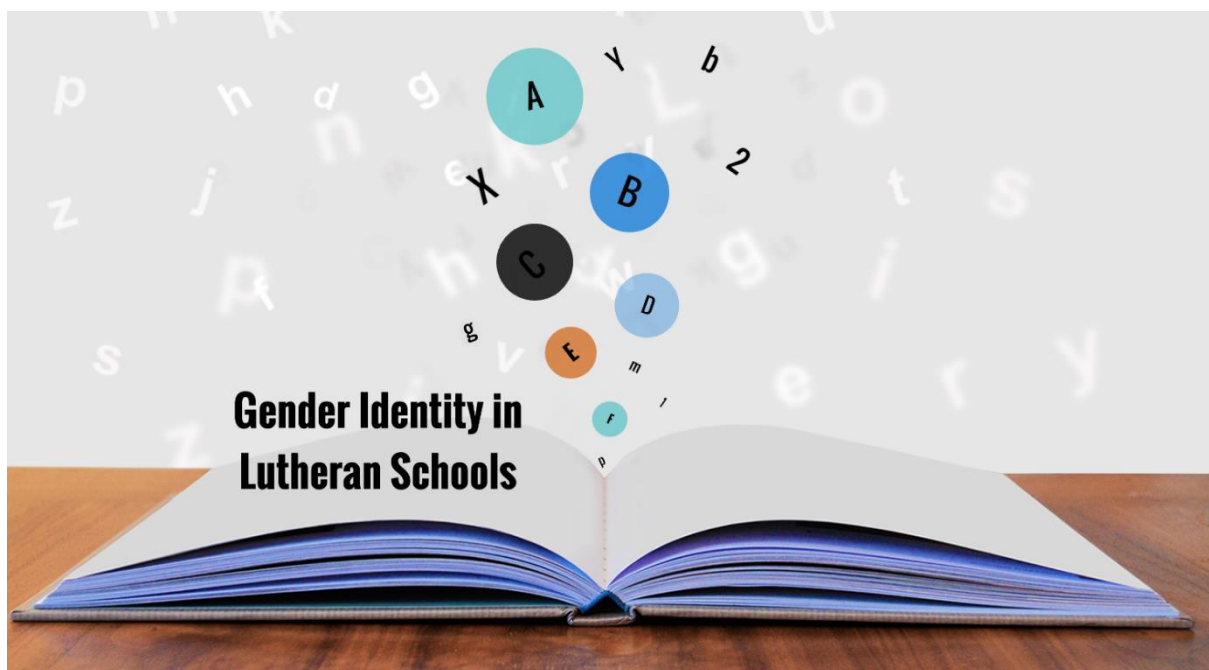


LEA national ministry conference 2019

Resource Booklet



TAR (Theological Action Research)

Cameron, H, D. Bhatti, et al (2010). *Talking about God in Practice: Theological Action Research and Practical Theology*. London, SCM Press.

Normative Theology Scriptures Creeds Official Church Teachings Liturgies	Formal Theology The theology of theologians Dialogue with other disciplines
Espoused Theology E.g. value statements	Operant Theology Practices

Definitions

Espoused Theology is the theology embedded in a group's *articulated* beliefs

Operant Theology is the theology embedded within the *actual practices* of a group

Formal Theology is the *intellectual articulation* of faith seeking understanding

Normative Theology is what the practising group *names as its theological authority*

Principles

- The voices are distinct, but interrelated and overlapping
- The end focus is always speaking about God in practice (theological action-reflection for a reason)
- TAR is about helping people who are doing God's work to become more comfortable with talking about it
- It is about helping people who are doing God's work to identify what their practice says about God and whether it harmonises with the other theological voices
- It is about helping everyone to understand as individuals what informs each of the different theological voices they speak in and how they do God talk in each, but also to identify how and why this harmonises with or differs from the public voice of their workplace
- Tensions between the theological voices invite renewed or ongoing action-reflection

Talking about God in our practice encourages us to use plain, everyday language (the language of the people we engage with). This is especially important when talking in the Normative and Formal voices with the people we engage with in practice.

DEFINITION—GENDER

The *World Health Organisation* defines gender in these words:

Sex refers to the biological characteristics that define men and women. Gender refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. It varies from society to society and can be changed.

The concept of gender includes five important elements: relational, hierarchical, historical, contextual and institutional. While most people are born either male or female, they are taught appropriate norms and behaviours – including how they should interact with others of the same or opposite sex within households, communities and work places ... Male and female are sex categories, while *masculine and feminine are gender categories*.¹

KEY TERMS

Biological Sex: As male and female (typically with reference to chromosomes, gonads, sex hormones, and internal reproductive anatomy, and external genitalia).

Primary sex characteristics: Features that are directly part of the reproductive system, such as testes, penis, and scrotum in males, and ovaries, uterus and vagina in females.

Secondary sex characteristics: Have no direct reproductive function, for example, facial hair in males and enlarged breasts in females.

Gender: The psychological, social and cultural aspects of being male or female.

Gender identity: How you experience yourself (or think of yourself) as male or female, including how masculine or feminine a person feels.

Gender role: Adoptions of cultural expectations for maleness and femaleness.

Gender dysphoria: The experience of distress associated with the incongruence wherein one's psychological and emotional gender identity does not match one's biological sex.

Transgender: An umbrella term for the many ways in which people might experience and/or present and express (or live out) their gender identities differently from people whose sense of gender identity is congruent with their biological sex.

Cisgender: A word to contrast with transgender and to signify that one's psychological and emotional experience of gender identity is congruent with one's biological sex assigned at one's birth.

Gender bending: Intentionally crossing or bending gender roles; sometimes a form of social activism undertaken to destroy rigid *gender* roles and defy sex-role stereotypes.

Cross-dressing: Dressing in the clothing or adopting the presentation of the other sex. Motivations for cross-dressing vary significantly.

Third sex or third gender: A term to describe persons who identify as neither man nor woman, or as a person of indeterminate gender. Multiple countries legally recognize non-binary or *third gender* classifications. Australian passports now have three gender options male, female and

¹ <https://www.who.int/gender-equity-rights/knowledge/glossary/en/>

indeterminate under new guidelines to remove discrimination against transgender and intersex people.

Transsexual: A person who believes he or she was born in the 'wrong' body (of the other sex) and wishes to transition (or has transitioned) through hormonal treatment and sex-reassignment surgery.

Male-to-Female (MtF): A person who is identified as male at birth but experiences a female gender identity and has or is in the process of adopting a female presentation.

Female-to-Male (FtM): A person who is identified as female at birth but experiences a male gender identity and has or is in the process of adopting a male presentation.

Genderfluid: A term used when a person wants to convey that their experience of gender is not fixed as either male/female but may either fluctuate along a continuum or encompass qualities of both gender identities.

Genderqueer: An umbrella term for ways in which people experience their gender identity outside of or between a male-female binary (e.g., no gender, genderfluid). Some people prefer a gender-neutral pronoun (e.g., one).

Drag queen: A biological male who dresses as a female (typically flamboyant dress and appearance) for the purposes of entertaining others. Such a person may or may not experience gender dysphoria and does not tend to identify as transgender.

Drag king: A biological female who dresses as a male for the purposes of entertaining others. As with drag queens, such a person may or may not experience gender dysphoria and does not tend to identify as transgender.

Transvestism: Dressing or adopting the presentation of the other sex, typically for the purpose of sexual arousal (and may reflect a fetish quality). Such a person may not experience gender dysphoria and many not identify as transgender. Most transgender persons do not cross-dress for arousal and see transvestism as a different phenomenon than what they experience.

Intersex: Intersex is an umbrella term that describes the many ways people can be born with sex characteristics of anatomy (e.g., congenital adrenal hyperplasia) that do not allow clear identification as male or female. While there are many documented types of intersex variations, the term broadly refers to natural variations of the genitals, gonads, chromosomes, and/or hormones. These variations may be observable from birth, become apparent through puberty, or might not be detected until much later in life.

Listening to Creed, Confession, and Scripture

Creed

I believe in God, the Father Almighty, Maker of Heaven and Earth (Apostles' Creed, *Article 1*)

[This means] I am a creature of God; that is, God has given and constantly preserves to me my body, soul, and life, members great and small, all my senses, reason, and understanding, and so on, food and drink, clothing and support, wife and children, domestics, house and home, etc.

(Luther, Large Catechism, Apostles' Creed, *Explanation of Article 1*)

Confessions

The Lutheran Confessions say the following:

We believe, teach, and confess that the prophetic and apostolic writings of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be [evaluated] and judged, as ... St Paul says in Gal. 1:8, "Even if an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed." (Formula of Concord, *Epitome, Rule and Norm, 1*).

The Confessions also say, that,

All Scripture should be divided into two chief doctrines, the law and the promises" (Apology of the Augsburg Confession, Article IV *Justification, 108,5*)

Justification through faith is the chief thing in the Scriptures ... the Scriptures must be understood in the light of the doctrine of justification (Apology of the Augsburg Confession, Article IV *Justification, 107,2; 119:87*)

The Scriptures are falsely interpreted when (such interpretation) takes from us the consolation and hope of the Gospel. (Formula of Concord, Solid Declaration Article XI *Election, 632, 92-93*)

Scripture (Common Bible References — Gender and Intersex)

Then God said, "Let us make humankind² in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." So God created humankind in his image, in the image of God he created [the human]; male and female he created them. God blessed them, and said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

(Genesis 1:1, 26-28)

A woman shall not wear a man's apparel, nor shall a man put on a woman's garment; for whoever does such things is abhorrent to the LORD your God.

(Deut 22:5)

² The Hebrew here is *adam* without the article, which can be translated as human, a human, man, a man, or humankind. The translation here uses the inclusive *humankind* in order to match the verb which is in the plural: "let them have dominion." LEA Ministry Conference 2019 — God Talk: Gender Identity

No one whose testicles are crushed or whose penis is cut off shall be admitted to the assembly of the Lord.

(Deut 23:1)

Thus says the Lord: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. Happy is the mortal who does this, the one who holds it fast, who keeps the sabbath, not profaning it, and refrains from doing any evil. Do not let the foreigner joined to the Lord say, "The Lord will surely separate me from his people"; and do not let the eunuch say, "I am just a dry tree." For thus says the Lord: To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.

(Isa 56:1-5)

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

Matt 9:9-13

[Jesus] said to them, "Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.

(Matt 19:11-12)

Then an angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So, he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So, Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more and went on his way rejoicing.

(Acts 8:26-39)

About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat; and while it was being prepared, he fell into a trance. He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. In it were all kinds of four-footed creatures and reptiles and birds of the air. Then he heard a voice saying, "Get up, Peter; kill and eat." But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." The voice said to him again, a second time, "What God has made clean, you must not call profane." This happened three times, and the thing was suddenly taken up to heaven ... While Peter was still thinking about the vision, the Spirit said to him, "Look, three men are searching for you. Now get up, go down, and go with them without hesitation; for I have sent them." So Peter went down to the men and said, "I am the one you are looking for; what is the reason for your coming?" They answered, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." ²⁸So Peter invited them in and gave them lodging ... The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. On Peter's arrival [he said to those assembled] "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. ²⁹So when I was sent for, I came without objection ... "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him ... While Peter was still speaking, the Holy Spirit fell upon all who heard the word.

Acts 10:9-45 [selected verses]

Resource List—Further Research Starters

LCA Theological Statements

<https://www.lca.org.au/departments/commissions/cticr/>

DSTO 3H Human Sexuality: Three key issues (+ background paper)

DSTO 3H God's Creation: A sacred responsibility

DSTO 3H One Loving God: Two hands – saving and caring

Theological Statements from other Lutheran Churches

ELCIC Social Statement on Human Sexuality, <http://elcic.ca/Public-Policy/documents/APPROVELELCICSocialStatementonHumanSexuality.pdf>

LCC Statement on ELCIC Actions, <https://www.lutheranchurch-canada.ca/marriage/LCC%20Statement%20on%20ELCIC%20Actions.pdf>

ELCA "Free in Christ to Care for the Neighbour: Lutheran Youth Talk about Human Sexuality," http://download.elca.org/ELCA%20Resource%20Repository/Lutheran_Youth_Sexuality.pdf

ELCA "Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality," http://download.elca.org/ELCA%20Resource%20Repository/Journey_Together_Faithfully3.pdf

ELCA "A Social Statement on Human Sexuality: Gift and Trust," <https://download.elca.org/ELCA%20Resource%20Repository/SexualitySS.pdf>

ELCA "Human Sexuality: Gift and Trust" Social Statement Summary, https://download.elca.org/ELCA%20Resource%20Repository/SexualitySS_Summary.pdf

LCMS "The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church,"

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<https://www.lcms.org/Document.fdoc?src=lcm&id=310>

LCMS “CTCR Statement Gender Identity Disorder or Gender Dysphoria in Christian Perspective,”

<https://www.lcms.org/docs/3012>

LCMS “Response to Human Sexuality: Gift and Trust,”

[lcms.org/Document.fdoc?src=lcm&id=1820](https://www.lcms.org/Document.fdoc?src=lcm&id=1820)

Other Resources

Books

Susannah Cornwall, *Intersex, Theology, and the Bible: Troubling Bodies in Church, Text, and Society*, New York: Palgrave, Macmillan, 2015.

Chaya Gorsetman and Elana Sztokman, *Educating in the Divine Image: Gender Issues in Orthodox Jewish Day Schools*, Waltham, Massachusetts: Brandeis University Press, 2013

John S. Munday, *Hate is the Sin: Putting Faces on the Debate over Human Sexuality*, New York-London: Routledge, 2008.

Adrian Thatcher, *Redeeming Gender*, Oxford Scholarship Online, 2016.

DOI:10.1093/acprof:oso/9780198744757.001.0001

Mark A. Yarhouse, *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*, Downers Grove: IVP Academic, 2015.

Online

<https://www.reconcilingworks.org/resources/sogi/>

Sexual Orientation and Gender Identity Resources prepared by Reconciling Works: Lutherans for Full Participation (an advocacy group within the ELCA)

National Geographic devoted an entire issue to the question, January 2017

<https://www.nationalgeographic.com/pdf/gender-revolution-guide.pdf>

(A Discussion Guide for Teachers and Parents)

<https://www.nationalgeographic.com/magazine/2017/01/gender-issue-reader-comments-faq/>

Video resources

Reconciling Works: Lutherans for Full Participation

<https://www.reconcilingworks.org/resources/sogi/clunkyquestions/>

ABC TV You Can't Ask That,

<https://iview.abc.net.au/show/you-can-t-ask-that>

Series 4, Episode 3: Intersex

Series 3, Episodes 7: Drag

Series 3, Episode 8: Priests

Series 1, Episode 4: Transgender

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