

GENERAL SYNOD

THE ANGLICAN COMMUNION COVENANT: DRAFT ACT OF SYNOD

REPORT BY THE BUSINESS COMMITTEE
ON THE REFERENCE TO THE DIOCESES**Introduction**

1. Article 8 of the General Synod's Constitution states that 'a scheme for a constitutional union or a permanent and substantial change of relationship between the Church of England and another Christian body, being a body a substantial number of whose members reside in Great Britain' shall not be finally approved by the General Synod unless, at a stage determined by the Archbishops, the scheme, or the substance of the proposals embodied therein, has been approved by the majority of the dioceses at meetings of their diocesan synods (or, in the case of the Diocese in Europe, of the bishop's council and standing committee of that diocese). This requirement was held to apply to the draft Act of Synod adopting the Anglican Communion Covenant on the basis that it provided for a permanent and substantial change in the relationships between the Church of England and the Church in Wales and the Scottish Episcopal Church respectively.
2. In December 2010 the draft Act of Synod adopting the Anglican Communion Covenant was referred to the dioceses under cover of GS Misc 971.

Voting on the draft legislation

3. Diocesan synods were asked to consider and vote on this motion (without amendment and as a single motion):

'That this Synod approve the draft Act of Synod adopting the Anglican Communion Covenant.'
4. The results of the voting in the diocesan synods and in the bishop's council and standing committee of the Diocese in Europe are set out in the table overleaf.
5. Under Rule 34(1)(h) of the Church Representation Rules, if the votes of the houses of clergy and laity of a diocesan synod are in favour of a matter referred under the provisions of Article 8, the matter shall be deemed to have been approved for the purposes of that Article. (Similar provision is made in relation to the bishop's council and standing committee of the Diocese in Europe by s.3(2) Diocese in Europe Measure 1980.) It should also be noted that, for a motion to be carried in any house, the majority of those present and voting must have voted in favour. (An abstention from voting is not a vote, and if the numbers voting for and against a motion are equal, a majority has not voted in favour.)
6. The draft Act of Synod was approved in eighteen dioceses and not approved in twenty-six dioceses. *Thus the draft Act of Synod was not approved by a majority of the dioceses and it therefore cannot be presented to the General Synod for Final Approval.* For the record, there is nothing in the Synod's Constitution or Standing Orders that would preclude the process being started over again, whether in the lifetime of this Synod or subsequently, by another draft Instrument to the same effect being brought forward for consideration by the General Synod before being referred to the dioceses under Article 8. The Business Committee is not, however, aware of a proposal to re-start the process in this way.

**REFERENCE OF THE DRAFT ACT OF SYNOD TO THE DIOCESES:
VOTING FIGURES**

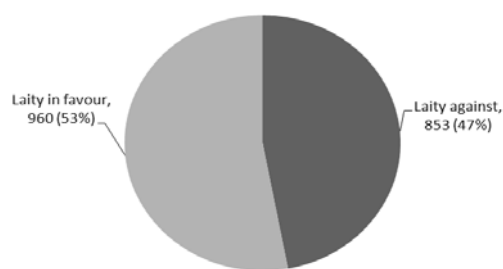
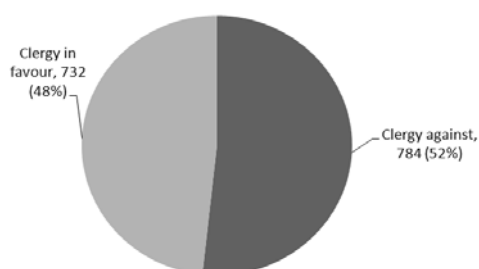
DIOCESE	BISHOPS			CLERGY			LAITY			*
	Aye	No	Abs	Aye	No	Abs	Aye	No	Abs	
Bath and Wells	0	1	1	17	22	1	18	23	4	L
Birmingham	1	0	0	17	17	1	12	25	1	L
Blackburn	2	0	0	33	16	1	40	7	1	C
Bradford	1	0	0	15	9	2	16	15	3	C
Bristol	2	0	0	14	9	1	17	3	3	C
Canterbury	1	0	0	26	14	0	39	13	0	C
Carlisle	2	0	0	19	13	2	33	17	0	C
Chelmsford	2	1	1	27	29	7	31	30	3	L
Chester	3	0	0	22	14	5	26	23	5	C
Chichester	2	0	0	29	9	0	39	25	1	C
Coventry	2	0	0	22	7	0	26	2	0	C
Derby	0	1	0	1	21	2	2	24	1	L
Durham	1	0	0	22	12	1	41	14	4	C
Ely	1	0	1	16	23	1	19	19	0	L
Europe	2	0	0	13	0	1	9	0	1	C
Exeter	3	0	0	28	8	1	30	20	2	C
Gloucester	1	0	1	16	28	1	14	28	6	L
Guildford	2	0	0	14	22	1	23	18	2	L
Hereford	2	0	0	15	15	1	21	22	1	L
Leicester	2	0	0	15	21	3	21	14	4	L
Lichfield	4	0	0	39	11	1	57	9	1	C
Lincoln	0	3	0	6	28	3	2	34	2	L
Liverpool	0	2	0	10	26	1	8	28	5	L
London	2	1	0	17	32	1	26	33	2	L
Manchester	1	2	0	15	25	0	12	23	7	L
Newcastle	2	0	0	8	18	1	14	15	0	L
Norwich	3	0	0	26	10	1	19	15	1	C
Oxford	3	1	0	15	37	2	34	27	3	L
Peterborough	2	0	0	22	19	1	28	13	7	C
Portsmouth	1	0	0	12	17	0	13	17	2	L
Ripon & Leeds	2	0	0	12	22	1	8	17	2	L
Rochester	1	0	0	8	30	3	14	26	7	L
St Albans	2	0	0	21	31	0	17	44	0	L
St Eds and Ips	2	0	0	9	29	4	8	33	9	L
Salisbury	1	1	0	11	20	2	19	27	0	L
Sheffield	2	0	0	16	6	1	31	9	2	C
Sodor and Man	1	0	0	5	12	0	21	15	1	L
Southwark	1	0	1	10	27	2	21	32	0	L
S'well & N'gham	2	0	0	15	5	0	31	6	1	C
Truro	0	1	0	5	18	3	8	28	3	L
Wakefield	2	0	0	16	17	1	10	23	0	L
Winchester	3	0	0	22	11	4	38	10	2	C
Worcester	2	0	0	5	19	0	6	22	0	L
York	4	0	0	26	5	0	38	5	1	C
TOTALS	75	14	5	732	784	64	960	853	100	

*C=Carried L=Lost

7. The voting by Houses was as follows:

	House of Bishops		House of Clergy		House of Laity		overall	
	Carried	Lost	Carried	Lost	Carried	Lost	C	L
Province of Canterbury	25	5	10	20	14	16	10	20
Province of York	12	2	8	6	9	5	8	6
Church of England	37	7	18	26	23	21	18	26

8. Thus, while a narrow majority of Houses of Laity (and a much larger majority of Houses of Bishops) voted in favour only 18 of 44 Houses of Clergy voted in favour, with two thirds of the House of Clergy in the Southern Province voting ‘no’.
9. It will be seen from the table opposite that the majorities within individual dioceses varied greatly. In some, the draft Act of Synod adopting the Covenant was either approved or rejected by substantial majorities. In others the voting in the House of Laity or House of Clergy or both of the houses was very close. Thus, in eleven dioceses which did not approve the Act of Synod,¹ it would have been approved if between two and eight individuals had voted in favour rather than against. Conversely, in fifteen dioceses which did approve the Act of Synod,² it would not have been approved if between one and eight individuals had voted against rather than in favour.
10. The point can be illustrated in another way by noting that, if a total of just seventeen individuals spread across five particular dioceses had voted to support the Covenant rather than oppose it, a bare majority of dioceses would have approved the Covenant, whereas, if a total of just ten across five other dioceses had voted against instead of in favour, the diocesan voting against the Covenant would have been much greater at 31-13.
11. Overall, of the 1516 members of houses of clergy who voted, 732 (48%) voted in favour and 784 (52%) voted against. Of the 1813 members of houses of laity who voted, 960 (53%) voted in favour and 853 (47%) voted against.



¹ Chelmsford (2), Hereford (2), Leicester (3) Sodor and Man (4), Ely (5), Guildford (5), Bath and Wells (6), Portsmouth (6), Newcastle (7), Birmingham (8), Wakefield (8).

² Bradford (1), Chester (2), Norwich (2), Peterborough (2), Bristol (3), Carlisle (3), Durham (5), Europe (5), Exeter (5), Sheffield (5), Southwell and Nottingham (5), Canterbury (6), Winchester (6), Chichester (7), Coventry (8).

12. Under Rule 34(1)(j) of the Church Representation Rules, the diocesan bishop has the right to require that his opinion on any question shall be recorded in the minutes of the diocesan synod. The Archbishop of York, the Bishop of Chester and the Bishop of Sodor and Man exercised that right. As required by Standing Order 91(b), their statements are set out in **Annex A**.

Following Motions

14. GS Misc 971 recognized that it would be open to diocesan synods to consider motions arising out of the draft Act of Synod, in addition to the motion required to indicate whether they approved it; a number did so. The motions considered by the diocesan synods, and the voting upon them, as reported to the Clerk to the Synod, are set out in **Annex B**.

Deanery Synods

15. In GS Misc 971 the Business Committee encouraged dioceses to consult the deanery synods about the draft legislation. The extent to which diocesan synods did this varied. The Business Committee considers it inappropriate, therefore, to include the results of voting in deanery synods in this report, because a table of results could be both misleading and misinterpreted.

The Armed Forces Synod

16. The Armed Forces are not a diocese and consideration of the draft Act of Synod by the Armed Forces Synod (formerly the Forces Synodical Council) is therefore not relevant to the requirement of Article 8 that it must have been approved ‘by the majority of the dioceses’ before it can receive Final Approval. The Armed Forces Synod did consider the draft legislation, however. The Armed Forces Synod voted on the draft legislation as follows:

	BISHOPS			CLERGY			LAITY			
	Aye	No	Abs	Aye	No	Abs	Aye	No	Abs	C/L
Armed Forces	1	0	0	6	0	0	10	0	0	C

On behalf of the Committee

JULIAN HENDERSON
Chair

25 May 2012

RECORDED OPINIONS OF DIOCESAN BISHOPS

The Archbishop of York

Members of Synod, as this is Article 8 Business under General Synod Standing Order 90(b)(iv), I am exercising my right as Diocesan Bishop to record the following distinct opinion.

I am surprised by the arguments of the ‘No’ Campaign who have said, for example, that the Covenant is about ‘Imperialism’ and will lead to the exclusion of some Anglicans. My reading of the Covenant differs from that Group’s reading. If the Anglican Communion is to say No to the current proposal, then what? The opponents to the Covenant need to come up with an answer.

If I may respectfully suggest, there is a widespread lack of understanding that exists in the Church of England about the nature and importance of the conciliar principle of Church governance. There seems to be almost no understanding that the traditional ecclesiology of Anglicanism, as reflected in the Anglican Covenant, is an expression of a tradition of governing the Church by means of Councils that goes back to the New Testament itself – the Council at Jerusalem and the Council’s Letter to the Gentile Believers in Acts 15.

As Alexander Schmemmann has said, ‘Before we understand the place and the function of the Council *in* the Church, we must, therefore, see the *Church herself, as a Council*’ (‘Towards a Theology of Councils’ in *Church, World, Mission: Reflections on Orthodoxy in the West*, Crestwood, NY, 1979) p.163. The new study by Paul Valliere, *Conciliarism: A History of Decision-Making in the Church* (Cambridge University Press: Cambridge, 2012), is essential reading.

The Trust Deed of the Church of England in the Preface to the Declaration of Assent ought to be instructive. It says:

‘The Church of England is Part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit’. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the *Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons. In the declaration you are about to make, will you affirm your loyalty to this inheritance of faith as your inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making him known to those in your care?’

This Preface to the Declaration of Assent is not a universal Trust Deed in the rest of the Anglican Communion and some Provinces do not regard the 1662 Book of Common Prayer and the Thirty-nine Articles of Religion as their Trust Deed nor the Lambeth – Chicago Quadrilateral. Something akin to our Preface to the Declaration of Assent is urgently needed throughout the Anglican Communion and the Anglican Covenant bridges this deficit.

For me, the Covenant is a blueprint for the way forward globally, which will create a mechanism for building relationships and communication allowing the Churches of the Anglican Communion to stay in communion both nationally and internationally. There remains room for local freedom with connectedness to the whole Anglican Communion.

I believe the Anglican Covenant is ‘necessary’ for Anglicans ‘in recalling us to ourselves’. The Covenant must be considered on the basis of its ability to help Anglicans recover their true vocation within God’s One, Holy, Catholic and Apostolic Church. This includes growing more fully into the life of ‘mutual resourcing, responsibility and interdependence’ which the 1963 Toronto Congress identified and from which the Communion has since drifted.

The Anglican Communion, and not just some Provinces, was able to stand in solidarity with South Africa during the dark days of apartheid. When Archbishop Desmond Tutu was put under house arrest, Archbishop Robert Runcie sent Bishop Keith Sutton with a clear message: ‘Anyone who touches you, touches us.’ The murder of Archbishop Janani Luwum in 1977 received a similar Anglican Communion response. And now, more so with South Sudan, the Democratic Republic of the Congo, and Zimbabwe.

The Covenant would be an effective vehicle for expressing more fully the Anglican theological method – which is neither the Confessional statements of Geneva nor the Magisterium of Rome, but an invitation to participate in the Death and Resurrection of Christ. For it is *in Christ* and *in Christ* alone do we know God, human nature and ourselves as we truly are. Therefore, the Anglican Communion’s self-understanding must be *in Christ* and *in Christ* alone and the truth of his Gospel. This is where we meet, live, grow and then infect the world with God’s goodness. Unity is a given. And the failure to live in communion first and then engage in honest, respectful theological discernment is threatening our worldwide Anglican Communion.

Therefore it is a mistake to focus too narrowly either on the disagreements around human sexuality, or on seeking legally or structurally based solutions to current Anglican Communion difficulties.

The identity of the Anglican Communion’s member churches should not principally be conveyed through legal frameworks, whether of some form of centralising authority, or of the Provinces’ Constitutions and Canon Law which must be *safeguarded* from external interference.

The Covenant would ensure that the Anglican Communion would not rest content with the sort of *autonomous* ecclesial units that favour unilateralism but would nurture organic interdependence that would make it possible for us to live together as the Body of Christ. This would enable us to take the Communion beyond the contexts in which current difficulties have arisen and help us to heal the breach that has sadly soured and fractured our fellowship as members of one body.

By recognising the reality of human fallibility and the redeeming power of the Gospel, the Anglican Communion should look to the Death and Resurrection of Jesus Christ and the outpouring of the Holy Spirit on all flesh, and put our trust in him, rather than appearing to seek structural or legal solutions to our difficulties.

The Covenant is a means – a tool - for doing this, since it places God’s summons to the Church of Jesus Christ to ‘*seek first God’s Kingdom*’ and to put God’s world at the centre of all things; living this mission as our ultimate and overriding context and calling. The provisions of the Covenant – which neither create new structures nor interfere in the day to day life of each Province (though firmly connected to the See of Canterbury) – should be understood in terms of ‘the law of the Spirit of life in Christ Jesus’ (Romans 8. 2). Covenanting together does not mean legal restrictions, but rather maintaining the bond of peace by constraining ourselves through the same mutuality of love, as St Paul wrote: ‘all things are lawful but not all things are beneficial – all things are lawful but not all things build up’ (1 Corinthians 10. 23).

May I encourage all of us who are daunted by the challenge of living together in Christ by noting that St Paul is under no illusion that this is difficult.

In the Anglican Communion none of us should ever say, “I have no need of you” (1 Corinthians 12. 21). Together, as partners in the Gospel covenanting to go forward in newness of life, we are ‘indispensable’ (v. 22) for ‘building each other up until all of us come to the Unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ’ (Ephesians 4. 12-13). And, in our own faithful obedience to what we believe is God’s vocation for all Anglicans, and ultimately towards the fullness of Life in God’s One, Holy, Catholic and Apostolic Church.

Our Link Dioceses and Province of Southern Africa voted to adopt the Covenant and Archbishop Thabo wrote to us encouraging us to do the same. The Archbishop of Canterbury in the DVD we have just watched has corrected the misleading statements that some have made about the Covenant. And I gladly urged you to vote yes for the covenant.

I am grateful to all members of this Synod for voting to approve the draft Act of Synod adopting the Anglican Communion Covenant.

The Bishop of Chester

Who is an Anglican? This is a deceptively simple question, which is becoming increasingly difficult to answer. It seems to me to be inevitable that some sort of Anglican marker, ideally incorporated into the canon law of the Church concerned, is necessary. I regard the present proposals for the Covenant as a sensible move in a direction which might be regarded as inevitable.

Is the Anglican Communion a Church, a united fellowship of Churches, or merely a federation of otherwise ecclesially separate Churches? The trend in recent decades has been towards the Communion regarding itself as primarily an autonomous fellowship of Churches, and perhaps merely a federation. The extensive refusal by bishops of the Archbishop of Canterbury's invitation to the last Lambeth Conference, and the subsequent inability of the Primates to enjoy Eucharistic fellowship when they meet, illustrate this. I have also observed a tendency of some Churches of the Anglican Communion towards regarding themselves as separate denominations in a loose Anglican fellowship.

Does the Anglican Communion wish to retain any sense of being a 'Church', alongside the legal reality that its constituent Provinces/Churches are self-governing? It seems clear to me that if it *does* wish to retain a substantial degree of theological and ecclesial coherence as a distinct communion of Churches, then something like the Anglican Covenant needs to be adopted by its constituent Provinces/Churches.

When the Anglican Communion first emerged, its underlying theological unity was promoted and secured by a largely common canon law, liturgy and hymnody. Over time, these have increasingly diverged, for mainly good reasons of inculturation. The Covenant would put down a marker, that a proper diversity should not lead to the disunity of denominationalism.

What of the (perhaps too considerable) detail? I have just two comments.

Firstly, I do not see the present text as predominantly disciplinary in intent. It recognises the eventual need for boundaries, but envisages lengthy processes of discussion and discernment before any degree of formal restriction on the recognition of a member Province/Church would take place. Primarily, I see the Covenant as providing an agreed process for deliberation when controversial and divisive issues arise among us.

Secondly, I do share a concern that the ACC, and the joint Standing Committee of the ACC and the Primates, are not best equipped to offer advice to the 'Instruments of Communion' in the particularly contentious situations which might potentially arise. In these circumstances, I would prefer matters to rest with the Primates themselves, although I recognise that the Provinces concerned vary greatly in size, which may distort the dynamics of the Primates' Meeting.

The role in all of this of the Archbishop of Canterbury remains too opaque. While recognising that there has not been a ready desire to see the Archbishop as an 'Anglican Patriarch', there needs to be a clearer recognition of his role. That the Archbishop has the responsibility to decide which bishops are to be invited to the Lambeth Conference is very significant, in the context of the proposed Covenant and its underlying questions about Anglican identity.

Notwithstanding these qualifications and questions, I would anticipate confidently voting for the motion before the Synod today.

The Bishop of Sodor and Man

My first reason for supporting the Covenant is the privilege I have had of experiencing the Churches of the Anglican Communion in various parts of the world: in several African nations, in the United States where I was seconded as a curate, in the Philippines, in Europe, in South America, in the other Celtic Churches of these Islands and in our ecumenical relationships; during the last decade I convened the Steering Group of the Primates' Working Group on Theological Education (TEAC). When a community, a family, a communion has members who do not understand that 'there is a time to keep silence, and a time to speak' (Ecclesiastes 3. 7), a framework for our common life has to be developed. I think the Anglican Covenant is a reasonable instrument to achieve this.

I acknowledge that the Covenant is not perfect and that there are elements – particularly section 4 – which may seem to us in a society with a very liberal tradition to be more restrictive than we may prefer; however, I am convinced that this section is seriously mis-read – notice such words as 'may', 'recommend', 'advice' and 'refer to', with which it is peppered – so I simply do not recognise some of the criticisms made of it. It is too easy for us to forget the need for a framework for an international, culturally-diverse common life. The frameworks we have developed to date have worked satisfactorily, but, unfortunately, we have reached a point when opinions can be shared so easily, with too little thought for others, and actions taken which have unforeseen consequences elsewhere. The decision to act unilaterally in one place can have deeply serious effects in another. So, as a necessary means of requiring us to respect on another across the Communion, I will vote for the Covenant.

Finally, I affirm what Archbishop Rowan wrote in his 2011 Advent pastoral letter:

'In spite of many assurances, some Anglicans evidently still think that the Covenant changes the structure of our Communion – or that it gives some sort of absolute power of "excommunication" to some undemocratic or unrepresentative body. With all respect to those who have raised these concerns, I must repeat that I do not see the Covenant in this light at all. It sets out an understanding of our common life and common faith and in the light of that proposes making a mutual promise to consult and attend to each other, freely undertaken. It recognizes that **not** doing this damages our relations profoundly. It outlines a procedure, such as we urgently need, for attempting reconciliation and for indicating the sorts of consequences that might result from a failure to be fully reconciled.'

Without the Covenant as a means of negotiating differences, I fear for the future of the Communion.

FOLLOWING MOTIONS

I: Diocesan Synod Motions

1. A motion for debate by the General Synod was considered in thirteen dioceses. In eleven, it was moved in the following form:
‘That this Synod:
 - (a) rejoice in the fellowship of the world-wide Anglican Communion, which is rooted in our shared worship and held together by bonds of affection and our common appeal to Scripture, tradition and reason;
 - (b) thank the Archbishop of Canterbury for his tireless efforts throughout the Communion to sustain and strengthen unity in difficult times; and
 - (c) call on the House of Bishops:
 - (i) to find ways to maintain and reinforce strong links across the world-wide Anglican Communion and to deepen the Church of England’s involvement with the existing Communion ministries and networks (especially the continuing Indaba process);
 - (ii) to publicise and promote this work within the dioceses of the Church of England in order to broaden understanding of, and enthusiasm for, the Anglican Communion; and
 - (iii) to encourage a wide understanding of, and support for, the next Lambeth Conference.’
2. It was carried in this form by the Diocesan Synods of nine dioceses: Bath and Wells, Chelmsford, Lincoln, London, Manchester, Newcastle, Oxford, St Albans and Worcester.
3. The motion was also carried in the Diocese of Southwark, with the addition at the end of paragraph (a) of the following words: ‘all as set out in Sections 1, 2 and 3 of the draft Anglican Communion Covenant’.
4. The motion was also carried in the Diocese of Guildford with the words ‘especially the continuing Indaba process’ in paragraph (c) (i) deleted.
5. The motion was lost in the Chichester and Exeter diocesan synods.
6. The voting on the motion is set out in the table opposite.

II: Motion passed by the Ely Diocesan Synod

7. The following resolution was passed by the Ely diocesan synod (by majority vote, with one abstention):
‘That this Synod rejoices in being part of the worldwide Anglican Communion as an expression of the life of the Trinity and commits itself to the ongoing wellbeing of that Communion.’

DIOCESAN SYNOD MOTIONS FOR DEBATE IN THE GENERAL SYNOD													
	Whole Synod			By Houses									
DIOCESE	Aye	No	Abs	BISHOPS			CLERGY			LAITY			
				Aye	No	Abs	Aye	No	Abs	Aye	No	Abs	*
Bath & Wells	<i>Carried by a large majority on a show of hands (3 against; 1 abstention)</i>												C
Chelmsford	<i>Carried by a large majority on a show of hands</i>												C
Chichester	42	45	15										L
Exeter				0	0	3	25	8	2	42	7	1	L
Guildford	43	18	10										C
Lincoln				3	0	0	36	0	2	37	0	1	C
London	<i>Carried nem con, with 3 abstentions</i>												C
Manchester	70	3	22										C
Newcastle	41	6	6										C
Oxford	89	0	15										C
St Albans	106	0	9										C
Southwark	<i>Carried by a large majority on a show of hands</i>												C
Worcester	<i>Carried unanimously</i>												C

* C = Carried L = Lost

III: Motion Considered but not Passed by the Chester Diocesan Synod

8. The following motion was debated by the Chester diocesan synod:

‘That this Synod

- (i) rejoicing in the fellowship of the Anglican Communion which is rooted in our shared worship, and held together by bonds of affection and our common appeal to Scripture, Tradition and Reason, thanks the Archbishop of Canterbury for his tireless efforts throughout the Communion to sustain and strengthen unity in difficult times; and calls on the House of Bishops:
 - (a) to find ways to deepen in the Church of England’s involvement with the existing Anglican Communion Ministries and Networks and especially the continuing Indaba process,
 - (b) to publicise and promote this work within the dioceses of the Church of England in order to broaden understanding of, and enthusiasm for, the world-wide Anglican Communion, and
 - (c) to encourage a wide understanding of, and support for, the next Lambeth Conference; and

- (ii) requests that the Church of England seek amendment to the proposed Covenant such that there be a modification of the processes of dealing with complaints in order to provide
 - (a) a twelve-month period for the Anglican Consultative Council to commission a theological reflection on any complaint prior to any decision by the Standing Committee,
 - (b) that there be introduced a just process of appeal in regard to a decision of the Standing Committee following upon a complaint; and
 - (c) that any approval by General Synod of the Covenant be held in abeyance until these requirements are met.’

The motion was lost:

For: 36; Against: 49; Abstentions: 17.