Guarding the Deposit

Apostolic Truth for an Apostolic Church

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Introduction

To bless or not to bless? That is the question. Can a church pray for and invoke the blessing of God on those wanting to be in a committed relationship which will involve same-sex sexual practice?

The traditional Christian view is that *all* sexual practice outside (heterosexual) marriage, including such homosexual practice, is sinful and contrary to God's will revealed in Scripture. Yet this view has been continuously challenged ever since the sexual revolution of the 1960's. There is now a widespread belief in contemporary Western culture that sexual intercourse should not necessarily be linked to either marriage or procreation, nor be restricted to people of the opposite sex.

- How should the Christian Church respond?
- Should the Church accept same-sex relationships, including same-sex marriages, as legitimate forms of Christian discipleship?
- In July the Church of England finished three rounds of 'Shared Conversations' on this issue: what should it do next?
- In particular—given that the Church of England is an 'episcopally-led' church, how should the House of Bishops lead us on this issue?

The purpose of this paper is to seek to answer these questions by reminding ourselves that the Church of England claims to be an 'apostolic' church—guided and constrained by the teaching and example of the first apostles whom Jesus commissioned as leaders of his church. If so, the critical issues become:

- what did the apostles teach on the issue of sexual practice?
- How important was this issue for them? Was it an essential 'first-order' issue relating to the very nature of the gospel?
- And how, in their oversight of the first Christian communities, did they guard the nature of Church as being both a haven for sinners but also a community called to a distinctive holiness?

These 'apostolic' norms—both their teaching and their practice—are too often overlooked in this debate. Sometimes this is on the fine-sounding basis that the only 'ruler' of the church is Jesus himself. Jesus himself, however, never 'led' a church-congregation (in the normal, practical sense of that word). Instead, as the Risen Lord, he bestowed that vital task on his chosen apostles (see Matt 28:16-20, Acts 1:8, Rom 1:1-6), who would not only preach the gospel message about him but have authority to shape the life of the congregations that were formed within the surrounding pagan culture as a result of their preaching. So, if we are to find Jesus' will for the task of leading his church in our own day, we must submit ourselves—for Jesus' sake—to the authority of Jesus' appointed apostles.

The Church of England clearly recognises this basic principle of 'apostolicity'. Not only does it confess its belief in the 'one, holy, catholic and apostolic Church' when it recites the Nicene Creed, but it appeals to apostolicity in its official documents, for example:

> 'The Church of England, established according to the laws of this realm under the Queen's Majesty, belongs to the true and apostolic Church of Christ.' (Canon A1)

> 'Anglicans believe that the historic episcopate is a sign of the apostolicity of the whole Church. The ordination of a bishop in historic succession (that is, in intended continuity with the apostles themselves) is a sign of God's promise to be with the Church, and also the way the Church communicates its care for continuity in the whole of its faith, life and mission and renews its intention and determination to manifest the permanent characteristics of the Church of the apostles.' (*Reuilly Common Statement*: 1999).

Evidently, the Church of England sees it as important to define itself as 'apostolic': this is an essential hallmark of its identity—as it were, a key ingredient in its 'trust deed' or foundation-charter—from which it could only depart at its peril and in contradiction to its true self. Moreover, it evidently sees its bishops as effectively 'apostolic guardians' to ensure the Church maintains not just the apostles' doctrine, but their 'faith, life and mission'.[1]

This paper is an appeal to the bishops and to the wider Church of England to do just that.

I. APOSTOLIC TRUTH…

The apostles and sexual ethics

So what did the apostles teach about sexual practice? Some key texts make clear that they regarded a rigorous sexual ethic as an integral part of apostolic teaching and Christian practice:

> 'Finally, brethren, we beseech and exhort you in the Lord Jesus, that as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from unchastity; that each one of you know how to take a wife for himself in holiness and honour, not in the passion of lust like heathen who do not know God; that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. For God has not called us for uncleanness, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.' (1 Thess. 4:1-8)

> 'Let marriage be held in honour among all, and let the marriage bed be kept undefiled; for God will judge the immoral and adulterous.' (Heb. 13:4)

This is in keeping with St Matthew's account of Jesus' own teaching: following Jesus means not only avoiding the act of adultery, but also constraining the desire for adultery (Matt. 5:27-30); and divorce is impermissible except where the marital bond has been broken through unfaithfulness (Matt. 5:31-32, 19:3-9).[2]

The sexual ethic that is taught in these and other passages is one that is rooted in the teaching of Genesis 1 and 2 about God's creation of human beings as men and women and about marriage as the setting for sexual union between a man and a woman leading to procreation; and in the observable fact that the bodies of men and women are designed for heterosexual sexual intercourse leading to reproduction (this is a key part of St Paul's argument in Romans 1).

According to the apostles, therefore, Christian believers should practise sexual fidelity within marriage and sexual abstinence outside it, and marriage should be marked by a relationship that is patterned on the relationship between Christ and the Church. (Eph. 5:21-33, 1 Cor. 7: 1-4)

Because this is the teaching of the apostles, this sexual ethic has been followed ever since by orthodox Christians. C S Lewis thus speaks for the whole of the Christian tradition when he writes in *Mere Christianity*: 'There is no getting away from it; the Christian rule is, "Either marriage, with complete faithfulness to your partner, or else total abstinence."'[3]

Homosexuality

Various forms of same-sex sexual relationships both between men and men and between women and women—including long-lasting consensual relationships and even same-sex marriages—existed in the first-century Greco-Roman world and would have been known about by the early Christians. Theirs was a

[1] For a Church of England discussion of apostolicity see the House of Bishops Occasional Paper *Apostolicity and Succession* (CHP 1994).

[2] For other passages, see for example Rom. 13:11-14, 1 Cor. 5:1-13, Eph. 5:3-14, 1 Pet. 3:1-7, 4:1-6.

[3] C S Lewis, *Mere Christianity*, Fontana, 1955, p.86.

world with just as much sexual variety as exists today.[4]

However, the apostolic teaching recorded in the New Testament makes no concession to this variety. There is instead a conscious and deliberate rejection of it.

Following the teaching of Jesus himself (Mark 7:21), it views same-sex relationships as a form of *porneia*—that is, a form of immoral sexual activity forbidden by God's law given to Israel in the book of Leviticus.

For the writers of the New Testament same-sex relationships are:

- a manifestation of the disorder in human relationships caused by humanity's turning away from its creator (Rom. 1:26-27);
- a form of behaviour, contrary to God's law (1 Cor. 6:9-11);
- a form of behaviour that is contrary to the 'gospel' and 'sound doctrine' (1 Tim. 1:10);
- an example of the sort of sexual immorality that will attract the eternal judgement of God (Jude 7);
- a form of behaviour excluding one from God's kingdom, but from which Christians can be set free by the work of Jesus and the Spirit (1 Cor. 6:9-11).

Richard Hays notes in his study of The *Moral Vision of the New Testament*:

> '…the New Testament offers no loopholes or exception clauses that might allow for the acceptance of homosexual practice under some circumstances. Despite the efforts of some recent interpreters to explain away the evidence, the New Testament remains unambiguous and univocal in its condemnation of homosexual conduct.'[5]

There is no specific discussion of same-sex marriage in the New Testament, but there can be no doubt that the Apostles would have seen it as doubly immoral—involving not only same-sex sexual activity, but also creating a parody of the form of marriage ordained by God at creation (see Matt. 19:4-5).

This apostolic witness about homosexual conduct has, again, been universally accepted by orthodox Christians until very recent times. As Donald Fortson and Rollin Grams put it, 'the historic understanding held by Christians for two millennia' has been that 'homosexual practice is incompatible with Christian discipleship, and church discipline may be necessary if the practice is habitual.' [6]

Adiaphora?

However, it is now frequently argued that these matters of sexual ethics are matters on which Christians can properly agree to disagree (what are technically known as 'matters indifferent' or '*adiaphora'*).

To be sure, the New Testament recognises that there are matters on which Christians may take different views. For example, in three passages (Rom. 14:1-15:13, 1 Cor. 8:1-13; 10:23-33) the apostle Paul considers how Christians should behave in the light of traditional Jewish food laws and festival-observances; and he argues that these are *adiaphora*. This is because the Levitical restrictions on eating particular foods have been abolished under the new covenant along with the obligation to observe Jewish religious festivals. Like circumcision, these are things which were Old Covenant boundary-markers between Jews and Gentiles and thus they no longer need to be observed in the New Covenant community consisting of both Jews and Gentiles.

However, the apostles never treat matters of sexual ethics as *adiaphora*. On the contrary, the apostolic teaching about sexual ethics (noted above) must be observed by all Christians without distinction. Thus in the

[4] See Thomas K Hubbard (ed) *A Companion to Greek and Roman Sexualities*, Wiley Blackwell, 2014.

[5] Richard Hays, *The Moral Vision of the New Testament*, T&T Clark, 2001, p.394.

[6] S Donald Fortson III and Rollin G. Grams, *Unchanging Witness*, Baker Academic, 2016, p. 141.

'apostolic decree' of Acts 15 Gentile converts are not required to be circumcised or to observe the Jewish law in its entirety, but they are expected to avoid *porneia,* just like they are expected to avoid idolatry (Acts 15:20). For the apostles, Christian sexual ethics are based on the way that God has created his human creatures and as such they are applicable to everyone everywhere.

In sum, precisely because the *ethnic* boundary -markers (between Jews and Gentiles) were being broken down in Christ, it was all the more important that the *ethical* boundaries between Christians and pagans were kept visibly sharp and in place.

Thus throughout the apostles' writings we can sense that such matters of Christian ethics were not a second-order issue, nor something about which one could permit disagreement. Still less did they envision that believers could—to suit their own preferences!—change the definition of the sin from which they were being redeemed. On the contrary the apostles assert that through the gospel God is proactively seeking to remove sin from his world and that therefore believers are called, as an essential part of their response to the gospel, to renounce sin and evil. Holiness is not an optional extra.[7]

The apostles thus perennially teach both doctrine *and* ethics; they emphasize in an inextricable combination both truth *and* holiness. And their appeals to unity are then always based on these prior emphases. There is, as it were, an apostolic triangle of Truth, Holiness and Unity. This triangle is seen most clearly in 1 John, but also in Romans, 1 Corinthians and Ephesians (where appeals to Unity only come in the overall context of clear and explicit teaching on Truth and Holiness).[8] It is also seen in Jesus' own prayer for unity in John 17:20-23, which is preceded by an emphasis on Truth and Holiness: "*Sanctify* them in the *truth*" (v. 17).

For Jesus and the apostles, then, there could be no unity in the Church if there was disagreement about matters of doctrine or ethics. They appealed for unity when there was disagreement about 'things indifferent' (*adiaphora*) but, when it came to matters of doctrine and ethics, they appealed for obedience. Are we willing—for Jesus' sake—to obey them? Will we (in the words of our Anglican liturgy for the Renewal of Baptismal Promises, based on Acts 2:42) 'commit ourselves afresh to the apostles' teaching'?

Sexual sin and separation

The apostolic witness in the New Testament further tells us that:

- un-repented sexual sin will separate people from the life of God's kingdom in the world to come (Matt. 5:27-30, 1 Cor. 6:9-11, Gal. 5:18-21, Rev. 21:8).
- Moreover, the Church should make a separation in this world between the people of God and those who practise sexual immorality (1 Cor 5: 1-13).

As Tom Wright notes, Paul teaches that the Church Christian community has the 'God-given right and duty to discriminate between those who are living in the Messiah's way and those who are not'.[9]

This discrimination needs to involve ceasing to associate with those living a life of sexual immorality—both so as to protect the Church from their influence and to make clear to them the seriousness of their behaviour in the hope that they will repent.

The apostles also warn against the destructive effect of 'false teachers' who teach people to engage in sexual immorality (see Eph. 5:6-8, 2

[7] See for example Rom. 6:1-23, 1 Pet. 1:13-19, 1 John 3:1-10. For more on adiaphora see Tom Wright 'Pastoral Theology for Perplexing Topics: Paul and Adiaphora' in Andrew Atherstone and Andrew Goddard (eds), *Good Disagreement?,* Lion, 2015, pp. 63-82.

[8] Rom.13-14; 1 Cor. 12; Eph 4.

[9] Tom Wright commenting on 1 Cor 5:6-13 in *Paul for Everyone – 1 Corinthians*, SPCK, 2003, p.62.

Peter, Jude and Rev. 2:19-23). Christians are repeatedly warned against such teaching and the toleration of it within the Church.

Guarding the apostolic legacy

Finally, we can note the apostles' concern that this teaching be passed on securely to future generations. In 2 Timothy, Paul urges Timothy himself to 'guard the good deposit that was entrusted' to him' (a deposit of 'sound teaching' that included both 'faith and love', both doctrine and ethics), and then to 'entrust' this to others—to 'reliable people who will also be qualified to teach others' (1:13-14; 2:2; cf. 1 Tim. 4:16).

But how, in practice, was this apostolic legacy or solemn trust to be successfully transmitted in successive generations once Jesus' appointed apostles had died? And how, as the Church rapidly expanded into the Roman Empire and beyond—as indeed the gospel message spread 'throughout the whole world' (the original meaning of the word '*catholic*')—how were the various congregations going to be kept 'on the same page'—united in this apostolic legacy of true doctrine and godly living? How (to use the words of the Nicene Creed written 300 years later) was the Church to be preserved as 'One, Holy, Catholic and Apostolic'?

In the days before email these were significant challenges! How would *you* have kept the Church 'on track'? The answer, almost inevitably, was 'bishops'—that is individuals who were appointed to represent the church in a local area and to be the 'point-person' for communication with other churches around the world. This provided a 'horizontal' or 'contemporary' form of accountability between the churches, keeping them walking in parallel. Meanwhile the 'vertical' or 'inter-generational' accountability—keeping the Church true to its apostolic vocation from the past—was provided through the local leaders doing what Paul had instructed—namely seeking to 'entrust' the deposit to those whom they recognized as 'reliable teachers' of the apostolic legacy. They did this by ordaining presbyters and designating one of these as the leading presbyter (or 'bishop').

Bishops (as the lead presbyter with wider responsibilities) thus came to be seen as those who in a particular way had the function and responsibility within the Church's management-system of keeping the institution 'on message'. Or, to develop Paul's imagery of 'entrustment', they became 'trustees', appointed with a fiduciary responsibility to guard the 'solemn trust' of the gospel for the future. They became 'apostolic guardians'.

In sum, the apostles' teaching focused both on doctrine and ethics; within this they had a strong sexual ethic which they saw as an essential part of their message, and thus gave severe warnings about compromise in this area; and that apostolic teaching was then entrusted to certain people—to the church's presbyters and in particular to bishops—who had a solemn responsibility and role within the institution of the Church to pass on this 'trust' to future generations. Through successive generations in the era of the early church bishops had a key function in defending the Apostolic Faith—a role which has been passed on ever since and which they are expected to fulfil today.

It's time now to apply these principles to our own day.

II. …FOR AN APOSTOLIC CHURCH

The Teaching of the Church of England

As we now consider what the Church of England should do in the light of the recent 'Shared Conversations' we should note first that the existing teaching of the Church of England (found in four key places) on marriage and sexual ethics is indeed in continuity with the apostolic witness:

1. Canon B.30, 'Of Holy Matrimony': 'The Church of England affirms, according to our Lord's teaching, that marriage is in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman, to the exclusion of all others on either side, for the procreation and nurture of children, for the hallowing and right

direction of the natural instincts and affections, and for the mutual society, help and comfort which the one ought to have of the other, both in prosperity and adversity.'

2.General Synod motion November 1987: 'This Synod affirms that the biblical and traditional teaching on chastity and fidelity in personal relationships is a response to, and expression of, God's love for each one of us, and in particular affirms:

(1) that sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship;

(2) that fornication and adultery are sins against this ideal, and are to be met by a call to repentance and the exercise of compassion;

(3) that homosexual genital acts also fall short of this ideal, and are likewise to be met with a call to repentance and the exercise of compassion;

(4) that all Christians are called to be exemplary in all areas of morality, and that holiness of life is particularly required of Christian leaders.'

3. *Issues in Human Sexuality* (1991): This argues that what it calls a 'homophile' orientation and attraction should not be viewed as '…a parallel and alternative form of human sexuality as complete within the terms of the created order as the heterosexual. The convergence of Scripture, Tradition and reasoned reflection on experience, even including the newly sympathetic and perceptive thinking of our own day, make it impossible for the Church to come with integrity to any other conclusion. Heterosexuality and homosexuality are not equally congruous with the observed order of creation or with the insights of revelation as the Church engages with these in the light of her pastoral ministry.' *Issues* also argues that 'in our considered judgement the clergy cannot claim the liberty to enter into sexually active homophile relationships.' [10]

4. Lambeth Conference (1998) Resolution 1:10: 'In view of the teaching of Scripture, [this Conference] upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage.' It also rejects homosexual practice 'as incompatible with Scripture' and declares that the Conference 'cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same gender unions.'

The teaching of the Church of England, as seen in these official statements, means in terms of practice that the Church of England does not officially permit marriages between two people of the same sex, nor the blessing of same-sex unions nor the ordination of those in sexually active same-sex relationships.

The question now is: Is this theological 'base-line' correct? Or should this teaching, which has evidently guarded the apostles' own teaching, now be changed? What room for manoeuvre is there for a supposedly 'apostolic church'? Can this teaching be adapted in ways which are still obedient to the apostles, or will any such change be effectively an act of (what might be termed) 'apostolic disobedience'?

What might happen next?

Although the precise details are as yet unclear, the House of Bishops may well bring proposals for handling the issue of human sexuality to General Synod in February 2017; and there may be a wide range of detailed proposals—proposed either by the bishops or by other individuals or groups.

However, recent discussions about sexuality indicate that there will be, essentially, only three basic Options.

Option I: maintenance of the official status quo.

- to maintain the Church of England's current teaching and practice.

Option II: *a permissive marking of same-sex relationships.*

- to adopt recommendation 17 of the 2013 *Report of the House of Bishops Working Group on Human Sexuality* (the 'Pilling' report), that: 'a priest with

[10] *Issues in Human Sexuality,* CHP, 1991, pp.40 -45.

the agreement of the relevant PCC, should be free to mark the formation of permanent same sex relationship in a public service but should be under no obligation to do so.'

Option III: a full acceptance of same-sex relationships.

- to declare that permanent, faithful same-sex relationships are a legitimate form of Christian discipleship; and that therefore the Church should allow same-sex marriages to be conducted in its churches; and that being in a sexually active same-sex relationship should no longer be a bar to the exercise of ordained ministry.

Evaluating these options theologically

In the light of the apostolic teaching on human sexuality (above), it is crystal clear that only the first of these options would be compatible with and in continuity with the apostolic teaching and practice which the Church of England has always sought to maintain.

Meanwhile, at the other extreme, 'Option III' would involve the refusal to accept the apostolic boundaries for human sexual conduct (as outlined above) by rejecting the biblical teaching that marriage is between a man and a woman (Gen. 2:24, Matt. 19: 5). It would mean a return to the pagan patterns of sexual conduct from which Christ came to redeem us. However, same-sex 'marriage' has now been enshrined in British law and relentless pressure is being exerted from the media and from contemporary society on the Church of England—not least as the 'established' church with its historic relationship with our nation—to accept this redefinition of 'marriage'. This means that this whole debate is not being conducted in the calm and secluded cloisters of the Church but rather in the midst of a very heated political climate.

Which way should the Church go: back to its tradition or into this 'brave new world'? In this stressful situation—caught between two opposite 'poles'—many, not unnaturally, will instinctively hope that a *via media* can be found. Could 'Option II' provide the necessary compromise? Could this enable the Church to be both 'traditional' and yet 'contemporary'—reaching out a hand, as it were, both backwards to our apostolic legacy and forwards to our surrounding culture? Would not some such act of 'accommodation' to our culture be a sign of 'pastoral generosity', enabling us to show our connection to the desires and aspirations of our nation?

Yes it would, but that is not the right question to be asking. The question is: if we pursued 'Option II', would our Church still be 'apostolic'? And the answer, as we shall now see, is 'No': 'Option II', though indeed less radical than 'Option III', would nevertheless transgress the boundaries laid down by the apostles.

Misusing God's name

First, this is because—regardless of whether it is described as such or not—it would involve an act of *blessing* performed in God's name. In the words of Edith Humphrey, such an act '…would be to name God as the one who blesses an act for which in fact repentance is required. So we would replace God with an idol, and so we would rend the Church.' [11]

To put it another way, to bless same-sex unions would be a breach of the third commandment (Exod. 20:7) by 'taking the name of God in vain.' It would be to invoke God's name in support of something that God has shown to be contrary to his will.

Lex Orandi, lex credendi

Secondly, it has been suggested, however, that 'Option II' could be seen as a form of 'pastoral accommodation' that would meet the pastoral needs of gay and lesbian Christians but would

[11] Edith Humphrey 'The New Testament Speaks on Same Sex Eroticism,' NEAC 4, 2003.

not change the Church's doctrine. In particular, if there was no official liturgy authorised by the Church of England for use in such services, then surely this would mean there would have been no change in its official doctrine? (This is the position taken in paragraphs 383-387 of the Pilling report).

However, the ancient principle *lex orandi, lex credendi* reminds us that the Church shows what it believes by what it prays—however informally—and that liturgy used in public and/or private services by those acting as authorised ministers of the Church is indeed doctrinally significant. That is why the Canons insist that all forms of service used by Church of England ministers should be 'neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter';[12] it is also why the process of liturgical revision in the Church of England has involved the Church of England taking meticulous care over the details of what forms of service it is prepared to authorise.

Thus, to allow the blessing of same-sex relationships would be a *de facto* change of Church of England doctrine—precisely in the direction Edith Humphrey describes.

Misleading analogies

Thirdly, some have offered some analogies which they argue serve as a precedent for this kind of accommodation, for example: the proposal for prayers following abortion; provision made for polygamist converts and for re-marriage in church after divorce. Yet these analogies do not work. Unlike 'Option II', in those other instances there is no (explicit or implicit) affirmation of behaviour which the Church believes to be against apostolic teaching. There is no liturgical celebration of abortion, polygamy or divorce. Instead there is a way of helping people to move forward and *to live in accordance with God's will in the future*. This is precisely not the case with the Pilling proposal, which, by obvious contrast, would be an act of public prayer designed to encourage people to go on living in a way that throughout Scripture is revealed consistently to be *against* God's will.

Neither 'adiaphora' nor 'good disagreement'

Fourthly, this proposal cannot be supported by invoking the principle (noted above) about *adiaphora* matters. As we have seen, the apostolic witness is that sexual ethics are not *adiaphora.* In spite of what is often now suggested, such a proposal would not be an example of 'good disagreement'. That which goes against the apostolic witness can never be rightly described as 'good.'

A recipe for continuing conflict

Fifthly, 'Option II' would also be a recipe for continuing conflict about sexuality in the Church of England. Those committed to the apostolic teaching about sexuality would regard it as a rejection of that teaching and refuse to accept it on those grounds. On the other hand, those campaigning for the full acceptance of same-sex relationships would regard it as an unsatisfactory 'half-way house', which still discriminated against gay and lesbian people, and thus would continue to press for 'Option III'. Such internecine warfare would continue to sap the energy of the Church for years—even decades—to come; and, as Jesus so aptly observed, 'a house divided against itself cannot stand' (Mark 3:25).

Further conflict in the Anglican Communion

Sixthly and finally, 'Option II' would also lead to further conflict in the Anglican Communion. The majority of the Communion would see any such move as a clear sign that the mother church of the Communion was abandoning the agreed teaching of the Communion as set out in Lambeth 1.10 because it would involve the 'legitimising or blessing of same-sex unions.' In other words, this 'Pilling' proposal ('Option II'), however innocuous it might seem at first sight, has the real and imminent capacity to divide the Anglican Communion into two. And that

[12] See Canons B.2.1. 2 (c), B4 (3).

division would—tragically, painfully, but inevitably—also rip the mother-church right down the middle.

The best way forward: reasserting and reinforcing 'Option I'

For all the reasons just given, the best way forward would be for the Church of England to agree to retain apostolic continuity by maintaining its current position ('Option I').

However, this way forward would need to be accompanied by a renewed commitment among clergy and laity alike to live according to the apostolic teaching, a renewed apologetic strategy to explain why the traditional pattern of Christian sexual ethics best makes for human flourishing, and further thinking about how best to help and care for those with same-sex attraction, building on the work already being done by bodies such as *Living Out* and *True Freedom Trust*.

In order to avoid justifiable charges of inconsistency and hypocrisy the Church would also need to enforce with consistency the forms of Christian discipline set out in its present teaching. In particular, ordained ministers would be required to live lives of sexual fidelity within marriage (or sexual abstinence outside it) as models for the faithful as whole; and not to engage in any form of unauthorised liturgical activity that appeared to confirm legitimacy upon same-sex sexual unions. The Church would also need to take effective sanctions upon them when they did not do this.

As Bonhoeffer writes, the purpose of such discipline, which is the use of the power of the keys given by Christ to his Church (Matt. 16:19; 18:18; John 20:23) and which is laid out in principle in Article XXVI of the *Thirty Nine Articles*, is:

> '… not to establish a community of the perfect, but a community of men who really live under the forgiving mercy of God. Discipline in a congregation is a servant of the precious grace of God. If a member of the Church falls into sin, he must be admonished and punished, lest he forfeit his own salvation and the gospel be discredited.'[13]

Such a strong upholding of 'Option I' would, we suggest, be the only way to keep the Church of England as a whole in obedience to the apostles' teaching.

Yet, what now are the chances of this being achieved? In recent years there have been numerous instances where such discipline has not been exercised. Just as children 'test the boundaries' set by their parents or guardians, so these apostolic boundaries have been tested and have been discovered on many occasions to be unguarded: godly discipline has not been exercised. So to re-impose these boundaries could prove very difficult (though not impossible).

Instead there is a widespread sense that, to continue the analogy, many of the guardians have abandoned their confidence in the boundaries and are willing, through taking no action and being indecisive, to let the family-system drift—allowing it to mutate into something with a different character. It can appear that the guardians are no longer guarding and that 'Option 1' has been gradually abandoned—not through a clear decision to embark in a new direction, but simply through 'drifting'.

Given that these years of drifting are inevitably also years of strife and contention whilst the 'children' wait anxiously for a clear adjudication from their 'guardians', it would be far better for the sake of the whole family if a clear decision was made.

So the time has surely arrived when the matter is 'coming to a head'. And the critical question—at least from the perspective of this paper—is this: *does the Church of England*

[13] D Bonhoeffer, The Cost of Discipleship, SCM, 1959, p.360.

want to remain bound to the apostles' teaching or not?

- If the bishops as 'apostolic guardians' answer YES, they will need to pursue 'Option I' with diligence (both by developing effective forms of pastoral support for those with same-sex attraction and by re-imposing discipline).
- If that is not their will, they need instead to answer NO and openly to embrace 'Option II' or eventually 'Option III.'

However, if they do so—and this is the crucial point—they would need to recognise the inevitable ecclesiological implications of their actions. Many Anglicans (not only in the Church of England but also within the wider Communion) would rightly detect that the bishops of the 'mother-church' had consciously transgressed an apostolic boundary: politically they would have 'crossed the Rubicon' but, even more importantly, in theological terms they would have ceased to be clearly 'apostolic' *and thus ceased to be truly 'Anglican'*—because the Church of England (in contradiction to Canon A1 above and its other claims to be 'apostolic') would no longer in its public teaching and policy be submitting to the clear teaching of the apostles.

In effect they would be launching a new church—a non-apostolic version of Anglicanism—re-founded now on non-biblical principles. They would be 'walking apart' from the Anglican way, they would be 'going out from among us' (1 John 2:19), such that those who wished to be part of a genuinely 'apostolic community', could not in good conscience follow their episcopal lead.

Crossing this apostolic boundary-line would thus, we suggest, have inevitable ecclesiological implications. For there would be many loyal Anglicans who would wish to see a visible 'differentiation' between a community committed to the apostles' teaching and one that is not thus committed.

The Necessary Alternative: visible differentiation

In other words, if the bishops seek to go for either 'Option II' or 'Option III,' the existing Church of England might need to be divided in two. No one desires this. Those on both sides of this debate dislike this option in equal measure; neither wants to be guilty of causing 'schism'. Yet, precisely because it is what no one wants, it may be helpful now to highlight some of the main reasons why such a 'dividing' of the Church would become a necessity—theologically, practically and logically.

A. First, such differentiation would prevent further conflict over sexuality within the Church by allowing both those who maintain and those who reject the apostolic witness to act in a way that fully reflected their beliefs. Both could thus act with appropriate 'integrity'. Moreover neither group would need any longer to use up all its energy trying to seize or maintain control of the Church of England to try to protect their own position. They would no longer be locked in a wrestling-match competition, trying to knock the other 'out of the ring'. They would instead be in separate rings—indeed no longer 'fighting' at all.

A good biblical example of a decision to allow such a differentiation can be found in 1 Kings 12:20-24: King Rehoboam was ordered by God to allow the division into two of the kingdom of Israel by permitting the departure of the northern tribes that were in rebellion against his rule under the leadership of Jeroboam:

> 'When all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was no one who followed the house of David, except the tribe of Judah alone. When Rehoboam came to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, one hundred eighty thousand chosen troops to fight against the house of Israel, to restore the kingdom to Rehoboam son of Solomon. But the word of God came to Shemaiah the man of God: Say to King Rehoboam of Judah, son of Solomon, and to all

> the house of Judah and Benjamin, and to the rest of the people, 'Thus says the Lord, You shall not go up or fight against your kindred the people of Israel. Let everyone go home, for this thing is from me.' So they heeded the word of the Lord and went home again, according to the word of the Lord**.'**

The division of the kingdom involved the northern tribes sinning greatly by rejecting the God-given authority of the Davidic dynasty and God's appointment of the Jerusalem Temple as the proper place for sacrifices to be offered by his people. However, allowing such sin is seen as preferable to the continuation of internecine conflict among God's people.

B. A second reason why a differentiation may be required is the summons to the Christian community by the apostles in the New Testament to be visibly separate and thus 'differentiated' from all sexual compromise, disassociating itself from all sexual immorality and from false teaching.

There must be a visible separation from officially sanctioned sexual immorality and false teaching; if not, inevitably there will be a blurring of the distinction between right and wrong. The impression will unavoidably be given—both to those within the Church of England and to those outside it—that *forms of teaching and practice that transgress the apostolic boundary are an acceptable part of the diversity of the Church of England.*

There needs to be a way of making clear that this is not the case and that a choice has to be made between two forms of Christianity—one that remains apostolic and one which has ceased to be apostolic on a matter of vital importance and which indeed runs the risk of leading people towards eternal separation from God.

C. Differentiation is also needed for the sake of the future: to ensure that that there is a body of Anglicans who will hand on to future generations the godly inheritance and 'tradition' of apostolic teaching and practice with regard to human sexuality. Only so will there remain in this country a clear witness to this teaching and practice—whatever happens in other parts of the Church or in wider society.

D. Differentiation is also needed for a strictly logical reason. If this disagreement were simply a matter of 'emphasis' on a legitimate spectrum, one could hope to achieve a 'centralist' compromise solution which would keep all but the 'extremists' on both sides happy and content. But we have seen above that this is a disagreement at the most fundamental level: either same-sex activity is right in God's eyes or it is wrong. There is no 'grey area' in-between. No 'Anglican fudge' is possible. These views are 180 degrees opposed to each other; they are at essential 'logger-heads' with each other.

No single institution can logically hold these two together in some kind of 'creative tension' because instead the full forces of each viewpoint, operating with their own integrity, will rip that institution into two. To change the metaphor, no single 'body' of Siamese twins could survive if there were such internal forces ripping it apart. Far better then, for the surgeon to make the proactive decision to allow the 'parting of the ways' than passively to wait for the body's internal forces to explode and rip the body in two.

E. Finally, differentiation is needed in order to maintain unity with the majority of Anglicans around the world, who continue to adhere to this apostolic teaching and practice and who would want to be able to relate to a body of Anglicans in England who similarly continued to do the same.

This last point is critical. In reality, ever since the Episcopal Church in the USA began to act in ways which contradicted the clear resolution of the Lambeth Conference in 1998, the Communion has been dividing on this issue. *This process of 'differentiation' has already been at work.* The disintegrating and essentially 'schismatic' implications of breaking apostolic boundaries have already become reasonably clear on the world stage.

This is because many Anglicans in (what is commonly referred to as) the 'Global South' accept the apostles' teaching on this matter and desire—not unreasonably!—to be in an Anglican Communion which is also a self-consciously 'apostolic community'. Effectively they would agree with the argument of this paper, wanting Anglicanism to be an 'apostolic church' constrained and guided by 'apostolic truth'.

So there are already two different versions of Anglicanism—one that is seeking to be 'apostolic', one that is evidently not. Both versions are keenly watching the Church of England to see which way the 'mother-church' goes on this issue. Moreover, both would wish to maintain their links with those in England who share their particular vision of Anglicanism.

In this situation the Church of England, as the Communion's 'mother-church', might wish to preserve its neutrality (a church-equivalent of Switzerland?), reaching out her hand of fellowship to both her children—that is, both the apostolic and non-apostolic versions of Anglicanism. But such neutrality on a matter deemed to be a first-order issue by both children—and which takes its adherents in two mutually different directions—is impossible. Perhaps inevitably, then, there comes a time when an institution can no longer have 'a foot in both camps'. Tragically, just as the sword pierced Mary's heart as a mother (Luke 2:35), the time will have come when a sword of division will also pierce the heart of the 'mother' Church of England.

Forms of differentiation

At this point we move into completely unchartered waters: how does one set about this tragic task of dividing the Church of England?

There are a number of forms differentiation might take.

A. A 'third province for the 'non-apostolic community':

If godly people are to remain in the Church of England some form of internal differentiation would be required and in terms of making clear that the Church of England as a whole remained faithful to apostolic teaching and practice, the best form of such differentiation would be the establishment of a separate third province for those clergy and parishes who wanted to pursue 'Option II' or 'Option III' above.

An important advantage of this proposal is that It could be made clear that the teaching and practice of this new province was not in line with the historic and apostolic teaching and practice of the Church of England and that its existence was being permitted precisely because the majority continued to uphold this teaching and practice.

This form of differentiation could also model a possible way forward for the Anglican Communion by showing how it would be possible for the majority to continue to uphold apostolic teaching and practice while allowing a minority to depart from it.

B. Overlapping 'Deterritorialized' provinces:

Another option would be for the Church of England to be internally re-ordered so that all those clergy and parishes who upheld apostolic teaching and practice would (regardless of their geographical location) be deemed to be in the province of Canterbury and all those who wanted to revise it would be (regardless of their geographical location) in the province of York.

This option would allow those in this new 'Deterritorialized' province of Canterbury to uphold apostolic teaching and practice in relation to sexual ethics without compromise and would provide a clear and robust framework within which they could continue to uphold this teaching and practice into the indefinite future.

Essentially, it might allow the creation of a strong orthodox entity like the Anglican Church in North America in this country, but without the disruption that would be caused by people having to leave the Church of England.

The reason for having Canterbury as the province maintaining apostolic continuity would be to enable the traditional role of the Archbishop of Canterbury within the communion potentially to continue.

Like the previous form of differentiation this way forward could provide a model for the Anglican Communion as a whole by showing how two different approaches to sexual ethics could co-exist within a single differentiated ecclesial structure.

C A Third Province for the 'apostolic community':

Another option would be the reverse of A, namely the creation of a third province within the Church of England for those who continue to uphold apostolic teaching and practice.

The advantage of this form of differentiation would be that it would still create a body with its own archbishop and bishops in which the apostolic pattern for sexual ethics could be held without compromise and maintained into the future.

It would also involve less re-organisation of the Church of England than B.

D. A society for the 'apostolic community':
A fourth way forward would be the creation of some kind of 'society' or 'association' within the existing structures of the Church of England to which clergy and parishes loyal to apostolic teaching and practice could affiliate and within which they would receive oversight from orthodox bishops through some form of delegated episcopal ministry (akin to that currently provided for those opposed to the ordination of women).

The advantage of this proposal would be that it would involve less re-organisation of the Church of England than the previous proposals whilst still providing a structure for maintaining mutual support among those who remained loyal to apostolic teaching and practice and for maintaining a strong and co-ordinated witness to this teaching and practice both within the Church of England and to the world outside it.

E. DEPO:

A fifth possibility would be delegated episcopal oversight from orthodox bishops (again akin to that currently provided for those opposed to the ordination of women) for those unable to accept any departure from apostolic teaching and practice in relation to human sexuality, but without the creation of a society or association for those who remained loyal to apostolic teaching and practice.

The advantage of this proposal would that it would provide supportive episcopal oversight with minimal need to create new structures within the Church of England. It would represent a 'light touch' solution.

Table 1 at the end of this paper illustrates possibilities A-E in relation to the provincial structure of the Church of England.

- The Church of England is made up of the two provinces of Canterbury and York (as represented by the boxes).
- The other boxes represent other 'provinces' which could be created alongside Canterbury and York. All such provinces would have their own archbishop and bishops; and (critically) they would have the liberty to appoint bishops in the future who subscribed to their particular version of Anglicanism.
- The strong line down the middle represents the 'Apostolic Boundary': those provinces to the left would subscribe to the apostles' teaching about sexuality, whilst those to the right would have issued public teaching and policy which transgressed this apostolic boundary.

F. Departure of the 'apostolic community':

A sixth and final possibility would be for godly and 'apostolic' people (that is, those seeking to be obedient and faithful to the apostles' teaching summarized above) to leave the Church of England - either for another Christian tradition or for another Anglican jurisdiction.

There are good historical precedents for such a departure in the history of the Church and it would be necessary in a situation in which a visible church had fallen into so much error that it could no longer be recognised as in any sense part of the one Church of Jesus Christ because it was no longer in any meaningful sense a 'congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered' (Article XIX); or in a situation in which remaining in such a church meant that Christians were implicitly or explicitly forbidden to proclaim or practise apostolic Christianity and were forced instead to teach or act in a way that was contrary to it.

However, not all error necessitates complete separation from an existing church. This point is made, for example, by Richard Hooker in the *Laws of Ecclesiastical Polity*. In the face of the Puritan call for a total rejection of the Church of Rome, Hooker declares:

> Notwithstanding, so far as lawfully we may, we have held and do hold fellowship with them. For even as the Apostle doth say of Israel that they are in one respect enemies, but in another beloved of God, in like sort with Rome we dare not communicate concerning sundry her gross and grievous abominations, yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ; and our hearty prayer unto God almighty is, that being co-joined so far forth with them, they may at the length (if it be His will) so yield to frame and reform themselves, that no distraction remain in anything, but that we 'all may with one heart and mouth glorify God, the Father of our Lord and Saviour,' whose Church we are.[14]

So, before deciding to leave the Church of England people would need to consider whether they might be able still 'lawfully' to remain in some form of fellowship with those who had fallen into error in relation to sexual ethics.

In specific terms this would mean asking whether a Church of England that had accepted one of the five forms of differentiation previously outlined would be a church which had so entirely departed from apostolic teaching and practice that it could no longer be regarded as in any sense part of the Church of Jesus Christ, or a church in which Christians were implicitly or explicitly forbidden to practice apostolic Christianity. If the answer to this question was 'yes' then it would not be right to remain in the Church of England. If the answer was 'no' then it could be right to remain within it.

They should also consider whether, if such fellowship was 'lawful,' remaining in the Church of England might not provide them with opportunities for continuing ministry that they would otherwise lose. To put in another way, would the departure of godly people from the Church of England strengthen or weaken the witness to the gospel in particular parishes or in the country as a whole?

Reviewing these Proposals

All these six forms of differentiation are possible ways forward, but, as has been noted, *they all involve the Church of England in its entirety ceasing to uphold apostolic continuity in sexual ethics*.

For this reason they are to be avoided if at all possible. Far and away the best option remains a renewal of apostolic fidelity by the Church of England as whole and it is this option which the bishops and the General Synod need to aim at in the months ahead.

However, if this best option cannot be achieved, then any other way forward has to

[14] Richard Hooker, *Laws of Ecclesiastical Polity*, Bk. III Ch. i.10.

be based on trying to attain the greatest possible adherence to the apostolic teaching about sexual ethics within a now divided and 'impure' Church of England both in the present and in future generations—in much the same way that the people of Judah remained loyal to the Davidic line and to the Jerusalem Temple after the division of the kingdom.

In assessing the possible ways forward sketched out above the question that needs to be asked is: which of them, if implemented, would best achieve this goal?

At this point there are, essentially, four main criteria upon which all of the above proposals need to be evaluated in an even-handed way:

i) Purity: All of Proposals A to E are vulnerable, as noted just now, to the charge of involving some measure of compromise for 'apostolic Anglicans' since they involve their continuing to be associated in some way with a Church of England which has become 'non-apostolic' by making provision for teaching and practice in regard to sexuality which contravene the apostolic norm. Arguably this problem becomes the more acute the further down the list one goes (towards D and E) because it reflects the further distance by which the Church of England as a whole has transgressed the apostolic boundary, but all the proposals need to be tested equally against this criterion.

ii) Practicality and achievability: All of the above proposals are vulnerable to the charge that they are 'unworkable' (though this may especially be levied at Proposal B because of its radical reconfiguration of the historic provinces of Canterbury and York). Yet we are here in a season quite without precedent in which there will inevitably need to be new thinking 'outside the box', in which many of our old ways of thinking about how the Church of England should be organised will become obsolete, and in which the laws of the Church of England will need to be changed in order to reflect the new realities on the ground.

Above all, let us acknowledge that 'where there is a will, there is a way.' If there is sufficient political will expressed by 'apostolic Anglicans' for any of the above Proposals, then that Proposal could become achievable. It is not for us at this stage—*before* there has been a measured assessment of the level of concern amongst 'apostolic Anglicans'—to dismiss *any* of the above Proposals on the grounds of non-achievability.

iii) Long-term apostolicity: A third critical question that should be asked even-handedly of all the Proposals is this: which ones will guarantee the long-term durability of an 'apostolic community' within England? A solution needs to be found that will meet the needs of 'apostolic Anglicans' not just for the next fifteen years but until the 'end of the age': 'when the Son of Man comes, will he find faith on the earth?' (Luke 18:8). Will there be an enduring witness within England to apostolic truth and values on that Day, or will that witness have been snuffed out in the coming decades through gradual erosion and slow capitulation to the 'spirit of the age'?

Strong boundaries thus need to be placed around the company of the apostolic community in order to withstand the endless barrage of attack that can be expected in the coming years – not just from fellow Anglicans, but also from society as a whole and from a Government committed in law to same-sex marriage. Well-intentioned promises—especially if forged in a time of controversy and designed to 'conciliate' that which it is hoped will be just a temporary disagreement—will simply not suffice. If so, then Proposals D and E begin to look vulnerable, precisely because 'apostolic Anglicans' would not have their own province with their own archbishops and bishops and with their own legal statutes and canons. Instead they would exist 'by gracious permission only' and in a place that could easily be challenged in the law courts. Moreover, they would be operating within provincial and diocesan structures that over the coming years might well become increasingly hostile to the apostolic community.

In term of Anglican polity, the only means of preventing this—and of ensuring any permanence and an 'apostolic succession' of apostolic truth into the guaranteed future—would be through the appointment of an archbishop who was himself constrained by apostolic truth and who had the authority (without interference from outside) to consecrate bishops who would similarly be constrained by this apostolic legacy and would acts as guardians of this apostolic deposit for all subsequent generations.

It is thus perhaps legitimate to ask whether any proposal beyond C would be sufficient to maintain a community within the Church of England that will continue to uphold to apostolic teaching and practice in relation to sexuality into the long-term future.

iv) Fairness and Equity: A final question to ask of all these proposals is this: would it be fair and equitable? This question is vital in the context of any human conflict, as attempts are made to move towards either reconciliation or an amicable 'parting of the ways'. This paper has argued that there can be no reconciling of two contradictory views on human sexuality and that some visible 'differentiation' is necessary between 'apostolic Anglicans' and those who want to cross the apostolic boundaries. Once this is recognised, the question becomes: how can the two sides make this at least a 'good disagreement'—a differentiation managed with fairness and equity? The answer is no longer to attempt an artificial 'papering over the cracks', seeking an apparent reconciliation where none is either practicable or even desired; instead the solution is to be working towards an amicable 'separation' with both sides being treated honourably and with fairness.

A further point is that those seeking to uphold apostolic teaching and practice should avoid the temptation to look too quickly for a solution which depends entirely on receiving outside help—from the many conservative Primates and bishops in the wider Communion. Many of these have expressed their grave concern about the drifting direction of the Church of England on this matter (and rightly so).

However, we cannot, ask them to fight our battles if we will not fight our own. Only if biblically faithful Christians rise up and take their own stand within the Church of England—being 'willing to be counted'—can we expect there to be a proposal which will lead to the maintenance of apostolic teaching and practice within the Church of England.

Even so, there is comfort to know that there are so many in the wider Communion that would support such a stand. And, in due season, if no viable long term solution to the problem of maintaining apostolic teaching and practice within the Church of England is offered, then it remains entirely possible that, as a last resort, some of the Primates of the Communion might feel compelled to step in to offer their own form of primatial oversight (however unwelcome to the Archbishops of Canterbury and York). The mere threat of such outside intervention—even if delayed—might be sufficient to cause the bishops of the Church of England to recognise their need to come up themselves with an acceptable solution—lest the situation completely spiral out of their control.

Summary and Conclusion

What can you do if you agree with this paper? The main argument has been:

- that all sexual practice outside heterosexual marriage was reckoned as sinful in the eyes of Jesus and his apostles;
- that homosexual practice was a part of this and that same-sex marriage, far from providing a legitimate context for this practice, would have been seen as a parody of God's intention for marriage;
- that such issues of sexual immorality were not a second-order issue for the apostles, but were consistently denounced by them, and certainly

would never have been embraced by them in their quest for Christian unity;
- that the role of a bishop was developed in the early Church precisely to safe-guard these apostolic norms pertaining to both doctrine and ethics and that bishops are therefore to be seen as 'apostolic guardians';
- that there is a significant risk that these apostolic boundaries relating to sexual ethics may be transgressed by the bishops of the Church of England, thereby causing the official teaching and doctrine of the church—for the first time in its history—to be 'contrary to Scripture' and 'non-apostolic';
- and that, if this happens, there will need to be some visible 'differentiation' and division within the Church of England between those following this new teaching and those wishing to be in an 'apostolic community'.

Do you agree? If so, the concluding section of the paper hopefully gave you a helpful overview of possible proposals about how a division of the Church of England might take place in a way that would give due attention to your concerns as an 'apostolic' Anglican who in all good conscience cannot accept that the affirmation of same-sex relationships is in line with apostolic teaching and practice.

The next few months will be a strategic season in the life of the Church. To use two New Testament words, this is a time both of *krisis* (a 'crisis' requiring critical judgement) and of *kairos* (a new 'time' requiring creative new thinking).

The time has therefore come when all those clergy and parishes who wish to dissent need to make that fact known. Now is the time for those clergy, laity, and parishes who want to be part of such an 'apostolic community' to stand up and be counted, to register their essential agreement with the theology set out in this paper, and to ensure that the bishops of the Church of England gain a true measure of their concerns. The bishops need to know that 'apostolic Anglicans' are serious in their desire to see 'Option I' fully embraced; but also need to be warned that any movie towards 'Option II' (however innocuous it might appear) will indeed have inevitable consequences, leading to the divisions we all would not prefer. The more people who register their desire to remain part of an 'apostolic Anglicanism,' the more likely it is that a good and equitable outcome to the Church of England's present debates about human sexuality may be achieved.

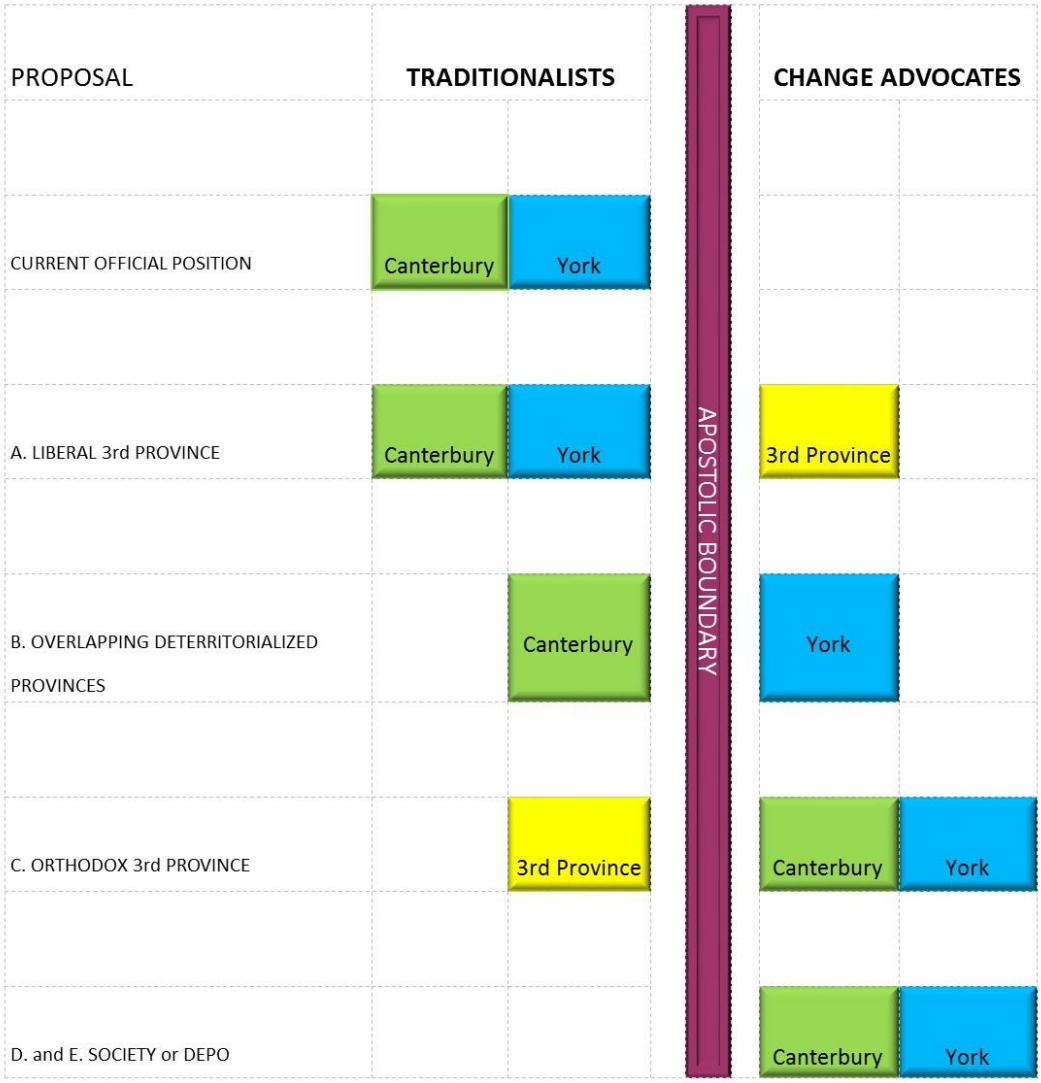
This is also the time to pray earnestly to the Lord of the Church, that she may be spared during this time of crisis and that the godly will be protected. There will be a need for great wisdom and great courage; but also for renewed confidence in the Jesus who promised that he would build his Church—the community of people who are faithful in their confession of him—and that the gates of death would never prevail against her (Matt 16:18). As Bonhoeffer notes in a sermon on this verse:

> 'Close by the precipice of the valley of death, the church is founded, the church which makes confession of Christ its life. The church possesses eternal life just where death seeks to take hold of her; and he seeks to take hold of her precisely because she has possession of eternal life. The Confessing Church is the eternal church because Christ protects her. Her eternity is not visible in this world. She remains despite the attack of the world. The waves pass right over her and sometimes she seems to be completely covered and lost. But the victory is hers, because Christ her Lord is by her side and he has overcome the world of death. Do not ask whether you can see the victory; believe in the victory and it is yours.' [15]

October 2016

[15] Dietrich Bonhoeffer, *No Rusty Swords*, Fontana, 1970, p. 213.

TABLE 1



Notes:

1. Only A or B (of the alternatives) will enable Canterbury to remain "head" of the Anglican Communion
2. Boxes are "provinces" with guaranteed succession in accordance with Orthodox or Revisionist principles.
3. Any model other than A, B or C will not guarantee succession, other than by border crossing.