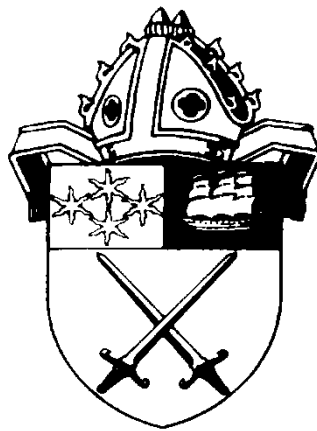


THE ANGLICAN CHURCH OF AUSTRALIA
THE DIOCESE OF BUNBURY
WESTERN AUSTRALIA



**THIRD SESSION
OF THE
FORTIETH SYNOD
2018 - 2020**

BOOK FOUR - 2020

MOTIONS, QUESTIONS AND PETITIONS

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ACTIONS ON MOTIONS WITH NOTICE 2019

Number	M2019/1
Motion	Voluntary Assisted Dying Guidelines
Mover	Mr Adrian Price
Seconder	Mrs Anne Ritson

TEXT OF MOTION

That this Synod ask the Bishop to draw up guidelines for clergy and lay member usage in the Diocese of Bunbury in response to the Voluntary Assisted Dying legislation should the Bill come into effect.

Motion Carried

Update Due to Covid 19 no action has been taken on this subject.

Number	M2019/2
Motion	Sustainable Living
Mover	Mr Bruce Sherborne
Seconder	Ms Christine Brown

TEXT OF MOTION

That this Synod:

- a) Strongly encourages Parishes and individual Parishioners across the Diocese to adopt actions and attitudes which support Sustainable Living, and
- b) Encourage Parishes to complete and audit on Sustainable Living to see how well they meet Sustainable Living ideas.

Update Due to Covid 19 no action has been taken on this subject.

Number	M2019/3
Motion	Sustainable Development Goals
Mover	Rev'd Canon Bill Byleveld
Seconded	Rev'd Dr Lucy Morris

TEXT OF MOTION:

That this Synod

- Endorse the General Synod Motion on Sustainable Development Goals
- commend all Anglican agencies working in Australia and overseas on their contribution to the achievement of the Sustainable Development Goals locally and globally.
- call on parishes and the diocese to give a specific amount of budget e.g. 0.5% or 0.7%, to ABM or another Anglican agency that supports the achievement of the Sustainable Development Goals in Australia and through overseas partners
- encourage parishes to use the ABM SDG Study in their small groups or to invite speakers to their parish to educate them about the Sustainable Development Goals and how they can contribute to their achievement.
- challenge parishes to identify at least one way they can contribute to all 17 Sustainable Development Goals across all ministry areas e.g. kids, youth, young adults, home groups and even their physical buildings.



We encourage all parishioners to prayerfully consider ways in which you, your parish, and your Diocese can support the attainment of the Global Goals for Sustainable Development, as we work together to make a fair and just world for all.

Update

Due to Covid 19 no action has been taken on this subject.

Number	M2019/4
Motion	Kapsabet
Mover	Rev'd Canon Geoff Chadwick
Seconded	Rev'd Cathie Broome

TEXT OF MOTION

That this Synod endorses the good work begun in establishing a friendship between the Diocese of Bunbury and the Diocese of Kapsabet, and asks that Bishop-in-Council consider the recommendation of the 2019 Kapsabet team:

That the Diocese of Bunbury continues to explore its relationship with the Diocese of Kapsabet, with a focus of mutual support, prayer, encouragement and exchange.

Update

Both Bishop Ian and Rev'd Cn Bill Byleveld keep in regular contact with Bishop Paul. Due to Covid 19 there has not been and exchange visit this year. Bishop Ian was also to meet with Bishop Paul at Lambeth, but again this did not proceed due to Covid 19.

MOTION WITHOUT NOTICE 2019

Number	M2019/A
Motion	Synod adopts Faithfulness in Service as a Code of Conduct for Clergy and Church Workers
Mover	Rev'd Canon Linley Matthews-Want
Seconder	Mrs Louise Sutherland

TEXT OF MOTION

Motion Without Notice, initially presented on Friday.

That:

- A) This Synod adopts as a Code of Conduct for Clergy and Church Workers "Faithfulness in Service: A National Code for Personal Behaviour and The Practice of Pastoral Ministry by Clergy and Church Workers ("FIS") as tabled at the 17th Ordinary Session of the General Synod held in 2017.

- B) Authorises the Bishop-in-Council to modify this Code from time to time in accordance with any amendments made to 'FIS' by General Synod or by the Standing Committee of General Synod.

Rev'd Linley Matthews-Want outlined her concern that Faithfulness in Service (FIS) has not been adopted by the Diocese as it is the recognised national standard.

MOVED: MOTION: LOST

Number	M2019/B
Motion	Synod adopts Being Together
Mover	Rev'd Canon Linley Matthews-Want
Seconded	Rev'd Shane Marques

TEXT OF MOTION

That this Synod adopts 'Being Together' as a statement of expectations as to our behaviour to one another in our church communities, acknowledging resolution 45/14 of General Synod.

MOTION WITHOUT NOTICE: CARRIED

Number	M2019/C
Motion	Synod does not ratify the Bunbury Diocesan Code of Conduct but refers it back to BIC, Clergy and Parishioners
Mover	Rev'd Shane Marques
Seconded	Rev'd Canon Linley Matthews-Want

TEXT OF MOTION

That this Synod does not ratify the Bunbury Diocesan Code of Conduct but refers it back to Bishop-in-Council and clergy and parishes.

MOTION: LOST

Abstentions 5

For 41

Against 43

Number	M2019/D
Motion	Synod 'Being Together' be adopted as our Code of Conduct for Church Workers, Laity
Mover	Rev'd James Tabor
Secunder	

TEXT OF MOTION

'Being Together' be adopted as our Code of Conduct for Church Workers, Laity, for the Anglican Diocese of Bunbury.

MOTION WITH AMENDMENT: CARRIED

For 43
Against 32

MOTION WITH NOTICE 2020

Number	M2020/1
Motion	Uluru Statement from the Heart be adopted
Mover	The Ven Julie Baker
Seconder	Rev'd Dr Lucy Morris

That:

TEXT OF MOTION:

Synod acknowledges the Uluru Statement from the Heart document as a description of the united request of 250 representatives from Aboriginal and Torres Strait Islander communities across Australia for a Voice in Parliament for 1st Nations People. Further, that this Synod, in a spirit of reconciliation and love for 1st Nations People in this diocese, accept and support this call for representation in national life and rejects the continuation of the practices in Australia which systemically harm 1st Nations People. To this end, this Synod requests that the Bishop write to both the State and Federal representatives who have particular responsibility for 1st Nations People and policy to inform them of the support for the Uluru Statement from the Heart by this Synod.

EXPLANATION OF MOTION:

The Uluru Statement from the Heart was written and signed by 250 1st Nations People in 2017 and was the culmination of a long journey of discussion and debate to enable 1 statement to be presented which was acceptable to the many Aboriginal and Torres Strait Islander communities around the nations and shared both their current pain and their hope for the future. I have worked for the past 4 years as a board member of Anglicare WA and in that work have had the privilege to discuss these issues with the Elders Council and other Aboriginal staff members. When I asked what we could do to support them a clear frustration and sadness came back in response – the Uluru Statement from the Heart was not being adopted, accepted or even acknowledged by many organizations and departments which professed to wanting to see improvements in 1st Nations People's outcomes and opportunities.

If we were unable to even take the time to read and respond to this heartfelt statement, we were surely unable to make very little difference to the big issues.

I made a mental note that at the next Synod of the diocese I would do my small part to listen and act upon the cries for help from my fellow Australians. I read the Uluru Statement from the Heart and have included it in this document so that you might do the same. I have committed to accept this statement as it stands, putting aside my own privilege and prejudice as a white settler. I wish to hear what 1st Nations People have to say and I can only do that if I am willing to open my mind and heart to the words which they have crafted for me to read, not imagining I can know them better or understand them by my own experience, but with the humility to be open to their plight and to accept criticism where merited.

I commend the Uluru Statement from the Heart to you and seek your support in formally accepting this motion.

The Uluru Statement from the Heart.

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution. Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.

Number	M2020/2
Motion	Acknowledgement of People seeking asylum are entitled to human rights, dignity and social support and the opportunity to live in our community
Mover	Marie Ham
Seconder	Margaret Stone

That:

TEXT OF MOTION

This Synod:

- 1. Acknowledges people seeking asylum are entitled to human rights, dignity and social support and the opportunity to live in our community.**
- 2. Opposes the current placement of asylum seekers and refugees into offshore detention centres, seeks an end to these arrangements and seeks the closure of these centres.**
- 3. Opposes any cuts to government programmes which provide a basic safety net of support to people seeking asylum, rendering them wholly dependent on church and other charities for survival and joins with Anglicare Australia and many other Non-Government Organisations in calling for a reversal to these cuts.**
- 4. Opposes the removal of mobile phones and means of communications with the outside world.**
- 5. Requests that Bishop in Council actively promotes and raises awareness of the existing terms of reference for the working party and actively seek members to join the inter-parish Working Group within the Diocese to access and provide the best objective information on the current status of asylum seekers to Australia and those confirmed as refugees by Australia.**

6. **Requests the Bishop write to the Minister for Home Affairs and Opposition Leader requesting:**
- (a) The reinstatement of government programmes which provide a basic safety net support for people seeking asylum; and**
 - (b) The financial aid provided by these programmes matches that of Newstart; and**
 - (c) The reinstatement of full funding to programmes that provide torture and trauma counselling for people seeking asylum.**

EXPLANATION OF MOTION:

Bishop in Council developed the Terms of Reference for a Working Party following the Synod 2018 motion number M2018/3.

This motion requests that Bishop in Council actively promotes and raises awareness of the existing terms of reference for the working party and actively seek members to join the inter-parish Working Group within the Diocese to access and provide the best objective information on the current status of asylum seekers to Australia and those confirmed as refugees by Australia. Several parishioners from the Albany Parish have indicated they will seek nomination as inaugural members and assist the startup of the Working Group.

This proposed motion can be updated by a status report on the Synod 2018 motion number M2018/3 which was passed by Synod 2018 in October 2018. Consultation will also need be undertaken with the Perth Diocese who passed a similar motion in 2018. Both these motions followed a similar motion passed by 2017 General Synod.

Number	M2020/3
Motion	Apology to the Noongar First Nations people in the Anglican Diocese of Bunbury
Mover	Rev'd Dr Lucy Morris
Seconder	The Ven Julie Baker

That:

TEXT OF MOTION

This Synod acknowledges there were disputes, battles, murders and deaths inflicted by the white colonists as settlers on the local Aboriginal population in our Anglican Diocese of Bunbury. We also acknowledge that Aboriginal children were taken from their mothers and that Aboriginal women were abused by settlers.

We have not learned the full story of our colonisation and do not yet know the extent of the pain and suffering we have caused to other sisters and brothers, and we need to hear this.

We acknowledge our role as a Church in supporting only the white settlers and their stories, which meant we never spoke out against the murder, slavery and theft of the Aboriginal people.

We benefited from this silence and our racism is invisible in our eyes while blinding others in the whiteness of abuse.

As a Synod, we recommend:

- (a) Synod establishes a working party to gather stories and evidence of the violence of European settlement of Noongar Boodja (country).**
- (b) Parishes gather stories of local events in the process of colonization.**

And these working parties prepare a full and comprehensive apology to the Noongar people across the Diocese, the First Nations People of this ancient land.

We are truly sorry for what we have done, the violence done to you in our name for our benefit as a colonizing Church.

We would like to start a process of reconciliation and learning your stories to shape a new future.

EXPLANATION OF MOTION:

- i. Whiteness is our inability to see the world from the perspective and through the eyes of those of colour.
- ii. Our privileging of our whiteness has meant we are blind to our abuses of those of colour.
- iii. We have blamed black people for their poverty, and disadvantage and we have entrenched intergenerational disadvantage on those who are not white.
- iv. We acknowledge their dispossession in all forms of life today so we can now work generously alongside our sisters and brothers to reduce the deaths in custody, high mortality at an early age, high rates of incarceration and all the other markers of Aboriginal disadvantage.
- v. We ask the Synod to commence the process of reconciliation, and the speaking of our Apology to our Aboriginal brothers and sisters at a place to be agreed.
- vi. This Apology and our unreserved voices speaking our grief and sorrow at our part in this story, will also be a contribution to our acceptance of the Uluru Statement from the Heart (See the other Motion on this matter) and its recommendations to our Governments.

I commend this Motion to offer an Apology from the Anglican Diocese of Bunbury to the Aboriginal and Torres Strait Islander representatives in this Diocese and seek your support in formally accepting this Motion.

Number	M2020/4
Motion	Apology to People of Different Sexualities
Mover	Rev'd Dr Lucy Morris
Seconded	Very Rev'd Darryl Cotton

That:

TEXT OF MOTION

This Synod in response to the commitment at the 1998 Lambeth Conference in section I.10 c. which reads – This Conference recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

- i) Acknowledges Jesus' command for his disciples, to 'love one another, just as I have loved you' (John 13:34) and the depth of our love will speak to the world about the quality of our discipleship (John 13:35)**
- ii) Acknowledges in our Diocese our behaviour, words and actions as Christians have not always demonstrated this command in our treatment of people of diverse sexualities and gender who identify themselves as lesbian, gay, bisexual, trans-gender, intersex and queer (LGBTIQ+) people.**
- iii) Recognises our welcome to all of God's people in the Church in the Diocese of Bunbury has not always been as our Lord invites and urges us to offer, and we are truly sorry for our lack of welcome, acceptance and understanding of all of God's people.**

In particular we have fallen short in the expectations of the many faithful Anglicans and Christians around the world in same sex relationships who demonstrate the fruit of the spirit, give generously to the Church their time, abilities and finances and participate in the life and governance of the Church

- iv) Declares we are deeply sorry for our discriminatory behaviour, words and actions, our lack of understanding and non-acceptance of those whom we have seen as different in the past and have continued to reject to this present day.**
- v) States we are truly sorry we have missed the opportunity to listen and understand the devastating impact we have had on others who may identify differently to heterosexual, the distress we have caused to individuals and to their families and the wider community.**
- vi) Commits to understanding and acknowledging more clearly and honestly the impact this profound rejection has had on people's lives, on their relationship with God and the Church and our active contribution to this reality; including our unwillingness to respond to evidence of discrimination when we have been confronted by it.**
- vii) Openly and thankfully acknowledges the wonderful and rich diversity of God's creation; and rejects any behaviour, beliefs and systemic discrimination from this Diocese on this matter and will work to make sure this does not occur again in the future.**

I commend this Motion to you and seek your support in formally accepting this motion as a first step to understanding the hurt and violence we have done to others and in our name.

EXPLANATION OF MOTION:

Our debate and conversation in recent times about people who live with different sexualities and genders has focused on our interpretation of what God accepts or not as the fullness of God's creation. We have ignored our own human frailty as God's creatures in our desire to maintain rigid lines, rules and boundaries across which individuals are not 'allowed' to stray in our rules.

In enforcing such boundaries, we have been intolerant, patronising, hurtful, discriminatory and violent in our words and actions in our rejecting those who identify as LGBTQI+, and we have not demonstrated God's love for all God's creation.

We have tried to control and manage the membership of God's kingdom as though this was our right to judge and enforce. We have constructed a rule over human sexuality, determining what is right and wrong contrary to God's direction.

Our sorrow is profound as this has been the same behaviour used in the past and still today, when we have done similar actions, judgements and rulings over matters of gender and race. We are still failing to listen and to learn.

I request this Diocese commits to the following actions to:

- discuss this issue actively over the next year in our parishes and deaneries
- include this issue in our Strategic Plan; and
- follow through on any complaints of discrimination, bullying, shaming or exclusion of people on the basis of their sexuality.

This Diocese assures its members it will continue to uphold the canons of the Anglican Church of Australia on all matters concerning same sex marriage while acknowledging this is different to Australian civil law and consequently will continue to be a point of difference of opinion, hope and expectation, and so a place of grief and hope for everyone affected by this.

This Synod recognises this matter requires a significant body of work to be done to ensure our churches and communities are welcoming, inclusive, respectful to all.

Number	M2020/5
Motion	Diocesan Trustees establish a mechanisms for Parishes to receive donations with tax deductibility for works on buildings
Mover	David Swain
Seconded	

That:

TEXT OF MOTION

This Synod requests the Bishop and Diocesan Trustees firstly establish mechanisms to enable parishes to receive donations with tax deductibility status for works or maintenance on parochial buildings, especially those with heritage listing; and secondly to open dialogue with Government on means to assist small parishes maintain heritage listed churches, including avenues for grants or other special concessions.

EXPLANATION OF MOTION:

The nature of doing church establishes buildings that almost inevitably develop community significance that extends beyond the community of faith having responsibility for the building. The Government, in the name of the wider community will place buildings on heritage listings and in so doing create a range of expectations in respect of those buildings. In small rural parishes this can be an onerous burden, with very restricted options to service this requirement. The fact of heritage listing magnifies the burden, with additional requirements for conservation plans, restrictions on what may be done and so on. More over the decision to list is usually made external to the community of faith, with the community of faith having little opportunity to make the impost manageable. It would seem to be a requirement that heritage-listed building have a mandatory requirement for full insurance, adding further to the burden of maintaining the building.

It seems fair that if Government can create these obligations and expectations, especially for small parishes, that some means of assistance be provided to enable the obligations to be satisfied.

In the current regulatory environment and climate it has also become a necessity that the Diocese be actively involved in arrangements such as providing tax deductibility status and overseeing grants etc.

Number	M2020/6
Motion	Administration of Communion
Mover	David Swain
Secunder	

That:

TEXT OF MOTION

This Synod requests Bishop, with whatever counsel he deems appropriate, investigate, and if possible implement options for safe and hygienic administration of communion of both kinds that we can be consistent with the tenets of our faith.

EXPLANATION OF MOTION:

Great concern has been expressed in this parish with not just administration of communion in one kind, but the apparent reluctance to consider options that could be safe and hygienic.

In this motion I am requesting Synod to express its heart and mind on this matter, to hopefully provide open-minded impetus for a return to administration of both kinds.

One of the key documents defining Anglicanism is the 39 Articles; Article 30 states that communion of both kinds ought to be ministered to all alike; Article 36 states that it is not necessary for traditions and ceremonies to be the same, also that traditions should not take precedence over the teachings of scripture.

The service of extended Communion authorized by Bishop Alan provides for the use of John 6:53-58; this with all other passages refers to body and blood, bread and wine; the OR operator is not used.

Certainly there are options to safely and hygienically administer communion in both kinds, but it appears that there is a reluctance to consider these, a preference for some traditions, and a misplaced focus on the cup rather than the contents.

My intention in this motion is to test the mind of Synod, if there is an openness and willingness to consider alternate means of administering Holy Communion, that the opinion may be conveyed to the appropriate people and action taken.

Number	M2020/7
Motion	Assessments
Mover	Rev'd Ian Mabey
Seconded	Marilyn Royer

That:

TEXT OF MOTION:

For the financial years beginning July 1 2021 to June 30 2022 the total of the parish and ministry assessments will be derived in such a way that it will meet the recurrent costs of the Diocesan office using transitional arrangements where necessary.

EXPLANATION OF MOTION:

The assessment process in the diocese has, for a number of years, not met the full running costs of the diocesan office. In the past there have been reliable sources of income to make up the shortfall such as the Bishop Hale Trust but in the current financial climate this additional income has reduced dramatically and can no longer be relied upon to fund the diocesan office activities. In addition to this, investments and asset income is under pressure due to increased costs relating to redress and legal action relating to historical child abuse cases.

In order to ensure that the diocese as a whole remains financially viable and to preserve investments and assets, we must find a way to meet the day-to-day running costs of the diocese using reliable sources of funding and I propose that the assessment mechanism is the correct way to achieve this.

FORMS



ANGLICAN DIOCESE OF BUNBURY

NOTICE OF QUESTION

FULL NAME OF PERSON PUTTING QUESTION: _____
(please print)

DATE: _____

SUBJECT: _____

TEXT OF QUESTION:

Please write additional text on plain paper as necessary



ANGLICAN DIOCESE OF BUNBURY

AMENDMENT TO MOTION

I give notice that I will move the following amendment to the motion
_____ by:

Deleting the words:

Adding the words:

The lines of the motion affected will then read:

SURNAME:

(Please print)

SIGNATURE:



**ANGLICAN DIOCESE OF BUNBURY
NOTICE OF MOTION**

FULL NAME OF MOVER *(please print)*:

FULL NAME OF SECONDER:

TEXT OF MOTION:

That

SIGNATURE:

ADMINISTRATION USE:

DATE RECEIVED: _____

ITEM NO: _____