

**LGBTIQ Pilgrims**  
**and the**  
**Uniting Church in Australia**

Warren Talbot

\*

**Paper presented to**  
**“A Pilgrim People: 40 Years On”**  
**National Uniting Church History Conference**  
**Pilgrim Uniting Church, Adelaide**  
**9 – 12 June 2017**



**All of this is us**



© *Warren Talbot* : national secretary of Uniting Network Australia, the Uniting Church's LGBTIQ advocacy network, and a member of the Pitt Street Uniting Church in Sydney. Warren was a member of the Assembly Sexuality Task Group. Professionally he was the founding Executive Director of the Australian Federation of AIDS Organisations, in 1986, and Executive Director of the National LGBTI Health Alliance. Thanks to Dr Patricia Curthoys for encouragement to submit a paper for the conference and for comments.

## Introduction: LGBTIQ<sup>1</sup> Pilgrims

Homosexuality has been one of the most debated and contested concerns in the life of the Uniting Church in Australia (UCA)<sup>2</sup>. Although many reports and articles refer to the “sexuality debate”, other matters of human sexuality such as divorce, re-marriage, sexual expression before or outside of marriage, have not attracted the same degree of controversy and intense divisions as same-sex relationships. In reviewing the “DNA” of the UCA after 40 years, John Squires offers a positive version of the “enduring controversy” on sexuality suggesting that “we have learned how to debate with respect and dignity”<sup>3</sup>, whereas Julia Pitman refers to the sexuality debate as the “most destructive debate in the history of the three former denominations and the Uniting Church”.<sup>4</sup>

In the Preface to *The Uniting Church in Australia: The First 25 Years*, William Emilsen notes that the idea for the history began when he “observed the different synods’ responses to the sexuality debate”<sup>5</sup>. Each of the chapters, on the individual synods, make some reference, in varying detail, to the sexuality debate. The 2016 collection of UCA justice statements group decisions on sexuality in a section titled “Seeking to Live Justly as a Church”. Colleen Geyer suggests, in this collection, that the statements “demonstrate some of our struggles as we have sought to match our own life with the words we speak out into the world about justice, inclusion and solidarity”<sup>6</sup>. Six thousand UCA members are reported to have left the Uniting Church over sexuality issues, while many evangelical members were dissatisfied and founded organisations within the UCA for the aim of providing “constitutional dissent”.<sup>7</sup>

My broad argument is that lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) people were present at the inauguration of the UCA in 1977 but largely invisible. Forty years on we are now visible in the life of the Uniting Church but still not fully equal. I argue this primarily as an insider activist, given my context as an openly gay man who has been a member of the UCA for most of its 40 years and an active participant in formal Church sexuality committees as well as Uniting Network.

---

<sup>1</sup> I am using the term “LGBTIQ” (lesbian, gay, bisexual, transgender, intersex and queer) throughout as this has become the most common, though not universal, acronym applied to the communities of mutual interest based around sexual orientation, gender identity and intersex status. Where I am referring to, or quoting specific documents or organisations, I will use the terms as used at the time. I will sometimes only use “LGB” or “gay and lesbian” when the specific matter refers only to sexual orientation.

<sup>2</sup> There were a number of reports and resolutions in the three antecedent churches. For an overview of those see Hannah-Jones, A., 2003, ch.2.

<sup>3</sup> Squires, J., 2017.

<sup>4</sup> Pitman, J., 2003, p.150.

<sup>5</sup> Emilsen, W.W., p. xi.

<sup>6</sup> Geyer, C., 2016, p 304.

<sup>7</sup> Breward in Emilsen, pp 301-307, quote on page 303

Avril Hannah-Jones writes that “We [LGBTIQ people] are liminal people. We refuse to be considered either Christian or gblt; and so we overcome one divide among identities...We share the struggles for justice with people whose identities are not ours.”<sup>8</sup> I have previously used the image of being “on the boundary” to refer to gay religious groups in Australia<sup>9</sup>, though it also captures the situation of individual LGBTIQ people, and our peer networks in the UCA. As I write (October 2017) Australians are participating in a postal survey concerning marriage equality. The UCA is offering no specific advice to Church members, which is considerably better than most other churches (except the Religious Society of Friends) who are formally urging a ‘no’ vote. The fact that all LGBTIQ members are systemically excluded from a significant ritual of the UCA is a reminder that there is still work to be done to achieve full equality.

Social and political change takes place in a wide range of ways. For this paper I have selected four domains relating to efforts to remove boundaries based on sexual orientation.<sup>10</sup> The domains include the honesty and courage of an individual coming out; responses to external pressures for change; peer group support, networking and advocacy; and formal institutional responses. The invisibility of LGBTIQ people in 1977 was to change within three to four years. The first challenge was external in the form of moves to decriminalise sexual behaviour between consenting male adults in NSW and Victoria<sup>11</sup>. But the more significant challenge for long-term theological and ecclesial change came from within the life of the Church itself.

---

<sup>8</sup> Avril Hannah-Jones, October 2001, p 1.

<sup>9</sup> Talbot, W., 1992, pp. 54-61.

<sup>10</sup> More research is required to document case-studies which include transgender and intersex people.

<sup>11</sup> Pitman notes the differences in responses to homosexual law reform between the SA and Victorian synods, given that SA was the only state to implement reform prior to the establishment of the UCA.

## Coming Out: individual honesty and courage

It has long been an axiom of the LGBTIQ movements that the most distinctive personal and political experience for LGBTIQ people is the decision, at different times and in various ways, to 'come out' and self-identify in terms of sexual orientation, gender identity and intersex status.<sup>12</sup> As Rod Smith correctly observed in his review of the UCA Assembly after 25 years: "As gay and lesbian 'coming out' became more common in wider Australian society, the likelihood of Church members also openly acknowledging their homosexuality increased."<sup>13</sup>

It was a tense moment at the meeting of the Presbytery of Yarra Valley (Synod of Victoria) in early 1981 when a member rose to ask a question of the Candidates Committee. The Committee had presented recommendations that a number of qualified candidates proceed to ordination. One of the candidates deemed fully qualified and suitable to be ordained was Cecily Moreton. The question asked from the floor of the Presbytery was: "Is it the case that Cecily Moreton is a practising homosexual?"<sup>14</sup> For LGB people in the church this has been a common and notorious question, suggesting a false dichotomy between our sexual identities and the authentic expression of that sexuality. The view was summarised in the slogan "love the sinner and hate the sin". The Candidates Committee did not wish to be drawn into that discussion. By the end of business the Presbytery had voted to seek guidance on the possible ordination of homosexuals from the Assembly Standing Committee (ASC).<sup>15</sup>

Cecily Moreton had been a candidate with the Presbyterian Church, but since Union her marriage had ended and she had come to a realisation of her lesbianism. By 1981 Cecily was in a committed relationship with another woman and both Cecily and her partner were active members of the Fitzroy Uniting Church in Melbourne. In addition Cecily had worked with me in 1979 to jointly found the Victorian Gay Christian Collective and had undertaken research on the pastoral needs of LGBTIQ Christians in Australia, later published by the Victorian Synod and cited in the Assembly report on Homosexuality and the Church.<sup>16</sup> Cecily was not seeking publicity, *per se*, but living her life with honesty and integrity. Most LGBTIQ people in the churches prior to that lived a life which involved concealing their identity some or most of the time, often as a matter of sheer survival.

---

<sup>12</sup> Cass, V., 1979, pp. 219-235.

<sup>13</sup> Smith, R., 2003, p. 27.

<sup>14</sup> The writer was a member of the Presbytery of Yarra Valley and present at the meeting. Cecily Moreton's name is used with permission.

<sup>15</sup> Dicker, G., 1985, pp. 11-12.

<sup>16</sup> Moreton, C., 1984, pp. 15-19. Gay Community News, 1980, p. 9.

As time passed, and the Uniting Church's differences over homosexuality deepened, Cecily Moreton resigned and pursued an effective professional career elsewhere. That has been a common occurrence with LGBTIQ individuals in the Uniting Church. A later comparable situation involved Simon Moglia, a youth worker at the Pilgrim Uniting Church in Adelaide.<sup>17</sup>

The outcomes of the referral of the matter to the Assembly Standing Committee by the Presbytery of Yarra Valley included a carefully worded resolution designed to satisfy conservatives and liberals, and the establishment of the Committee on "Homosexuality and the Church" chaired by Gordon Dicker.<sup>18</sup> Although at least three LGB people served on the Committee, only one openly LGBTIQ person (Meredith Knight from the Pitt Street Uniting Church) agreed to their name being published in the final 1988 report. As the debate continued in the Uniting Church so did the number of members (including clergy) willing and able to be open about their identities.

### Law reform: external pressure for change

From 1975 to 1997 Australia's six states made changes to their criminal codes to implement what is generically summarised as "homosexual law reform".<sup>19</sup> The term covers removal of laws which criminalised sexual behaviours between consenting male adults, though not always establishing full equality with either heterosexual or lesbian sexual relations.<sup>20</sup> Although using a range of titles, which changed over time, in 1977 each Synod had established an agency responsible for social justice. When the possibility of homosexual law reform became more immediate, the issue was responded to by the Board for Social Responsibility (BSR) and the Division of Social Justice (DSJ) in NSW and Victoria respectively.

Victoria changed the law in 1981. In response to requests the DSJ Education Officer, the Revd Stuart Reid, prepared a kit of resources on homosexuality which was made available to congregations.<sup>21</sup> The Division supported law reform, and provided a briefing for the Moderator. Although there was a largely church based campaign against the changes, homosexual law reform was introduced by the then Liberal Government and passed by the Parliament with the support of the Labor Opposition.

Stuart Reid had extensive experience in marriage enrichment and sexuality education, and decided to use the focus provided by homosexual law reform to commence a wider dialogue in the church on homosexuality. The DSJ Committee agreed to establish a Homosexuality Task

---

<sup>17</sup> Pitman, J., 2003, pp. 148-149.

<sup>18</sup> Dicker, G., 1988, p. 40-41. The second publication included responses to the report and the names of nine members of the Committee who agreed for their names to be published.

<sup>19</sup> For an overview of homosexual law reform in Australia see Carbery, 2014.

<sup>20</sup> For example in NSW a higher age of consent for male-to-male sexual conduct was maintained for a number of years. Carbery, p.33.

<sup>21</sup> Hannah-Jones, A.M., 2003, pp.58-59.

Group to which a number of gay and lesbian UCA members (including clergy) were appointed.<sup>22</sup> With staff support from Reid, the Task Group undertook an active program of educational sessions within the Synod, publications, a submission to the Dicker Committee and a successful Synod resolution supporting a change to equal opportunity laws to include homosexuality. Reid was later to become a member and then secretary of the Assembly Sexuality Task Group established in 1991 by the Sixth Assembly.

Homosexual law reform was achieved in NSW in 1984 by means of a private members Bill introduced by the Premier. The Board for Social Responsibility had commenced some low key work in 1978 under the Board's General Secretary, the Revd Gordon Trickett, but this came into focus when the NSW Anti-Discrimination Board published a major report on discrimination and homosexuality in. Uniquely, the NSW Parliament added homosexuality to the Anti-Discrimination Act in 1982 while male homosexual behaviour was still proscribed in the criminal code. The BSR supported anti-discrimination law reform even though the Synod Standing Committee had requested it to remain silent on the issue.<sup>23</sup> This was a bold move given the Standing Committee request, and the fact that in Sydney the Anglican diocese joined the Catholics in opposing any changes leaving the Uniting Church and Quakers in a distinct ecclesial minority.

Gordon Trickett, similar to Stuart Reid in Victoria, played a key role beyond the formal limits of leading a social justice agency. Gordon was a founding member of CrossSection in 1982 (see below) a group which fulfilled some of the functions of the Homosexuality Task Group in Victoria. In addition he was a member of the Dicker Committee on Homosexuality and the Church. Gordon Trickett's successor at the BSR, the Revd Harry Herbert, has written approvingly that "the Board [under Trickett] was not interested in putting different points of view but wanted to promote the human rights of homosexual people".<sup>24</sup> In both Victoria and NSW the external pressure for change (law reform) enabled those in leadership positions in social justice agencies to not only support reform, but to build support for wider changes in the Church concerning homosexuality and LGBTIQ people.

---

<sup>22</sup> The writer was a member.

<sup>23</sup> Herbert, H., 2017, p.61.

<sup>24</sup> *Ibid.*

## Support and advocacy networks: LGBTIQ people find a voice

In March 1982 a group of about fifteen Uniting Church members met in the manse of the Haberfield Uniting Church in Sydney's inner west. It might have been thought of as the mid-week prayer meeting or bible study, but was in fact the first UCA support and advocacy organisation established by LGBTIQ people and our straight allies.<sup>25</sup> After considering the name "UniGays" (there was a Sydney Anglican group called "AngGays" at the time) the members settled on the name "Cross Section". Intentionally or otherwise they were using the same name as Australia's first Christian LGBTIQ organisation, which was formed in 1973 as a part of CAMP NSW.<sup>26</sup>

It is obvious from the early minutes of the UCA Cross Section that the concerns of the group included mutual support but also education of the wider Uniting Church and participation in the broad LGBTIQ communities. For example, Cross Section sought, and eventually achieved, official recognition as a group relating to the Board of Education within the Synod of NSW/ACT.<sup>27</sup> By 1986 comparable groups had been formed in the SA ("Unity") and WA ("Friends") Synods. A Victorian group ("Connexions") formed later as some of the functions were fulfilled by the Homosexuality Task Group, referred to above.

In 1994 there were groups in each Synod, with the exception of QLD, and the first national "Daring conference" was held at the Brougham Place Uniting Church in Adelaide. It was not, as claimed by the *Australian* newspaper a "secret meeting", as it had been advertised widely in Synod and gay community papers.<sup>28</sup> The first Daring conference resulted in the establishment of a national network with future conferences being held every two years.<sup>29</sup> The national network achieved visibility and advocacy within the Uniting Church for LGBTIQ people at the institutional level in a way in which individual coming out generally could not.

The twelfth Daring conference was held in Melbourne in June 2016. Each conference has focussed on a broad theme sometimes commencing with the words "Daring to...". For example, the first conference had the theme "Daring to speak, daring to listen" given that it was the first time that LGBTIQ people and our allies had met on a national basis in order to 'speak' to the wider Uniting Church. One focus for the latter has been a 'daring statement' issued at the conclusion of each daring conference. These statements have generally been of a broad vision of what conference participants believed the Church needed to hear. They

---

<sup>25</sup> Minutes, 11 March 1982.

<sup>26</sup> CAMP NSW, 1974.

<sup>27</sup> UCA NSW Synod, 14 Jan. 1991.

<sup>28</sup> Williams, S., 1995, p. 28.

<sup>29</sup> Uniting Network has changed its name several times, for example, adding "intersex" people in 2010 and "queer" in 2015. For ease of reference I am using "Uniting Network Australia" (UNA) or Uniting Network for the national group.

provide a valuable snapshot of the changing concerns and interests of LGBTIQ members of the UCA since 1994.<sup>30</sup>

At the national level Uniting Network soon developed a sense of its particular role as the national voice of LGBTIQ people in the UCA. The founding co-convenors were the Revd Dr Coralie Ling and Simon Moglia. At the second Daring Conference, held at Wesley Uniting Church in Melbourne, there was extended discussion on the interim report of the Assembly Sexuality Task Group, including a dialogue with the Task Group Chairperson the Revd Alistair McRae. Most Daring conferences have included a discussion session with the President of the Assembly and Synod leaders (Moderator and/or General Secretary).

In the lead up to the Eighth Assembly (Perth, 1997) at which the final report of the Assembly Sexuality Task Group was to be discussed, UNA requested observer status at the Assembly. The Assembly leadership agreed that there would be two UNA representatives with speaking but not voting rights on the subject of sexuality. In a mistaken attempt to be even-handed the Assembly leaders also agreed that two “ex-homosexuals” would be invited on the same basis.<sup>31</sup> At a special meeting of members held at the Fitzroy Uniting Church UNA nominated Ineka Bergsma (Cross Section, Pitt Street Uniting) and Malcolm Cowan (Unity SA) to be its representatives. The 1997 Assembly has been variously described as the “sexuality Assembly” or the “Assembly of tears”.<sup>32</sup> From the perspective of LGBTIQ Church members the Perth Assembly was a disappointment. The only proposal which directly addressed LGBTIQ concerns (to commence work on a liturgy of blessing for same-sex couples) was withdrawn by the ASTG in the interests of Church unity.

The disappointment found expression in the first UNA associated entry in the Sydney Gay and Lesbian Mardi Gras in February 1998.<sup>33</sup> Mainly organised by the Revd Rod Pattenden from Paddington Uniting Church, participants decided to join the annual parade marching behind a large banner simply entitled “Members of the Uniting Church”, using the UCA emblem. Prior to the parade, however, organisers received a request from the NSW Council of Synod to not use the UCA emblem. Following an impassioned meeting at Paddington Uniting Church the night before the parade, the members reluctantly decided to remove the emblem from their banner. Thus they proudly marched up Oxford St carrying the banner with a large hole in the middle.<sup>34</sup> There were six Uniting Network floats in Mardi Gras after the first. Impatience with the wider Church was evident with the 2001 theme: “dragging the church into the twentieth century”. Uniting Network floats were revived in 2015 using the theme “LGBTIQ refugees are

---

<sup>30</sup> [www.unitingnetworkaustralia.org.au/daring-statements](http://www.unitingnetworkaustralia.org.au/daring-statements)

<sup>31</sup> Mavor, J., 2009, pp.58.

<sup>32</sup> Mavor, *Ibid.* Hannah-Jones, A.M., 2003, p. 7.

<sup>33</sup> Since the conference where this paper was presented, I have since learnt that there was a float by members of Cross Section in the 1988 Parade, making that the first Uniting Church associated entry.

<sup>34</sup> Personal communication, Elizabeth Teece; Insights, 1998, p.10.

welcome here” to bring together concerns for LGBTIQ equality and the plight of refugees and asylum seekers, which was a major concern for the wider Uniting Church.

One issue which has always been of immediate concern to UNA members is the way in which our relationships and families were to be recognised by the Church. Following the 1997 Assembly meeting there was no official progress in the Uniting Church on liturgical recognition of same sex relationships. In 2010 UNA published a booklet with a range of options for what was referred to as a Sacred Union for same-sex couples.<sup>35</sup> The same year, at the Ninth Daring Conference, a “sacred union service” for three same-sex couples was celebrated by the Revd Coralie Ling at Brunswick Uniting Church in Melbourne. Most UNA members have given strong support for moves for civil marriage equality, and advocate now for the Uniting Church to change its national policy on marriage to permit same-sex ecclesial marriage.

## Institutional responses

Most LGBTIQ people take a period of time to come out to themselves, close family members and friends, and possibly then work colleagues and others. This is a process which can take years and is never truly concluded. It is not surprising, therefore, that institutions also take time to change. From the above discussion it is clear that a significant amount of the change in the Uniting Church has been the result of a reaction or response to pressures: individuals coming out, external legal changes, and advocacy and visibility by LGBTIQ networks.

Legal reforms were overwhelmingly responded to in the Synod sphere whereas coming out and advocacy impacted on local congregations and all councils of the Church. In the cases of Cecily Moreton, Simon Moglia and others, responses were required by their local congregations, Presbyteries, Synods and the Assembly. That invariably involved establishing committees of inquiry into the individual and/or the subject of homosexuality and the church. One individual, Don Dudgeon, who came out was excommunicated from his local congregation and an appeal against that decision to the Presbytery was unsuccessful.<sup>36</sup> The more common experience has been that members simply drift away from a congregation which did not welcome them. A small number of UCA congregations declared that they were open and affirming with the Uniting Network maintaining lists of those congregations and supportive clergy.<sup>37</sup>

---

<sup>35</sup> Jensi, L., *et.al.*, 2010.

<sup>36</sup> Dudgeon, D., no date.

<sup>37</sup> UN NSW/ACT, 2003. The list of congregations was distributed at the Mardi Gras fair Day.

Synods have responded in a range of different ways, as observed by William Emilsen at the Seventh Assembly. Many Church reports were well-researched and wide-ranging but the focus of decision-making often tended to resolve around whether to endorse or not a seven word statement (“celibacy in singleness and fidelity in [heterosexual] marriage”) as the required standard for Uniting Church members and/or ordained ministers. Victoria commenced a process of consideration in 1986 with a joint report from the Division of Social Justice and the Doctrine and Liturgy Committee of the Synod. After a number of years the Synod decided to not endorse “celibacy in singleness and fidelity in [heterosexual] marriage”. In contrast the QLD Synod did endorse the seven word ‘policy’, and that remains the position of that Synod, though about one-third of QLD Synod members recorded their dissent in the minutes. Tasmania discussed the seven words but could not reach consensus. NSW did not debate the seven words. A positive proposal to not discriminate solely on the grounds of sexual orientation was considered but did not proceed under consensus decision-making.

There have been three national committees examining (homo)sexuality and numerous Assembly resolutions, reports and papers.<sup>38</sup> My judgement is that none of the reports or the many resolutions fundamentally altered the prescience of the original resolution of the ASC in response to the 1981 request from the Presbytery of Yarra Valley. As such, that short resolution is worth reproducing:

*Standing Committee advises the Presbytery that in its view the sexual orientation of the candidate is not and has not been in itself a bar to ordination. A decision on the suitability of a candidate may of course depend among other things on the manner in which his or her sexuality is expressed.*<sup>39</sup>

---

<sup>38</sup> For a summary and timeline see UCA National Working Group on Doctrine, 2009.

<sup>39</sup> Assembly Standing Committee Resolution 82.14 in Dicker, G., 1985, p. 11.

## Concluding comments

During the first 40 years of the UCA many boundaries have been crossed with regard to homosexuality and equal participation of LGBTIQ people. Individuals have come out in a number of places and been welcomed and affirmed. Legal equality has been supported. Most reports, whether modestly or in a more visionary manner, have generally moved in the direction of welcoming and affirming LGBTIQ people. As but one example, the Presbytery of Sydney which had previously supported “celibacy in singleness and fidelity in [heterosexual] marriage” now has three openly LGBTIQ clergy in same-sex relationships and exercising leadership in both the church and the wider LGBTIQ communities.<sup>40</sup> The overall story is one of progress towards full equality for LGBTIQ people in the UCA.

As a pilgrim people committed to LGBTIQ equality<sup>41</sup> three major challenges remain in the coming years. First, although the 1982 decision of the ASC has been very effective in preventing restrictive categories on groups of people who might be ordained, it is now inadequate. In the same way that congregations and presbyteries cannot refuse a ministerial placement solely on the grounds of sex, that approach needs to be extended to sexual orientation, gender identity or intersex status. Second, LGBTIQ people will never be fully equal in the life, witness and mission of the Uniting Church while all LGBTIQ are systemically excluded from the Church’s marriage rite. Third, although the letters “T” and “I” have been added to our vocabulary, there is a need for sustained efforts to better understand both gender identity and intersex status and to fully welcome transgender and intersex people in the Uniting Church.

Forty years on there are solid grounds to be confident that the UCA will respond to these three challenges as a “pilgrim people on the way to the promised end”.<sup>42</sup>

---

<sup>40</sup> Balmain Uniting (Revd Nicole Fleming), Paddington Uniting (Revd Ben Gilmore) and Pitt Street Uniting (Revd Dr Margaret Mayman).

<sup>41</sup> The current national President, Stuart McMillan, confirmed this commitment in an open letter in 2015 following the Fourteenth Assembly in Perth.

<sup>42</sup> UCA Basis of Union, concluding paragraph.

## References

*Basis of Union*, Uniting Church Press, Melbourne, 1982 [1971].

Breward, I., "Evangelical Christianity" in Emilsen, W.W., (ed.), *An Informed Faith: The Uniting Church at the Beginning of the 21<sup>ST</sup> Century*, 2016, Mosaic Press, Preston, pp. 297-310.

Carbery, G., *Towards Homosexual Equality in Australian Criminal Law*, 2014, Revised second edition, Australian Lesbian and Gay Archives, Melbourne.

CAMP NSW, "Homosexuals report back: a report / by a sub-group of Cross+Section, the church group with CAMP (Campaign Against Moral Persecution)", 1974, N.S.W. Branch

Cass, V.C., "Homosexual Identity Formation: A theoretical model", *Journal of Homosexuality*, 1979, Vol. 4.

Coghill, C. and Poulos, E. (eds), *For a World Reconciled*, 2016, Uniting Church in Australia Assembly, Sydney.

Cowan, M., "'Knowing' Sodom? Australian Churches and Homosexuality", in Wotherspoon, G., (ed), *Gay and Lesbian Perspectives III: essays in Australian culture*, Department of Economic History, University of Sydney, 1996, Sydney.

Cross Section, Minutes, 1982-83. W.Talbot files.

Dicker, G.S., (ed.), *Homosexuality and the Church: A Report of the Assembly Committee on Homosexuality and the Church*, 1985, Uniting Church Press, Melbourne.

Dicker, G.S., (ed.), *Homosexuality Responses: Responses from the Uniting Church in Australia to a Committee on Homosexuality and the Church*, 1988, Uniting Church Press, Melbourne.

Dudgeon, D., "'Getting involved', Gay issues in the Uniting Church", no date, MAG (Mature Aged Gays) Sydney. <http://www.magsydney.org/article.php?id=502> Accessed 24 April 2017.

Emilsen, W.W., (ed.), *An Informed Faith: The Uniting Church at the Beginning of the 21<sup>ST</sup> Century*, 2016, Mosaic Press, Preston.

Emilsen, W.W. and Emilsen, S. (eds), *The Uniting Church in Australia: The First 25 Years*, 2003, circa (an imprint of Melbourne Publishing Group), Armadale.

Gay Community News, "Melbourne's Gay Christian Collective", May 1980.

Geyer, C., "Seeking to Live Justly as a Church" in Coghill, C. and Poulos, E. (eds), *For a World Reconciled*, 2016, Uniting Church in Australia Assembly, Sydney, p.304.

Hannah-Jones, A., "Editorial", *Daring to Speak*, October 2001, Uniting Network, Parkville, p.1.

Hannah-Jones, A.M., *Divided We Stand: The Sexuality Debate in the Uniting Church in Australia 1977-2000*, 2003, unpub. PhD thesis, History Department, University of Melbourne.

Herbert, H., *Uniting 1910-2012 Reflections*, 2017, Uniting, Sydney.

Insights, "A God who can dance", April 1998, p.10.

*Insights*, "Shoulders are rubbing, but there's no talk", June 1988, Letter, p.32.

Jenski, L., Stringer, R. Talbot, W. and Wickham, S., *Sacred Union Ceremony: towards pastoral and liturgical recognition for gay and lesbian couples in the Uniting Church in Australia*, 2010, Uniting Network Australia, Sydney.

Mavor, J., "Learning to Live in the Tension: The Uniting Church, 1997-2000", 2009, *Uniting Church Studies*, Vol. 15, No. 1.

Moreton, C., "An exercise in Practical Theology" in Talbot, W., (ed), *Affirming Faith and Sexuality*, 1984, Uniting Church in Australia, Synod of Victoria, Division of Social Justice, Melbourne.

Pitman, J., "South Australia" in Emilsen, W.W. and Emilsen, S. (eds), *The Uniting Church in Australia: The First 25 Years*, 2003, circa (an imprint of Melbourne Publishing Group), Armadale, pp.130-158.

Squires, J., "The DNA of the UCA", 2017, [www.uca.nat.org.au](http://www.uca.nat.org.au) , accessed 9 May 2017.

Talbot, W., (ed.), *Affirming Faith and Sexuality*, 1984, Uniting Church in Australia, Synod of Victoria, Division of Social Justice, Melbourne.

Talbot, W., "On the Boundary: Gay Religious Groups in Australia" in *Australian Religious Studies Review*, 1992, Vol. 8, No. 1.

Teece, E., personal communication, Feb.2017. Elizabeth Teece was Co-Convenor, Uniting Network NSW/ACT, 2001-09.

Uniting Church in Australia, Assembly Sexuality Task Group, *Uniting Sexuality and Faith*, Final Report, 1997, Uniting Church Press, Melbourne.

UCA National Working Group on Doctrine, 2009, "Sexuality and Leadership: Documenting the History", [www.nat.uca.org.au](http://www.nat.uca.org.au) Accessed 21 Sept. 2016.

UCA NSW Synod, Letter from the General Secretary to Cross Section, 14 Jan. 1991.

Uniting Network Australia, [www.uniting.org.au](http://www.uniting.org.au) Accessed 17 Sept. 2017.

Uniting Network NSW/ACT, Open and Affirming Congregations, brochure, 2003.  
Unity, "A short chronology of the UCA Sexuality Debate", *Unity News*, no date, Unity, Adelaide.

Williams, S., 'The Quest of Warren Talbot', *Australian Magazine* (Sydney), 27-28 May 1995, pp. 28-31.

\*