Celebrating Gender Diversity

Coming Home with Generous Hospitality

Prayer and Reflection Resources for the Transgender Day of Visibility (March 31)

compiled by the Revd Dr Josephine Inkpin
**Introduction to Resources**

*As many of you as were baptized into Christ have clothed yourselves with Christ.*

*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.*  (Galatians 3.27-28)

**Celebrating God’s kaleidoscopic love and generous hospitality**

This pack of resources seeks to offer supportive prayer, reflection, and other materials to help affirm gender diverse people within the Christian community and wider society. For we live at a time when it is finally becoming possible for gender diverse people to express their identities and gifts. In doing so, they witness to aspects of the image of God which have often been heavily submerged, and even erased, in so many lives, times and places. This movement of the Holy Spirit therefore not only brings health and life to gender diverse people themselves but also invites others to rediscover ‘the larger God’ and seek the fullness of Christ in us all. As we celebrate our vibrant human diversity, so we are all enabled to come home to the kaleidoscopic love of God, enlarging our hearts and relationships, and enriching our shared faith and lives, embodying Christ’s generous hospitality. As Dr Joy Ladin has put it (in *The Soul of the Stranger: Reading God and Torah from a Transgender Perspective*):

> ‘transgender people do not have a monopoly on becoming. All human beings change...

> We are trajectories, potentials, on-going revelations of selves that are always unfolding’

Supporting gender diverse people so that they and their gifts to become visible – safely and in celebration – thus strengthens the whole Body of Christ, as it recognises and affirms our so often hidden, shamed, and unnecessarily suffering members. It enables us all to come home to God more fully, with generous hospitality.

**Resources for the international Transgender Day of Visibility (31 March) - and other occasions**

These resources have been produced as part of celebrations of the Transgender Day of Visibility, which is such a vital keynote vehicle of gender diverse people’s growing self-awareness and expression. They can of course be used at any time, and are also produced to encourage others. Please use, adapt and add to them as suits your circumstance.

**Contents**

The following elements have been included:

- A keynote Prayer - also for possible use as a poster
- Prayer resources
- Reflection resources (centred on Luke 15.11-32 and other RCL readings for 31 March 2019)
- 5 brief Stories/examples of transgender Christian visibility in Australia
- ‘Welcoming Gender Diverse People in Christian Life’ – helpful pointers to inclusion
- Further Christian transgender resources
- Other reliable resources to enable understanding and affirmation of gender diverse people

**About the author**

The Revd Dr Josephine Inkpin is a transgender woman and an Anglican priest with over 30 years of ordained ministerial experience in a wide range of contexts in her native England, in Australia (where she has lived since 2001) and further afield (through several years ecumenical work for the National Council of Churches in Australia). She now works as Lecturer in Church History and Senior Tutor at St Francis College Brisbane, in the Anglican Church Southern Queensland, co-chair of Equal Voices Queensland and convener of the national Equal Voices Gender Diversity taskforce, and author of the website/blog *Trans Spirit Flourishing* – [www.transspirit.org](http://www.transspirit.org)

**Disclaimer**

Whilst warmly acknowledging that this work also draws on the work and inspiration of others – not least support and friendship of other Christian transgender people and the Queensland and wider Australian gender diverse community – any views expressed here should not be taken as the views of St Francis College Brisbane, the Anglican Church Southern Queensland, or other bodies with which she is associated.
A Prayer for the Transgender Day of Visibility (31 March)

Loving source and light of all creation, your life and wisdom is gloriously revealed in gender diversity and in the kaleidoscopic beauty of human difference. We give you thanks for gender diverse people. Bless them with assurance of your love. Grant them strength and joy in their lives, bodies and relationships. And enable us all to celebrate their gifts: that all may flourish as full and equal expressions of embodied love. In the power and mystery of your presence and peace. Amen.
Prayer Resources
for the Transgender Day of Visibility (March 31)

Keynote theme prayers/collects

Loving source and light of all creation,
your life and wisdom is gloriously revealed
in gender diversity
and in the kaleidoscopic beauty of human difference.
We give you thanks for gender diverse people.
Bless them with assurance of your love.
Grant them strength and joy
in their lives, bodies and relationships.
And enable everyone to celebrate their gifts:
that all may flourish
as full and equal expressions of embodied love.
In the power and mystery of your presence and peace. Amen.

particularly also appropriate for the Trans Day of Remembrance (20 November):

God of all genders and none,
Source of our glorious difference and true harmony,
Bearer of all pain and Spirit of transformation,
we give you thanks that you have created us in your own image,
in the many-splendoured forms of our human diversity.
Hear us as we remember and affirm gender diverse people.
Transform the violence, pain and struggles of the past and present,
bring new life out of death, hopelessness and despair,
and empower us with your grace, strength and joy.
May we be like kingfishers catching fire,
dragonflies drawing flame,
beautiful butterflies shining with your love.
In the name of Christ incarnate in a thousand places, and more. Amen.

Intercessions

God of kaleidoscopic love,
we give thanks this day for the wonder and diversity of your Creation,
and especially for the glorious gender diversity of humanity, created in your image.

God of generous hospitality, in your mercy
hear our prayer

We pray for those in need, for a deeper understanding of your joy and purpose for us all,
and for the fulfilment of your vision of dynamic unity: in which ‘there is no longer Jew or Greek, there is
no longer slave or free, there is no longer male and female’ for we are all ‘one in Christ Jesus’ (Gal 3.28).
As we celebrate the work of your grace in making us new creations, help us come home to your peace and
enable others to be at home with you, with themselves, and with all that you have created.

God of generous hospitality, in your mercy
hear our prayer

We pray for welcoming hearts and arms to embrace.
Like the father in Jesus story, who rushed out to meet his offspring with your profound mothering love,
enable us to let go of our inherited prejudices and inhibitions., that we may joyfully receive one another’s
diverse gifts and thus be fully reconciled and renewed together in your love

God of generous hospitality, in your mercy
hear our prayer

Kaleidoscopic God,
beyond gender and embodied in all,
thank you for your love and your assurance that we have been fearfully and wonderfully made.
Grant us strength and joy in being the people whom you have created and called us to be.
Give us patience and loving persistence in the face of struggle and adversity, and help us always to live fully as blessed images of you
We pray for the Church, that it may fully recognise, affirm and celebrate the lives, bodies and gifts of its
gender diverse members. Enable the Body of Christ to support those who suffer, to enable those who seek
to thrive, and to employ all that is fruitful in joyful ministry, welcoming all fresh insights into what it is to
become a new creation in God’s love.

God of generous hospitality, in your mercy

*hear our prayer*

We pray for our wider communities and world, that they too may embrace the gifts of gender diversity.
We ask for a true spirit of listening and commitment to the real needs for gender diverse people, on the part
of politicians, media and other opinion formers. Strengthen those who bring light rather than heat and lifts
the clouds of ignorance, fear and oppression.

God of generous hospitality, in your mercy

*hear our prayer*

We pray for healing and renewal for all who struggle with gender dysphoria, particularly those who have
been rejected by family and other loved ones. We give thanks for those who minister with them: for
families and loved ones who are supportive; for informed and caring health professionals; for life-giving
support networks, agencies and individuals; and, above all, for fellow gender diverse people who walk in
solidarity.

God of generous hospitality, in your mercy

*hear our prayer*

God of kaleidoscopic love, we give thanks for all those who have gone before us,
especially our gender diverse forbears who are numbered among the saints.
Inspired by their love, faith and courage,
grant that we, and all your people, may come home to your abiding love,
know your peace, strength and joy,
and flourish more fully in your eternal presence,

God of generous hospitality, in your mercy

*hear our prayer*

**Litany/chorus of Thanksgiving**

For the image of God in every person

*Thanks be to God*

For human diversity and its joys and life-giving challenges

*Thanks be to God*

For women in their diversity

*Thanks be to God*

For men in their diversity

*Thanks be to God*

For transgender, non-binary and gender fluid people in their diversity

*Thanks be to God*

For those loved ones who share the lives of gender diverse people

*Thanks be to God*

For professionals who help bring support and strength to gender diverse people

*Thanks be to God*

For those who give voice and expression to gender diversity

*Thanks be to God*

For those who work for justice and empowerment

*Thanks be to God*

For religious leaders and congregations who are fully affirming

*Thanks be to God*

For continuing revelation and life-giving grace

*Thanks be to God*
Sending out prayer
Father of all, we give you thanks and praise
that when we were still far off you met us in your Son and brought us home.
Dying and living, he declared your love, gave us grace, and opened the gate of glory.
May we who share Christ’s body live his risen life; we who drink his cup bring life to others;
we whom the Spirit lights give light to the world.
Keep us firm in the hope you have set before us, so we and all your children shall be free,
and the whole earth live to praise your name; through Christ our Lord. (Anglican post-communion prayer)

Blessing
May the kaleidoscopic delight of God fill your souls with joy
and give you strength to celebrate and embody Christ’s love in the world:
and the blessing of God – creating, transforming, and making new -
bring you to your true and loving home, now and always.

Additional prayers
Loving Creator,
Let the rain come and wash away the ancient grudges, the bitter hatreds held and nurtured over generations.
Let the rain wash away the memory of the heart, and neglect.
Then O God, let the sun come out and fill the sky with beautiful rainbows.
Let the warmth of the Sun heal us wherever we are broken.
Let it burn away the fog so that each of us sees each other clearly: so that we can move beyond labels,
beyond accents, gender, sexual orientation, or skin colour.
Let the warmth and brightness of the sun melt our selfishness: so that we can share the joy and sorrow of
our neighbours. And let the light of the sun be so strong that we will see all people as our neighbours.
Let the Earth, nourished by rain, bring forth flowers to surround us with your beauty, and let the mountains
Teach our hearts to reach upward to heaven.
Then, dear God, grant us comfort, give us peace, and allow us strength to enable us to Stand up, Fight for,
and be a Voice for Equality. In Jesus’ name, Amen!
(prayer by Rev. Debra J. Hopkins, Black trans woman, Minister at Sacred Souls Community Church in Charlotte, NC,
sourced from http://religiousinstitute.org/resources/prayers-weekend-trans-justice/)

Creator God, the world you gave us is so diverse
that its complexities may never be unravelled,
so extravagant that it’s riches may never be spent,
and so extraordinary that we find it a constant source of amazement.
Yet when we come to people, we expect it all to be simple,
as if everyone made in your image should look and act the same.

God of many faces, help us rejoice in our diversity,
to be prepared to be understanding about other people’s complexities,
to be generous in our dealings with others,
and to be amazed at the new revelations you give us each day.

We cannot all agree about everything – that would be unrealistic –
but we can follow the pattern set by Jesus,
who accepted all who were prepared to take up his cross
and be obedient to your will.

Understanding and all knowing God,
as we travel this road together, keep our minds open and our hearts united,
so that barriers fall and images fade
as we join in the work of your kingdom.
(adapted version of a prayer by Marjorie Dobson in
Courage to Love: liturgies for the lesbian, gay, bisexual and transgender community, (ed) Geoffrey Duncan)
Reflection Resources for the Transgender Day of Visibility (March 31)

Seeing ‘with gender diverse eyes’

One of the great gifts of transgender visibility is the fresh insight which gender diverse people are bringing to our understanding of both holy scripture and fruitful spiritual life. Some pointers to the growing range of such materials can be found in a later section of this resource. Among the many scriptural texts which have been found particularly rich and affirming are the following (any of which might be helpfully used at times and in spaces of affirmation and celebration):

Matthew 19.11-12 (Jesus himself speaks positively about sexually and/or gender diverse people)
Isaiah 56.4-8 (eunuchs are promised ‘a monument and name better than sons and daughters’)
Psalm 139 (the psalmist speaks of how we are all ‘fearfully and wonderfully made’)
Acts 8.26-40 (the Ethiopian eunuch)
Galatians 3.26-28 (‘there is no longer male and female, for you are all one in Christ Jesus’).

Reflections on the readings from the Revised Common Lectionary for Sunday 31 March 2019

The readings for Sunday 31 March 2019 in the Revised Common Lectionary are also illuminating for gender diverse people, speaking as they do about vital features of many gender diverse people’s journeys, including:

* alienation, broken & changed relationships and the powerful theme of coming home (in Luke 15.11-32)
* new creation and God’s ministry of reconciliation (in 2 Corinthians 5.6-21) &
* the ending of disgrace and being fed with good things, with genital surgery (Joshua 5.2-12)

below are some further thoughts (including on the Anglican celebration of Mothering Sunday) which may be helpful….

Luke 15.11-32 – coming home with God with generous hospitality

This well-known parable of Jesus has been read in many ways over the years. Indeed, various titles – not least those of the parable of the Prodigal Son, the parable of the Father’s Love, and the parable of the Two Sons – have also helped to highlight different features. In the context of celebrating gender diverse people, some of these traditional emphases also speak profoundly, not least:

* the experience of alienation from home – whether from self, body, family, and/or God (or all of these)
* the vital importance of being fully embraced by family and/or other loved ones
* the resistance of others – often close family relations – even when faced by the joy of renewal
* the importance of genuine celebration of coming home – whether to self, body, family and/or God (or all)

Other features also emerge however when viewed ‘with gender diverse eyes’:

* a question about why the ‘prodigal’ left their home in the first place – in what ways did they not feel ‘at home’ and able to be their true selves?
* empathy with the journey of the ‘prodigal’ – to what degree were they pouring themselves out in activities which perhaps brought no release to their troubled soul and body because of their alienation?
* identification with the plight of the ‘prodigal’ – their sense of shame and being outcast symbolised by a willingness even to be among the pigs
* the joyful, and sadly unexpected, surprise when family (personal, church or other) actively goes out of their way, not only to accept or even to affirm, but to celebrate them ‘with the fatted calf’

As scholars of the biblical context have identified, one of the most startling aspects of the story is the behaviour of the father who rushes out to greet their child, leaving behind the conventional demands of law, dignity and restraint. Their extraordinary generous hospitality offers a profoundly challenging model to us in our welcome and relationship to others. No wonder then that the father in the story has sometimes been seen as a figure of God in God-self. Yet perhaps the three key figures are best seen as aspects of the same humanity we share: part of which is lost or full of shame, part of which needs to learn to love with a ful embrace, and part of which still remains resistant to full acceptance of those who take different paths. For gender diverse people, like other LGBTI+ people at this time, it often seems as if too much of the Church
remain like the elder sibling. The parent’s response to their child who is returning home provides us with a better pattern. For it is not enough, the parable suggests, to welcome the one who has been ‘lost’. Their very personhood and gifts must also be fully celebrated. This is not after all, a simple return. It is a new creation, a fresh beginning, if we would grasp it, for all.

2 Corinthians 5.16-21 – new creation and the ministry of reconciliation

The theme of ‘new creation’ is very strongly to the fore in the second reading from 2 Corinthians. Again, read and heard ‘with gender diverse eyes’ this is a resonating vision of hope and a call to the transformation of attitudes as well as actions. For in this passage:

* we are encouraged not to regard others ‘from a human point of view’ – as if, for example, they are shaped by former, by-gone, worldly ideas of physical limitations or biological or other determinism
* the fundamental declaration is that when someone finds their true self in Christ ‘there is a new creation’, in which that which is old passes away and ‘everything has become new’ – in other words, when we rest in our true identity, we transition into something new
* it is as transformed beings, as new creations, that we become ‘ambassadors for Christ’ – for we witness by our very bodily transformations, to the fruitful reconciliation of hurts and divisions

Of course St Paul speaks here of the greater breadth and depth of the mystery and ministry of Christ in which all share. Yet do gender diverse people not embody this message in a fresh and liberating way? When not seen in a false ‘human’ way, gender diverse Christians can indeed be seen in new life-giving ways – as some of those who can witness, in their bodies and souls, to the transformation of old shapes and sufferings into new creations of growing joy and peace, ambassadors of Christ’s re-creating love, reflecting ‘the righteousness of God.’ Coming home to one’s true self is an infectious coming home to God’s love.

Joshua 5.2-12 – marked as God’s own, fed by grace beyond disgrace, with genital surgery

‘New creation’ is also at the heart of Joshua 5.1-12, which speaks of the new home into which the redeemed people of God are now entering. Again, read ‘with gender diverse eyes’, it offers some striking resonances with the experiences and faith of gender diverse people, speaking of:

* an end to exile and oppression – ‘the disgrace of Egypt’ – alienated, and being treated differently, from that which is one’s true identity and dwelling place
* finally dwelling, after long struggles, and a passover, in the promise which often seemed so distant, and even at times impossible
* being marked, as an embodied symbol of new creation, with the alteration of intimate parts

This last element of the story is striking. In the Hebrew story of the people of God, circumcision becomes a powerful feature of saving identity, witnessing to the fulfilment of God’s promise of liberation and coming home. How strange then that transgender genital surgery is not more fully celebrated as a similar mark of freedom and new life. As with Christians generally (after the acceptance of Gentiles in the early Church), it is not necessary for all gender diverse people to bear the marks of new creation through the alteration of their genitals. Nor, as with female circumcision, should it ever be inflicted on those who neither need nor ask for it. Yet, in a powerful sense, genital alteration is much more than merely a physical change. For many transgender people, it is also sacramental of truly ‘coming home’ and to a new beginning in love.

A reflection on ‘Mothering Sunday’ – a time for generous hospitality for all coming home

In the Anglophone Church tradition, the Transgender Day of Visibility falls in 2019 on what is also called ‘Mothering Sunday.’ This reflects an old British and Irish custom of people returning to their ‘mother church’ on the 4th Sunday of Lent: a day on which they might, at least for one day, ‘come home’ to family. One vital contemporary dimension would thus be to enable gender diverse people to come home safely, and joyfully, to their selves, bodies, church families and God. The parable in Luke 15.11-32, the Gospel story for the day, is again an encouragement in this. The figure of the father in the story after all shares a very motherly-fatherly love, transcending the constraints of traditional male patriarchal expectation. Like Christ who calls us all to be embraced as their bride – whether male, female, or other, non-binary, gender – what we have been, and what we are, does not ultimately matter. What matters is what we are called to become: new creations who know ourselves as fully loved, whatever we are, and who love others accordingly.
Some Christian Gender Diverse Stories from Australia

Both Christian and Gender Diverse

A wonderful feature of recent times has been the gradual emergence and increasing visibility of gender diverse Christians. Although there are examples of gender diverse people in the Bible and Christian Tradition, for too long such people have remained hidden in religious life. Today it is becoming easier to be visible, although most gender diverse people will not wish to be visible, or given special attention, simply for their gender. Being able to be more fully oneself, without shame or other negative emotion, is such a blessing however, both to the person involved and church and wider society. Instead of merely being talked about in a variety of usually unhelpful ways, visibility enables gender diverse people to share their own experiences, playing their part as equal members of the Body of Christ, enlarging our shared Faith and deepening love for all. Fully affirming gender diverse people helps to make this possible.

Here is an introduction to five examples of faithful committed Christians in the Australian Transgender Community...

Eli Best

Eli was brought up in the Dutch Calvinist tradition and has worshipped in many Christian churches, finding his present welcoming home in an Anglican parish just north of Brisbane. He says:

My name is Eli Best and I am a trans man. I have been visible as transgender since 2003. My visibility is out of concern for the fellow members of my transgender community, not least those of Christian faith. I discovered how little was understood about sufferers of gender dysphoria, especially in the medical field and naturally became a source of knowledge and understanding to others. As Mother Teresa said 'not all of us can do great things, but we can do small things with great love.'

Krystian Choros

Krystian is, among other things, a young trans man from the University of Queensland, an accomplished singer, and a member of the Anglican Parish of Christ Church, St Lucia in Brisbane. Speaking of his experience in his work at UQ, he says:

The Transgender Day of Visibility is a day to which I've always looked forward. I'd like to be visible so that people know that trans people are explicitly welcome here.

see more of Krystian on the short UQ Trans Day of Visibility video at: https://www.youtube.com/watch?v=hYWtd9LjINs
**Josephine Inkpin**

The Revd Dr Josephine Inkpin is an Anglican priest and theological lecturer in Brisbane. After decades of otherwise fruitful life and ministry but intense personal struggle, she finally came out publicly as a trans woman in her late fifties, finally feeling comfortable in her own skin and closer to God in the process. She says:

*Visibility means many things to me but not least displaying more of the rich diversity of humanity, dispelling something of the darkness of shame and repression, and contributing to new life and flourishing. As a Christian and a priest, it also means unveiling another liberating face of God and love.*

- read more about Jo and her ministry at [www.transspirit.org](http://www.transspirit.org)

**Emily Wells**

Emily is an HR specialist who works as a business manager for Queensland Health in Mt Isa. She knew from the age of seven that she was female but, like other trans women of her age, had to endure mental anguish, isolation and social opposition. She decided to transition about ten years ago and says:

*When I transitioned, the cost to me personally was huge. It’s cost me family relationships, long term friends, financially and it even put a halt to my career. It’s not a decision that we simply make because one day we wake up and say ‘Hey, I’m going to transition to another gender.’ For me it came down to the fact that I either transition to my correct gender, or simply not be. I’m so happy now.*

A deeply committed Christian, Emily has recently found her home in the Anglican Church, being confirmed, by Bishop John Roundhill, among friends at the Anglican Church in Milton, Brisbane.


Christian Sorèl, *in her own words*

Sorèl was brought up as an Anglican in the Diocese of Adelaide. Her early formative experiences, and remain so now, were as an altar server at early morning mass at Pulteney Grammar School, before the school day began. After leaving school she was confirmed in Perth whilst serving in the Royal Australian Navy.

During her time in the RAN, Sorèl began to discern a calling to the Benedictine monastic life. To this day her spirituality is still shaped by a love of mysticism, wilderness, and silence. For most of her life, Sorèl was, herself, hidden away in a silent wilderness known only to her. In her place, for ten of those years, was a man revealed to all as “Father Simon”, an Anglican priest replete with all the trimmings of a full clerical “collar”, the ubiquitous black soutane, the many pointed biretta, and finished with delicate lace cottas.

In the end, the calling of the Dear Jesus to live and become an authentically true human person took precedence above all else. It was He, who himself was stripped humiliatedly and starkly bare naked on the Cross, laid bare his soul as our Blessed Saviour. So it was that Simon chose to be stripped of his adornments too, and revealed not the man within but the woman, and, almost sacramentally, to become an outward and visible sign of our dear Lord’s inward and spiritual love.

These days, Sorèl finds herself as an accredited social worker and clinician, who specialises in healing gender-diverse people and is very happy with her decision to convert to Roman Catholicism, along with her wife Jane. On many a Sunday, Sorèl may be found singing with her basso voice in her local parish choir, and revealing a breadth and depth of what it means to be a human person that is as mysterious as “the peace of God which passes all understanding.”

But what of being a Christian and being gender-diverse? The Catholic Church says that transgender Christians are “intrinsically disordered people.” While there is an evolving theology of gender-diversity in the Anglican church, the practical application in reality, remains almost as problematic. While Sorèl still understands herself, still, as an Anglican Priest, and one who has become a Catholic, she nevertheless does not quite know where she belongs anymore, only to whom. The love of God revealed in individual Christians and local Christian communities has taken on a defining importance that is far more meaningful than any particular denominational label…. and that is a long way from a black gaberdiine soutane over-topped with a lace cotta. In answer to the question of being a transgender Christian all Sorèl can now say is that she belongs to God, and God belongs to her, like never before.
Further gender diverse Christian Resources

Although gender diverse people can be found at every stage of history, in every culture, and in every great religious tradition, too little is still known and understood. Too much negative material has also been produced, and is still produced in some places, by others who have no lived experience or real knowledge of gender diverse people’s realities and faith. Happily today here is a gradually increasing number of excellent resources now being produced by gender diverse Christians themselves.

Further stories

To learn more about some of the journeys of other gender diverse Christians from across the world, check out some of the links below to the following people:

* Christina Beardsley – Anglican pioneer trans priest
  - speaking here on gender & the spiritual heart: https://themasksofgender.com/episode-3-tina-and-the-spiritual-heart
* Shay Kearns – A Strange Calling: the 1st Old Catholic Priest
  - at http://thesaltcollective.org/strange-calling-1st-old-catholic-transgender-priest/
* Nancy Ledins – former Catholic priest who continued a fine ministry after transition
  - at www.newwaysministry.org/2017/09/12/transgender-womans-ministry-continued-long-after-she-left-priesthood/
* Rachael Mann – Anglican priest, poet, writer and broadcaster based in Manchester
  - at http://rachelmann.co.uk/
* Justin Tanis – leading trans theologian and activist
  - at https://lgbtqreligiousarchives.org/profiles/justin-tanis

Voices of Witness: Out of the Box - view at: https://www.youtube.com/watch?v=QzCANWGsEdc
(a ground breaking Anglican documentary giving voice to transgender people of faith telling their stories of hope, healing and wholeness. Produced in 2012 as a gift Integrity (the Episcopal Church’s LGBT+ Caucus organisation))


Further reading:
- with thanks to Inclusive Church – www.inclusive-church.org

* Beardsley, C., & M. O’Brien (eds.) This is my body: hearing the theology of transgender Christians. 2016. London: Darton, Longman & Todd. (Part 1 includes chapters on medicine, scientific perspectives, social theory and theology. Part 2 the personal stories of transgender Christians)
* Gilchrist, S. 2016. ‘A New Approach to Identity and Personality Formation in Early Life’
  - at http://www.tgdr.co.uk/documents/218P-InfluencesPersonality.pdf
* Gilchrist, S. 2017. ‘What does it mean to be Transgender?’
Further resources about Gender Diversity

Gender diversity, as embodied in the great range of individual human lives and bodies, is gloriously varied. Each gender diverse person, like any other human being, is a unique expression of the image of God. The following resources and links are however recommended as reliable and helpful further information about gender diversity and how gender diverse people may be positively understood and celebrated:

Links to Information

World Professional Association for Transgender Health (WPATH) Standards of Care (SOC) Version 7
www.wpath.org/publications/soc

factsheet for families (from Queensland Children’s Health Service)

Parent support

Books:
• The Transgender Teen by Stephanie Brill and Lisa Kenney
• The Transgender Child by Stephanie Brill and Rachel Pepper

Australian webpages with links to support forums online, videos, books etc:
www.pgdc.org.au
www.Pflagbrisbane.org.au
https://transcendsupport.com.au

Brisbane parent support group:
contact - parentsgroupbrisbane@gmail.com

Info on Queensland Gender Clinic & Statewide Service –

Links to Support Groups

ATSAQ (Australian Transgender Support Association of Queensland) /www.atsaq.com
Many Genders One Voice (Qld) www.manygendersonelvoice.org
Transgender Victoria https://transgendervictoria.com/
A Gender Agenda (AGA) https://genderrights.org.au

Adelaide Gender Clinic - www.adelaidegenderclinic.com.au
The Gender Centre (NSW) www.gendercentre.org.au


Australian Human Right Commission www.humanrights.gov.au