

**The debates and disagreements on human sexuality and the
Anglican Church of Southern Africa: A theological assessment with
special reference to the prophetic witness of Archbishop Tutu**

By

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I, the undersigned, hereby declare that the work containing this thesis is my original work and has not previously in its entirety or part been submitted to any institution for a degree.

Signed:



Date: 30 August 2023

This thesis is dedicated to

My late Mother, Mamosehlana Selinah, enforced a sense of diligence and hard work in me. I also dedicate it to my grandmother, Nthuseng Maria, who taught me to pray and instilled the principle of fairness and justice for the marginalised and excluded ‘other’ in society. Through this thesis, I say thank you to all the matriarchs of our clan.

“I offer this biography to say that Tutu’s own most eloquent sermon is his life. Tutu’s life illuminated, however, does not occur without adventure and controversy” (Battle 2021: 159).

ABSTRACT

This thesis seeks to examine the debates and disagreements on the evolving nature of sexuality and the passage of controversial Resolution I.10 at the 1998 Lambeth Conference. Insofar as Resolution I.10 of the 1998 Lambeth Conference is concerned, it demonstrates insistence on orthodoxy shaped by patriarchal theology of domination as expressed in the “essentialist and gendered complementarian” view of the nineteenth Century.

I will argue that this resolution is about a theology of domination pervasive in the Anglican Church of the nineteenth-century church and society. I will further argue that resolution I.10 is antithetical to Classic Anglicanism and refutes the evolving narrative of human sexuality. I contend, therefore, that resolution I.10 espouses patriarchy, homophobia, transphobia and heteronormativity; and given the African context, it is a Western conservative and a theology of dominance that eroded the pre-colonial and diverse African approaches to sexuality.

To make my complex case as suggested in the preceding paragraph, I engage Archbishop Tutu’s prophetic witness, with his ‘radical theology’ - the core of which is Desmond Tutu’s doctrine of the *imago Dei* (Maluleke 2020) and the concept of ‘radical spiritual decolonisation’ (Hulley et al 1996). The two ideas will provide the main lenses through and against which I will interpret Tutu’s work on gender and sexuality. My view is that Tutu’s theological trajectory provides the most piercing critique of the theological posture taken in resolution I.10 of the 1998 Lambeth Conference. I will further argue that this resolution was based on a theological and procedural departure from established Anglican consensus-building conventions and strategies expressed as ‘conciliar nature’ (Hannaforde 1996) and ‘generous orthodoxy’ (Bartlett 2007). These are regarded as the foundation of Anglican conventions of engagement and together with Tutu’s contribution, I will use these in my appraisal of the sexuality and sexual orientation debates triggered by Lambeth 1998 in the Anglican Church.

The thesis’s objective is to contribute to theological discourse and ecclesiology shaped by orthodoxy that gives assent to conservatism opposing the evolving narrative of human sexuality and emerging inclusive church and society. In its conclusion, it recommends the restating of Classic Anglicanism as a provision of the theological framework towards embracing diversity.

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ACRONYMS

ACSA: Anglican church of Southern Africa

LGBTQIA Plus: Lesbiana, Gays, Bisexuals, Queer, Intersexuals and Asexuals

Plus TEC: The Episcopal Church

CPSA: Church of the Province of Southern Africa

ACNA: Anglican Church of North America

GAFCON: Global Anglican Future Conference

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Chapter 1

Introduction

1.1 Background

The motivation and value of this research evolved against the backdrop of protracted debates and disagreements regarding the passage of resolution I.10 at the 1998 Lambeth Conference. Resolution I.10 of Lambeth 1998 is essential but controversial part of the Conference report wherein it appears as follows:

Section I.10 - Human Sexuality

Resolution I.10 - Human Sexuality

This Conference:

- 1. Commends to the Church the subsection report on human sexuality;*
- 2. In view of the teaching of Scripture, 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;*
- 3. Recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;*
- 4. While rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;*
- 5. Cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same-gender unions;*
- 6. Requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;*
- 7. Notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process. (Section I.10 - Human sexuality, anglicancommunion.org).*

The resolution's 'rejection of homosexual practice as incompatible with Scriptures', is arguably arbitrary and betrays scientific data and fact. It is arbitrary as it has depended on biblical hermeneutics, which in its varied form often puts emphasis on a theology of domination, characterised by patriarchy and heterosexual sexuality (Hulley et al 1996: 231-234 and Day 2016: 4-21), And at times, it is antithetical to Classic Anglicanism too.

As a result, more and more provinces in the Anglican communion disregard resolution I.10 and have autonomously issued counter-resolutions to it. Caleb Day, for instance, argues about the sacramentality of marriage that his church has abandoned the idea of marriage as only biblical as per the prescript of resolution I.10 and "does not mention the symbolism of Christ's relationship to the church in any of the forms of its marriage liturgy" (Day 2016: 6). The other example is the consecration of Gene Robinson, reflected extensively in chapter four as pointing towards the emerging of a new community, the provincial autonomy on embracing diverse sexuality rather than the dominating heterosexual sexuality is fully expressed as opposed to resolution I.10. Again, the resolution is critical in the needed embrace of the evolving narrative of human sexuality which suggests sexual fluidity (Diamonds 2018) and other related forms of relationships (Day 2016 and McCormick 2017).

Resolution I.10 embraces some kind of evangelicalism that dismisses as mere secularist any scientific fact and research and betrays the value of Reason and Human experience constituting the distinctiveness and comprehensiveness of Classic Anglicanism expressed in the strategic convention of "conciliar nature" (Hannaford 1996) and "generous orthodoxy/modesty" (Bartlett 2007). Below is the statement that explains the identified problem. But first, the look at the Literature is important as it forms an integral part of the background of this thesis.

1.2 Literature Review

The research relied on conversations with people identified as LGBTQIA Plus, friends and colleagues who gave comments and reflections on the Anglican Church debates and disagreements, especially with my attendance at the provincial standing Committee session in 2019. Then it occurred that no research dissertation or thesis on ACSA's 'ecclesial evolution' and 'ecclesiastical self-understanding taking into account the evolving nature of sexuality in the light of resolution I.10 exists. The need for further research in this area is huge. The literature mentioned below, too, points out a lot of aspects for further research and lots of ground to cover.

As shall be seen, the material reflected here, though generally reviewed, can be categorised as primary and secondary sources. Therefore, there may be other materials that may be seen as primary while they are secondary, and *vice versa*.

1.2.1 Primary Sources

Primary sources are the books, articles from journals, statements of synods from ACSA archives held at the historical papers at Wits University, University of Kwa-Zulu Natal archives, the Desmond and Leah Tutu Foundation website, GALA Queer Archives and newspaper articles.

While the thesis reflects innumerable works on the 1998 Lambeth Conference and its passage of resolution I.10, it is also an exercise on a theological assessment with special reference to Tutu's prophetic witness. Therefore, Tutu's writing is a bulwark of this thesis.

Where Tutu is seen as a “true champion of the black cause... [deriving from his notion of *Imago Dei* where he believed that all human beings, irrespective of their social position, status, gender, colour, or creed are created in the image of God” (Hulley et al (eds) 1996), this study argues it is the expression of Tutu’s theology. Miranda N. Pillay, an Anglican feminist, also points to the pivotal role of Tutu in dealing with “male supremacy inherent in its pervasive patriarchal culture... [and how] the church is to take action and consider the insidious links between gendered belief systems inherent in its patriarchal culture and gender-based violence” (Pillay 2022). Pillay’s work is significant as a feminist with huge interest in Biblical Hermeneutics that scrutinizes dynamics between skewed gender power-relations in ancient biblical texts in both ancient and modern era context. It relates strongly with the work of another feminist, Sarojini Nadar (2006), whose essays on the African Women stories is significant in the emergence and already existing communities of people who find themselves on the receiving end of ‘skewed gender power-relations’. My presupposition is a community that is subversive in the interpretation of norms of a discriminatory society. And it is strongly complemented by the ‘*amagxagxa*’ concept portrayed by and understood in Johnny Clegg’s life (Johnny Clegg’s address kept at the University of Kwazulu-Natal Archives, Graduation on the 16th of April 2013).

Clegg, who defied the confining precepts of the apartheid regime to countenance the cultural diversity of South African society, similarly portrayed the theological terms and prophetic witness of Tutu. In doing this, Clegg risked marginalisation but powerfully carried through the narrative of those regarded in derogatory terms as the ‘drift aways - *amagxagxa*’. The ‘drift aways or *amagxagxa*’, were regarded as such because they were often at odds with the accepted and enforced norms of society. As shall be illustrated below with the explanation of the methodology, the ‘drift aways or *amagxagxa*’ denotes those who, deliberately like Clegg, chose a life that questioned the accepted diabolical norms in society. They are those in the margins and often excluded because they cannot be constrained within any specific cultural grouping. Johnny Clegg identified himself as part of the ‘*amagxagxa* - drift aways’ (Clegg’s address at the 16 April 2013 graduation at the University of KwaZulu Natal). This aspect is essential in the explanation of the management of diversity and *uBuntu* in the thesis as it concerns itself with marginalisation and exclusion. I apply the *amagxagxa* concept in conjunction with Tutu’s prophetic witness as the undercurrent theme for observation of lived experiences of those marginalised, discriminated and excluded from society because their sexuality is outside the confines of heteronormativity in chapter four.

The Tutu and Clegg complement, therefore, provides a critical voice for the marginalised within the evolving narrative of human sexuality, especially the sexual minority identified as LGBTQIA Plus community. As shall be illustrated with the observation of lived experiences, such a narrative is powerful yet painful as it is about lives stacked against the hegemony of powerful institutions like the church and governments. It concerns Tutu’s theology and the ‘*amagxagxa*’ concept of Clegg that human sexuality in its “fluid state” (Diamond 2018) and diversity, hypothetically, resonates with Classic Anglicanism on which derives the Anglican method (Bartlett 2007: 16ff).

This study maintains, as its central argument, that Resolution I.10 of the 1998 Lambeth Conference perpetuates, by implication, the powerful hegemony of discrimination, marginalisation and exclusion of sexual minorities, and therefore contradicting the Anglican balance. And this is the heart of the problem identified in this thesis.

It is resolution I.10 that caused all the trouble that in the end, the objective of this thesis was explored in the hypothesis about its antithesis to Classic Anglicanism. Anglicanism traversed controversies and crises of orthodoxy in the last five hundred years (Crosse 1957, Vidler 1974 and Marshall 1984), which may provide the necessary grounding for the evolving narrative of human sexuality as a critical aspect for theological discourse and debates on orthodoxy in this era. This thesis, therefore, argues hypothetically, that resolution I.10 fundamentally and ostensibly faltered in 'rejecting homosexual practice as incompatible with scripture' and 'given the teaching of Scripture, 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' and, therefore, cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same gender unions' which, by implication, is disregarding the evolving narrative of human sexuality. Restating Classic Anglicanism is neither suggesting perfection on the part of Classic Anglicanism nor the absolute Anglican method. That would be a contradiction to the central argument of this thesis in its contention that sexuality as it is portrayed in scripture, is not meant to be a black-and-white blueprint for all ages. Instead, the historical impact of the Anglican method offers a theological framework that affirms the evolving narrative of human sexuality rather than 'rejecting homosexual practice as incompatible with scripture' in resolution I.10 point (d). Through resolution I.10, the 1998 Lambeth Conference has not only faltered theologically but also contradicted the Anglican ecclesiological self-understanding and disallowed 'ecclesial evolution' (Bartlett 2007 and Marshall 1984). I argue that resolution I.10 relied on the theology of domination expressing the patriarchal heteronormative sexuality of the nineteenth century often referred to as the 'essentialist and or gendered complementarian' theology (Caleb Day 2016/7: 2-3; and Kapya John Kaoma 2012: iii). Sources below regarded as secondary relate remotely to resolution i.10. But they indicate generally the traditional and conservativeness of sexuality.

1.2.2 Secondary Sources

The secondary sources are academic journals and articles on Anglican Communion, generally relating to the 1998 Lambeth Conference, as well as from the internet.

This theology of domination, according to Caleb Day, has been applied against the evolving narrative of human sexuality and is acutely obvious in resolution I.10 of 1998 Lambeth Conference. I also maintain that that application goes against the grain of Classic Anglicanism's pluralistic and diverse orthodoxy. The notion of 'essentialist and or gendered complementarian' sexuality is contrasted by Tutu's theologies of *uBuntu* and *imago Dei*, as well as the '*amagxagxa* concept' of Clegg as presented in this thesis. And, as a result, the thesis contends that the 'essentialist and or gendered complementarian' theology on sexuality is ambiguous and contradicts Classic Anglicanism and the African primordial understanding of human sexuality (Eprecht 2012: 7, 2015: 2 and Kaoma 2012: iv and 2017: 9). Consequently, self-contradiction is apparent in resolution I.10 and has serious implications for Anglican theology and ecclesiological self-understanding. The perspective of the historical overview of Anglican orthodoxy is both instructive as well as required. Because it strengthens the need for restating Classic Anglicanism, not because Anglicanism is a perfect blueprint of religion and provides for absolute denominationalism as mentioned above. This is the aspect that both Michael Marshall (1984: 50-58) and Alan Bartlett (2007: 21-30) warn Anglicans about. They argued vigorously that the 'middle way - via media' militates against extremism and domination by any 'tribe'.

Therefore, the analysis of resolution I.10 presupposes the debates and disagreements on human sexuality as significantly based on the nature of Anglican orthodoxy. The Anglican orthodoxy, it seemed, was critically put on trial in recent times with the escalation of debates and disagreements on human sexuality causing a split in North America between the

conservatives and liberals. This was transferred to Africa. And, by the time of the 1998 Lambeth Conference, the potential threat of schism in the whole of the Anglican Communion was mooted (Anderson 2011:1591, Kaoma 2012: vi-viii, Kujawa-Holbrook 2017:379-384). Resolution I.10 is a retrogression of the 1988 resolution on human sexuality impugned by the North American split. I maintain that, while the 1988 Lambeth Conference sought to sustain the balance, the 1998 Lambeth Conference dismantled that balance through the passage of resolution I.10. Kujawa-Holbrook traces the mounting of tension beyond 1988 and pins it on “liturgical changes, ordination of women and homosexual persons that were vigorously implemented in North America ” (Kujawa-Holbrook 2017: 379). She contends that dissatisfaction by the conservatives in North America with aspects of “growing diversity” and “pluralism”, saw the Anglican Church deeply polarised on the grounds of orthodoxy (Kujawa-Holbrook 2017:362-363). It is, in my view, the discomfort about the “growing diversity” and “pluralism”, often seen as expressions of post-colonial secularism and concerns for freedom and social justice that undermine the conservative world and its narrow theology of domination. As a result, the marginalised evolving narrative of human sexuality, manifesting in the LGBTQIA Plus community, is seen by the conservatives as a challenge to Anglican orthodoxy.

At the event of Lambeth 1998, the issue of human sexuality became a significant item that touched the core of Anglicanism. And the positive expectation of the 1998 Lambeth, raised much hope for the LGBTQIA Plus community in terms of full acceptance within the Anglican world (Shortt 2008: 203). Conversely, the passage of resolution I.10 was made. According to Shortt, it was about “the nature of Scripture and its interpretation...[the part that had] a very long lineage indeed” (Shortt 2008: 2003). Sexuality and scripture as a means “to reconcile a contemporary scientific world-picture with one based on Scripture” (2008: 204), was first tabled to depict Anglican modesty in the report of Lambeth 1958 by Archbishop Michael Ramsey.

Ramsey’s warning to the Conference was lost at the debates of 1998 when human sexuality, with the passage of resolution I.10, was implied to be adversarial to the Western and Anglican orthodoxy. It means the aspect of modesty in Anglican orthodoxy at the 1998 Lambeth Conference was narrowed into a single strand rather than the three-stranded cord that characterises the Anglican theological framework. The aspects of Anglican orthodoxy are maintained in the eloquent explanation by Ramsey, “to develop theological maturity...[and] to defend the legitimacy of free inquiry” (2008: 204). As shall be contended in this thesis, the explanation of Anglican orthodoxy by Ramsey is in line with the aspect of modesty that characterises the formation of Anglicanism within what King Henry VIII insisted on as the “middle way” theological framework; upheld by Queen Elizabeth I, and was subsequently called the Elizabethan Settlement, so that the church could navigate through many controversies of the time (Gordon Crosses 1957 and Alec Vidler 1974). All these points to Anglican conventions expressed in ‘modesty or generous orthodoxy’ and ‘conciliar nature’.

The key aspect in the adverse implication of resolution I.10 is the formation of the Global Anglican Future Conference, referred to as GAFCON hereafter. It became a strong resistance and antagonistic sentiment at and beyond the 1998 Lambeth Conference. GAFCON met in Jerusalem as a parallel gathering to the 2008 Lambeth Conference, with the expressed purpose

“to galvanise a large-scale ‘orthodox’ response to the ‘crisis of authority’ brought to the fore by debates over homosexuality” (Sadgrove et al 2010: 193). Sadgrove et al insist that the genesis of GAFCON was about power and control by the conservatives (2010: 193-206); Brittain and McKinnon argue that “homosexuality has become a salient symbol, to which different Anglican constituencies ... have brought their agenda... the construction of a new religio-cultural identity of Anglican Orthodoxy” (2011: 351); and John Anderson agrees with Kapya Kaoma that the conservative intent to influence the world, especially Africa, by “exporting US-style ‘culture wars’ to the African continent” (2011: 1589). This convoluted the already complex debates and disagreements around the issue of human sexuality.

However, the 1998 Lambeth Conference and the passage of resolution I.10 makes Tutu’s theology and prophetic ministry relevant, particularly his advocacy for freedom and justice (Hulley et al 1996: 230), and his dissension against opposition to homosexuality. This is an example by a bishop holding onto the “conciliar nature” and “generous orthodoxy” of Anglicanism. Similarly, Janet Hodgson refers to Tutu’s earlier writing where he “challenged African theology to recover its prophetic calling, beginning with a radical spiritual decolonisation” (Hulley et al 1996: 109). This is applied in this thesis as a polemic against the “rejecting of homosexual practice” by Resolution I.10. Hodgson contends that,

“as early as the 1970s, Tutu’s prophetic voice instigated African theology to be a means where African people could speak authentically as ourselves and not as pale imitations of others... calling for the freeing of their liturgical tradition from ideological captivity” (Hulley et al 1996: 109).

Tutu carries that balance in the way Njongonkulu Ndungane calls “a distinctiveness embracing both unity and diversity” (Ndungane 2008: 125). And therefore, the opposition to homosexuality by Resolution I.10 of the 1998 Lambeth Conference, is understood as an expressed one-sided evangelicalism which in some cases fundamentally discriminates, marginalises and excludes any relationship from outside the hetero/homonormativity. For Tutu, whose prophetic witness impacted the world and South Africa, the self-contradiction as narrowed to the Anglican Church of Southern Africa, the ambiguity of ACSA’s episcopal consensus with Resolution I.10, hit home with the removal of Tutu’s “daughter’s licence as a priest upon marrying her same-sex partner” (www.theguardian.com-9/62/016).

Throughout his prophetic ministry, Tutu not only stood against discrimination, marginalisation and exclusion of others but vehemently gave a sense to and encouraged the celebration of difference and insisted on embracing “our glorious diversity” (Allen, J (ed) 2011:49-52). His “dissension from the official policies of most of the world’s Anglican churches, which hold that gays and lesbians should be celibate... [and] pleading for a change in the attitudes of religious institutions toward human sexuality” (2011: 53-56), expresses his dismay with the Anglican Church’s obsession with the issue of human sexuality. In this way, Tutu pointed out the self-contradiction exemplified in the issue of human sexuality. Flowing from Janet Hodgson’s quote above, Tutu’s theology as “radical spiritual decolonisation” is significant in the way it contrasts the Western conservative theology of domination that seems to be behind the discrimination of the LGBTQIA Plus community.

In other words, the critical examination of the debates and disagreements of the implication of resolution I.10 may contribute to the theological discourse on the “‘ecclesial evolution’”. This is a phrase coined by Alan Bartlett in “a loose sense to mean organic change” (Bartlett 2007: 32), within the ecclesiastical self-understanding of the Anglican Church in the light of the evolving narrative of human sexuality. Based on Tutu’s prophetic witness, the claim can be made that homosexuality and the LGBTQIA Plus community, that at the centre of Anglican Church orthodoxy and, that the antithetical nature of resolution I.10 to the classic Anglican theological method, requires a theological enquiry this thesis suggests. It means the balance established by the three-stranded cord of Anglicanism as described eloquently by both Michael Marshall (1984: 42ff) and Alan Bartlett (2007: 16ff) and called “the historic fertile middle ground” by Ndungane (Ndungane 2008: 126), is ‘in danger of being forgotten amid polarising arguments and talk of schism” (2008: 126). It is in the critical examination that queer and liberation theologies are applied in conjunction with Tutu’s prophetic witness. Tutu’s theology is a continuous flow of both queer and liberation theologies (Butler 1990 and 2004; Dean and Archer 2017).

In terms of African approach to sexuality, especially what is regarded in this study as significant in the way it pinpoints the precolonial view, there is the article by Gertrude Fester. She writes about being “curtailing, obliterated or branded ‘evil’ during colonialism and concomitant missionary work...[and some extent in research] participants shared that often same-sex relationships were recorded as ‘immoral’, ‘satanic’, ‘barbaric’ and ‘alien’ indicating the level of homophobic internalisation” (Dubel and Hielkema 2008: 113). This article concerns itself about the research on the subject of same-sex practices in Africa which was really prevalent in precolonial period. Indeed the immense research by African scholars as edited by Ireen Dubel and Andre Hielkema (2008) on ‘gay and lesbian rights’ makes a point about the precolonial sexuality in Africa. Besides Gertrude Fester, there is, among others, Boshadi Semanya who wrote on ‘Black Bull, Ancestors and Me, My life as a Lesbian Sangoma’; Peter Geschiere writing on ‘Homosexuality in Cameroon. Identity and Persecution’; and David Kuria on ‘Urgent Goals of LGBTI Liberation’. It is the contention of this study that sexual practices in Africa has been varied and diverse, and did not seem to be the issue among African people till the canvassing by missionary Christians rejected them as ‘incompatible with scripture’. The communities already existing that practiced different forms of sexual relationships. Ironically, the Lambeth resolution I.10 is continuing where missionaries seem to have left.

1.3 The Problem

In this section, I state the Research Problem and Key Questions.

The passage of resolution I.10 at the 1998 Lambeth Conference, posed a problem to the Anglican Church. It, effectively, says

“in view of the teaching of Scripture, 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... [and] while rejecting homosexual practice as incompatible with scripture...[therefore] cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same-sex unions” (ACC Archives 1998, anglicancommunion.org).

This is antithetical to Classic Anglicanism which constitutes a theological framework to embrace of emerging and inclusive and, in some ways, already existing community in the light of the evolving narrative of human sexuality. The resolution espouses a theology of domination characterised by patriarchy, homophobia, transphobia and heteronormativity. The resolution's opposition to 'homosexuality' is, by implication, a threat to the 'ecclesial evolution', that is a potentially reconfigured community for the transformation of the church seeking to be inclusive. In the African context, the resolution I.10 represents a Western conservative hegemony and dominion theology that continues to erode the pre-colonial diverse approach to sexuality in Africa.

1.4 Research Questions

The Questions derived from the denial of sexual expression as diverse and raise three questions:

The first is about “practice” because it goes back to “the historical process of colonisation and missionisation that consistently altered African sexual practices” (Armory 2018: 5). In a rather paternalistic way, and as far as Africa is concerned, African sexual practices were castigated during colonial times as heathen and savage. The fact that there is enough evidence to indicate “practice” and “diversity” in African sexuality as primordial, that is, it existed at or from the beginning (Epprecht 2005, Amory 2018), Resolution I.10 fails to embrace that fact.

The second question concerns marriage. Resolution I.10 (b) suggests “abstinence...[by] those who are not called to marriage...[and by marriage again it presupposes] a relation between a “man and woman in a lifelong union”. Hypothetically, in “rejecting homosexual practice”, diversity of sexuality and other sexual relationship forms outside hetero-homonormativity are disregarded because they are not within the ambits of traditional and sacred marriage described as ‘lifelong relationship between one man and one woman’. Those in such relationships are, therefore, required to be “celibate”. This directive by resolution I.10 is endorsed by the ACSA Synod of Bishops of February 2016, which felt “bound by the broad consensus in the Anglican Communion” (ACSA 02/22/2016). By deciding to be ‘bound by consensus in the Anglican Communion’, the Synod of Bishops of February 2016, seems to have pre-empted both Provincial Synods of 2016 and 2019. As a result, both synods failed to pass any resolution to effectively embrace the blessings of same-sex or any other form of relationship other than that pointed out as “between a man and a woman in a lifelong union’. Sadly, one would have expected some development after a rather ambiguous earlier Statement of the Synod of Bishops in ‘Response to the Divisions in the Anglican Communion around issues of Human Sexuality’. The September 2003 Statement promised a “commitment to...search together...dialogue and facilitate...listening among all our members” (September 2003 Synod of Bishops, page 1).

The third question, which is not entirely a stand-alone from the two questions raised above, is about the exclusion of the LGBTQIA Plus community and sexual minorities. Tracy L. McCormick points out as contention on the Civil Union Act of 2006, that,

“There is no robust engagement with the normativity of marriage or with the fact that, since marriage became enmeshed with the state in the 20th century, it has developed into an institution that is constructed on excluding difference, as embodied in unmarried heterosexual, gay and lesbian people” (McCormick 2015: 113).

It, therefore, becomes a question of diversity of African sexuality, a perspective on marriage and other relationship forms where resolution I.10 insists on a monolithic enterprise of sexuality in the face of the evolving narrative of human sexuality.

In other words, the problem of resolution I.10 is fundamentally about the total disregard of scientific facts, wherein Classic Anglicanism potentially may provide a theological framework to navigate through the crisis posed by the evolving narrative of human sexuality. This summarises the questions raised by the Problem:

- I. What about primordial sexual diversity in the African context as rejected during colonial times?
- II. Marriage as the only traditional heteronormativity relationship form?

III. Exclusion of the LGBTQIA Plus community and sexual minorities?

1.5 Objectives of the Study

Having identified the problem and key questions, the study indicates the Research Objectives and limitations below.

Before aligning the theoretical framework that may help clarify the objectives of the thesis, I wish to indicate my position and limitations. I am a male and heterosexual Anglican priest who has a privilege to serve diverse congregations. My approach to the subject of human sexuality is limited to my presuppositions and biases deriving from conversations with friends and colleagues in the church and community who identify as LGBTQIA Plus. With the raging debates and disagreements in the Anglican Church, the subject inevitably drew my attention to what I perceived as ambiguities and contradictions. My sense of fairness and justice overwhelmed me to the extent where the intricacies of the subject warranted a continuous engagement with those with a lived experiences from the LGBTQIA Plus community. And Tutu's prophetic witness and his vehement dissension against resolution I.10, and complimented by the subversive attitude of Johnny Clegg against discriminatory laws, becomes lenses and guideposts for my own navigation.

I, therefore, cannot speak for the LGBTQIA Plus community. I am only expressing my views, to the best of my knowledge as a student, not merely fascinated by theological discourse, but also indicating personal protestation against total disregard of others manifest in resolution I.10. The subject of fairness and justice, first learned from my grandmother and later from the prophetic witness of Archbishop Tutu, and with my admiration of Feminist hermeneutics on the biblical texts of domination (inspired by, among others, Tribble, Pillay and Nadar), I found the framework from which to tell what I think and feel, whether correct or not.

Having given the above background and indicated my limitations, I make an attempt at aligning the theoretical framework so as to clarify the objectives of the thesis. Central to the objectives of this research is the critical examination of the debates and disagreements on the passage of resolution I.10, and how it panned out within ACSA in South Africa amidst an ambiguous context of same-sex partnerships that fail to recognise other sexual relationship forms. And, therefore, it is not about the depth of human sexuality, its intricacies and technicalities. It refers to human sexuality as far as there is an identifiable problem of "practice" and "diversity" considering the evolving narrative of human sexuality. The thesis seeks to suggest the solution on the *status quo* of intransigency demonstrated by ACSA's inability to fully embrace the existence of the sexual minority and LGBTQIA Plus community, other sexual relationship forms other than marriage and the legibility for ordination. It suggests the conceptualization of the theoretical framework that lends in the 'ecclesial evolution' with the emergence of new community within the church as it seeks to be more inclusive. Effectively, what is emerging is not necessarily a new community since there is empirical evidence to the precolonial existence of people who lived outside the binary options of heteronormative relationships in Africa. However, what is emerging is a subversive group challenging for the reconfiguration of the church to be inclusive. The emerging group is subversive in that it interpretes biblical texts in liberative ways and find within the theological

framework of Anglicanism a ‘conciliar’ and ‘generous and modest orthodoxy’ that embrace diversity. The thesis contends that the community with a different approach to sexuality already existed, but was dismantled, obliterated and discriminated by Christian missionaries as unchristian. To that end, and from a theoretical point of view, the thesis identifies Tutu’s ‘radical theology’ and ‘radical spiritual decolonisation’ to be the much needed base to subvert total disregard of the positive approach to sexuality in African community.

In summary, this theoretical framework compliments the amagxagxa concept that presupposes the existence of a subversive group that continues living amidst the discriminatory society. Pillay (2022) and Nadar (2006) seem to suggest a more liberating hermeneutics to strengthen and align, the thesis maintains, the theoretical framework that resonate with Tutu’s ‘radical theology’ and ‘radical spiritual decolonisation’. The thesis further maintains that such a theoretical framework can be argued to be seminal for the existing and emerging community that is subversive and challenging for inclusivity. Therefore, both the amagxagxa and Rainbow people presuppose the community of the ‘unlikely’ that resolution I.10 threatens to obliterate like the earlier Christian missionaries did.

1.6 The definitions

Anglican Communion:

The Anglican Communion represents a broad fellowship of all worldwide and global churches affiliated with the Anglican Church. Generous orthodoxy/modesty:

Ecclesial Evolution:

This phrase attests, according to Bartlett (2007: 32-33), effectively, to the evolving nature of the church.

Ecclesiastical Self-understanding:

It is a phrase to depict a church and its members understanding who they are as the Body of Christ, and what their mission task is about.

Heteronormativity sexuality:

This is the understanding that normalises sexuality within traditional, biblical norms. Homonormativity is about the normalising of homosexuality into acceptable traditional standards of the heterosexual relationship of sacred marriage and celibacy. This is the point emphasised in the mentioned article by Tracy McCormick.

Gendered/Essentialist Complementarity:

It is a theology of the nineteenth century based on the Genesis narrative.

Radical Spiritual Decolonisation:

It is a phrase from Janet Hodgson's article depicting a theology with the intent to transform repressive structures or sinful ways. It is also attuned to what Tinyiko Maluleke calls "radical theology".

amagxagxa:

It is a word adapted by Johnny Clerg to refer to himself in his irrepressible attitude against discriminatory laws.

LGBTQIA Plus Community:

This refers to people identifying as lesbians, gays, bisexuals, transsexuals, intersexuals, queer, and asexuals.

1.7 Research Plan, Design and Methodology

The above part of this thesis attempts to present the problem. The part below sets out a plan to attempt solutions, navigate through challenges and deal with implications raised in Resolution I.10. This study relies on literary research outlined in the literature review above. To that extent, part of the Problem is that the sourced material on the subject of human sexuality and theology is extensive and complex and therefore inconclusive and continuous. So, in this section, the research design and methodology give a preview of the argument or structure of the thesis.

This research falls within the field of religious sciences and missiology. To solve the identified main problem, the study requires four parts. First, it describes the challenges that Resolution I.10 in opposing homosexuality poses to ACSA. It then examines how ACSA currently handles or fails to handle the challenges. Next, it presents the Anglican theological imperatives as epitomised in Tutu's prophetic witness and theology for ACSA to consider in dealing with the challenges. The conclusion gives the summary and recommendations to implement in ACSA.

The study is mainly literary research. Though there is a lot of written material on all the steps, there is none that pinpoints ACSA's ambivalence in the light of Resolution I.10. However, the thesis refers to Archbishop Tutu's prophetic witness and observes documented lived experiences of individuals to underscore sexual diversity for ACSA to consider in moving from identified ambivalence on the account of resolution I.10 regarding the evolving narrative of human sexuality as it pertains to the LGBTQIA Plus community.

The thesis is a composite of five chapters. The outline of the chapters is as follows:

1. The introduction presents an extensive way to research the problem and the research plan for the basis of theological assessment regarding Tutu.

2. Examine the implications of Resolution I.10 in its opposition to homosexuality. It gives an understanding of the debates and disagreements on the evolving narrative of human sexuality at the 1998 Lambeth Conference and Tutu's dissension.
3. Further examines the current approaches of ACSA. Here a logical step is to make a theological assessment of the current approaches of ACSA by referring to Tutu's prophetic witness.
4. Observations of lived experiences with Tutu's witness for an inclusive society and church in the light of chapters 2 and 3. The study attempts to restate and develop a model for fully accepting the evolving narrative of human sexuality.
5. It gives the summary of the research, and the findings and makes recommendations for implementation within ACSA.

This is the comprehensive outline or broad overview of the steps necessary to solve the research problem. The exact details are covered in the methodology. The Methodology is about specific chapters as outlined above as an attempt to give a reasonable and comprehensive approach and steps in dealing with the central issues of resolution I.10 with a theological assessment through the prophetic witness of Tutu. This approach is integrated by literary means derived from research from publications. Tutu is an essential element that intersectionalities the technical intricacies of theological methods in what was earlier and aptly referred to by Janet Hodgson as "radical spiritual decolonisation" (Hulley et al 1996: 106); and Tinyiko Maluleke as "radical theology" (Maluleke 2020). Michael Battle, too, refers to this integrated approach as a "spiritual method of social change" (Battle 2021: 195). He contends that "Tutu's method of relational theology encompassed both the Black Consciousness Movement of empowering oppressed peoples and the need for reconciliation among all races in South Africa" (Battle 2021: 195).

Therefore, since this study is largely literature research, it uses what Gary Smith regards as "methodologies used primarily in conceptual argumentation...[for] different ways of engaging conceptual literature in a philosophical debate" (Smith 2008: 159). It means at different stages, as illustrated throughout the thesis, "dialogical, epistemological and analytical" methodologies are used as an intersection for theological assessment concerning Tutu's prophetic witness. It is also maintained that such tools relate to the Anglican Method expressed in the strategic convention of 'conciliar nature' and 'generous orthodoxy and modesty'.

1.8 Ethical Considerations

There are ethical considerations that have been considered in this study.

First, since the research design and method are based on observed lived experiences, only those instances that have been well documented, reported on and widely publicised for public consumption are extensively considered.

Second, instances, where individuals have conversed with such indications, are made and at times names are not necessarily mentioned.

Third, the people identifying as LGBTQIA Plus publish most of their research material through GALA which has made it easy to work with, and some stories have been adapted for this study upholding their objective to advance the well-being of the community.

Fourth, there was no need for questionnaires to be sent out canvassing or soliciting responses because this thesis relied on the availability of institutions and organisations whose objectives have been honoured as mentioned in the third above.

Fifth, all attempts at being Gender Sensitive have been adhered to. Wherever the publications state otherwise, the thesis indicates and upholds the author's position.

Sixth, this thesis remains accountable to all institutions and organisations with a keen interest in the subject and issues of human sexuality and gender identity raised in the broader ecclesiastical community.

1.9 Conclusion

In this chapter, I gave the background to the topic of the thesis as the problem with the passage of resolution I.10 at the 1998 Lambeth Conference. It argues that the resolution is generally homophobic and transphobic by implication, and it is narrowed to the Anglican Church of Southern Africa's ambiguities. It further maintains that the resolution is antithetical to Classic Anglicanism and contradicts how the theological framework of the Anglican Church evolved through crises and controversies in history.

The thesis is the reclaiming of Classic Anglicanism towards an inclusive church and society. It is explored in subsequent chapters by Tutu's theology that encapsulates liberating hermeneutics that makes him a 'drift away' and a 'true champion of the black [and all the marginalised] cause'. Again, Tutu's prophetic witness characterised his dissension against the coalition of tradition and scripture by invoking the aspect of a counterbalance of Reason lost in the debates and disagreements at the 1998 Lambeth Conference. In the face of Resolution I.10's implications of discrimination, marginalisation and exclusion of the sexual minority in their ontological and existential realities, the thesis argues that Tutu, "the one in whom full personhood is manifest' (Ndungane 1996: 71), offers a vision for an inclusive society and church. The next chapter is intended to be the heart of what happened at the 1998 Lambeth Conference.

Chapter 2

Resolution i.10

2.1 Introduction

Tutu's voice of dissension forms an integral part of the thesis's proposition against the backdrop of debates and disagreements at the 1998 Lambeth Conference. His prophetic witness and theology are simple and practical as are grounded in his liberating hermeneutics. For instance, in the preamble at the enquiry of the Eloff Commission (Allen, J (ed) 1994: 54 - 82), Tutu used scripture to counteract in a subversive way the 'Afrikaner theology' of subjugation and domination. His spiritual leadership is aptly considered "in his public ministry and ordained life...that prepared him to lead in his subsequent roles as chair of the Truth and Reconciliation Commission (TRC) and later as Elder" (Battle 2021: 37). These qualities contrast the confinement of the debates and disagreements at the 1998 Lambeth Conference to a narrow, western nationalistic, bigoted interpretation of scripture.

Therefore, considering Tutu's prophetic witness, a theological assessment is made in this chapter by attempting to examine what lies at the heart of the debates and disagreements at the 1998 Lambeth Conference. The first section is a brief introduction of the chapter; the second section gives a discursive view of Resolution I.10 at the 1998 Lambeth Conference's debates and disagreements and indicates an antithetical perspective of the passage of Resolution I.10 to Classic Anglicanism. The third section makes a comparative assessment by applying the dialogical analysis methodology to Lambeth Conferences and narrowing the implications to the Anglican Church of Southern Africa (ACSA). The fourth section critiques human sexuality by applying the epistemological methodology to the "essentialist and gendered complementarian theology", as a theology of domination manifesting discrimination, marginalisation and exclusion. The applications of dialogical analysis and epistemological methodologies in subsections three and four respectively are done in line with the Anglican balance method which is the overall methodology of the thesis. Then section five is the summary and conclusion of the chapter.

2.2 The discursive perspective on the debates and disagreements on resolution I.10

In this section, a discursive discussion on human sexuality presupposes thoughts and emotions indicating intransigent and strong religious views that centre on scripture and tradition where scientific facts become very hard to pin down and a lot becomes distorted. The same, to a certain extent, appears to be true about the debates and disagreements at the 1998 Lambeth Conference. It is based on the emphasis that the prophetic witnessing of Tutu makes on the significance of diversity of the *imago Dei* that, resolution I.10 seems to falter by implying that human sexuality is a monolithic entity established and concluded, cannot stand as an

argument against the scientific fact of its evolving nature. Tutu argues that “we should celebrate our diversity; we should exult in our differences as making not for separation and alienation and hostility but for their glorious opposites” (Tutu 2011: 50). This Theological assessment is subversive to the implications of the passage of resolution I.10. Therefore, a closer look at the 1998 Lambeth Conference is instructive in this subsection.

The 1998 Lambeth Conference provided an opportunity to progress further with the debate on human sexuality. There was reasonable anticipation of a positive outcome from the 1998 Lambeth Conference. And, to that extent, the Conference faltered by failing to counterbalance the debate with the historical perspective of Reason from within the three-stranded theological framework of Classic Anglicanism. If Reason was significantly considered, homosexuality would easily be seen in terms of theological understanding of scientific development on human sexuality. And the counterbalancing within the three-stranded cord of Anglicanism will be fulfilled. In that way, leveraging the scientific argument on the evolving narrative of human sexuality could have had a bearing on the resolution of the Conference. This counterbalance of a theological framework of Anglicanism should be seen to be constitutive of Anglicanism - scripture (evangelical), tradition (Anglo-Catholic) and reason (liberal). It is so significant and relevant that it is called “the heartland of Anglicanism” (Ndungane 2008: 125). With the lingering implications of resolution I.10, the significance of Ndungane’s contention is profound. He maintained that “Anglicanism is not a tradition that has operated through binary polarities and sharp distinctions - this versus that, in versus out, us versus them. Rather, scripture, creeds and historic formularies, together with the ordered sacramental life of worship, and with careful, prayerful reflection, provide the magnet that continually draws us toward the centre - one baptism, one church, one faith, and most of all one Lord “in whom all things hold together” (Col 1: 17)” (2008: 125). It is essential, too, to point out that the contradistinction of resolution I.10 is not only on the Anglican balance but the very existential reality of the LGBTQIA Plus community and the sexual minority. The central argument of this thesis is that existential reality, the very centre of being of all creatures as flowing from creation in its diversity, is a fact of science as an evolving narrative. And this is the main point about a theological assessment from Tutu’s prophetic witness regarding human sexuality; what Tutu calls “our glorious diversity [and] why we should celebrate difference” (Tutu 2011:49 - 52). This argument is essential in embracing the diversity call made by Tutu in all respects within the Anglican Church.

Yet at the 1998 Lambeth Conference with the passage of resolution I.10, the counterbalance, effectively, the Anglican balance, was given up. The Anglican Church caved to giving in to a lopsided and heavily polarised membership extending to the bounds of the Anglican Communion. The agenda driving the debates was generally facilitated by Western Anglican conservatives who formed themselves into an alliance with some African church leaders. This greater coalition came to be known as the Global Anglican Future Conference (GAFCON) (Vanderbeck et al 2010; Brittain and McKinnon 2011; and Deuchar 2008). GAFCON is discussed extensively below. However, it is this apparent agenda which makes resolution I.10 of the 1998 Lambeth Conference problematic in its homophobic and transphobic intent, making Tutu strongly dissent (Tutu 2011: 53 - 56) resolution I.10 of the 1998 Lambeth Conference.

It is, hypothetically, this thesis's insistence that resolution I.10 and the agenda behind it, 14 postulate a resurgence of an extremist and intolerant theological posture similar to "the historical processes of colonisation and missionisation that consistently altered African sexual practices" (Amory 2018: 5). This postulation is understandable where the western conservative theology has suggested on the part of African leaders at 1998 Lambeth Conference that homosexuality is part of neo-colonialism and Western liberalism exportation of their deviant sexuality. This notion has even complicated the geopolitics of West and Sub-Saharan Africa into an extreme and intolerant view of sexual diversity. To the extent where, in many cases, the sexual minority were hunted and persecuted. Accompanying this view were distortions that were part of what the 'historical processes' brought to the African way of life. But here I confine myself to the sexual practices that were primordial to Africa. Paradoxically, GAFCON, which is constituted by predominantly Western and Sub-Saharan African Anglicans, seems to be oblivious in its view that it embraces the 'rejecting of homosexuality' on the basis that it is a Western secular and neo-colonialism imposition of deviant sexuality in Africa. This view is strongly contested below by the extensive work of such scholars as Kapya Kaoma (2012), Marc Eprecht (2015), Caleb Day (2012 and 2016) and others.

It means; however, resolution I.10 has extended an opportunity with which the agenda of the conservatives could be driven. This is a creation of unequal partnerships that is condescending within the Anglican Communion. (Sadgrove et al 2010, Brittain and McKinnon 2011, Hassett 2007). Deuchar makes a similar point about the existence of a small group with a nefarious agenda, and he quotes his published letter to the Guardian, that,

"...the underlying attack on Anglicanism is not about issues of sexuality. It is a much deeper aggression that is politically right-wing, theologically literalistic and morally puritanical, and it is seeking to wrest control of Anglicanism and to turn it into a narrow sectarian body that confronts the world with its own entirely unbiblical brand of arrogance" (2008: 93).

Kapya Kaoma's extensive research in sub-Saharan Africa concurs with Deuchars view. Quoting Harvey Cox, Kaoma locates Western conservatives as the "American neo-Pentecostals...Transformation Movement...a movement of charismatic Christians who are dominionists' (Kaoma 2012: 3). To that extent, this thesis presupposes resolution I.10's 'rejection of homosexuality' to be giving an impression about Anglican theology and orthodoxy as aligned to the theology of domination.

Deuchar continues to mention the treatment meted out to the prelate of the Anglican Church of Southern Africa, Archbishop Njongonkulu Ndungane, who succeeded the Archbishop Emeritus Desmond Tutu, as indicative of the divisive operation of Western conservatives in Africa generally. He says,

"Many people of non-western (sic) origin were never invited, and a number of provinces in the Global South have chosen not to participate. The Church of the Province of Southern Africa, (now the Anglican Church of Southern Africa), with Archbishop Ndungane at the helm, has continued to participate despite sharp attacks

on both the province and the archbishop himself. He has been misrepresented and attempts have been made to exclude the province from Global South meetings just as the Brazilian church was excluded” (2008: 96).

Such machinations can be juxtaposed with what Gregory K. Cameron says about Archbishop Ndungane, that he,

“has been amongst the first to point out that there are also huge questions lurking in the background about the exercise of power and about the way in which the old churches of the Western hegemony are being challenged by the vibrant Christianity of the Global South...the working out of current tensions has also become an exercise in Christian leaders asserting their own identity and authority on a global stage”(Cameron 2008: 106).

Despite the treatment against the archbishop, according to Deuchar, the Archbishop “encouraged the whole Communion to have confidence in the generosity, openness and inclusivity of traditional Anglican polity...” (2008: 96). I argue that Ndungane’s theological impetus reflects that of his immediate predecessor Archbishop Tutu’s theology. And to that end, Ndungane highly regarded Tutu as one who “emerged as a voice of the voiceless, proclaiming the imperative of God’s justice, and thereby becoming God’s messenger of hope in an environment of despair and despondency” (Hulley et al 1996: 71). Therefore, at this juncture, it cannot be that Ndungane can self-contradict by failing to be that ‘voice of God’s justice’ and the ‘messenger of hope’ at the debates and disagreements at the 1998 Lambeth Conference. His theological stance, similar to Tutu’s prophetic witness, could not be faltered in its contrast to a view of the theology of domination contained in resolution I.10. And so, the view of Kapya John Kaoma is significant for this study. In his writings, Kaoma explores suspicions of skewed relationships between Western Christian conservatives and the misrepresentation of African beliefs on human sexuality as “re-colonising and complicating African political contestation” (Kaoma 2012 iii).

In summary, this section seeks to pinpoint the conservative agenda in portraying the Anglican orthodoxy as constitutive of tradition and scripture, excluding reason. Giving a view of the evolving narrative of human sexuality as “un African and Unchristian” (Kaom 2012: ii-iii). This thesis contends that, with reason, the theological counterbalance deduced from Classic Anglicanism, both “practice” and “diversity” of sexuality are presupposed in the evolving narrative of human sexuality. Yet at the 1998 Lambeth Conference, through resolution I.10, the conservatives undermined the demonstrable reality of varied theological thought and bold challenge of Reason as a repository for scientific data. As such, consideration of the evolving narrative of human sexuality and gender identity, not only contributes to the ‘ecclesial evolution’ - the ecclesiastical self-understanding of the Anglican church but enhances social cohesion by embracing possible inclusiveness in church and society. As argued in the subsection below, resolution I.10 can be regarded as antithetical to Anglican balance. To understand the implications of Resolution I.10 in ACSA, a historical overview of Lambeth Conference Debates is essential. It is to that congruence that Tutu encouraged a compassionate understanding of human sexuality (Russell 2004: 4). As I look closely at the historical overview of Lambeth Conferences in the next section, it is imperative to bear in mind a recent deliberate view to

abandon dictates of historical development that delineated Lambeth's guidance on the issue of homosexuality.

2.3 A brief comparative assessment of Lambeth Conferences and the implications to ACSA

In this section, I attempt to make a comparative assessment of key Lambeth Conferences. The application of dialogical analysis methodology is followed here. This is for, while "engaging in dialogue with different authors' viewpoints" (Smith 2008:159), the breach by the 1998 Lambeth of Anglican balance expressed in 'conciliar nature' and 'generous orthodoxy/modesty' is underlined. The Anglican balance, simply expressed as 'conciliar nature' and 'generous modesty' resonates in this study with dialogical methodology embedded in Tutu's role "as a unifying leader figure" (Citation for the Nobel Peace Prize, October 16, 1984, in Hulley et al 1996: 25).

A closer look at the beginning of the first Lambeth Conference and issues it considered subsequently throughout history up to the recent debate on human sexuality, provides some sharp contrasts of intentions and understanding of the church's primary mission (Rowell, G (ed.) 1992: 79). Ironically, the first bishop of Natal in South Africa provided the ground for the first Lambeth Conference, primarily on the ground of his bible scholarship relating to the "The essays and Reviews" (Alec Vidler 1974:129 and Peter Hinchliff 1964: 181).

The 1867 Lambeth Conference was the first of its kind set a balancing act for episcopal peer review preoccupied with church unity in the context of two major controversies: the one about the Bishop of Natal (Hinchliff 1964) and the other on the 'Essays and Reviews' (Crosse 1957 and Vidler 1974). Both controversies provided an agenda for debates towards resolving the crisis of biblical scholarship and orthodoxy. So, the first Lambeth Conference offered a mature, progressive, and heterogeneous theological view that significantly considered Reason (in what constitutes a Classic Anglicanism in the form of a three-stranded cord of Scripture, Tradition and Reason/Human Experience). The breach of the Anglican Church with Rome meant some were enjoying the freedom to dabble in scientific development without many constraints at the time. Both Crosse (1957) and Vidler (1974) maintain that with the Elizabethan Settlement providing the needed stability for the church to engage in such controversies, Anglican theology gained strength. In 1998, however, the Lambeth Conference with its infamous Resolution I.10, as summarised perfectly by Andrew Deuchar in words that reverberate incessantly and are worth repeating, the Anglican Communion retrogressed into Western evangelicalism. Deuchar argues that,

" The 1998 Lambeth Conference was a particularly prominent example of an Anglican gathering that was judged to have gone wrong. It was not the first Lambeth Conference to address controversial issues... Nor was it the first conference in which there were deep disagreements. Although many of those who were most deeply hurt by the outcome of the 1998 Conference will hardly show it, there was much during the Conference that was inspiring, filled with hope, and within the very best traditions of

Anglicanism. But it is sadly unfashionable in many parts of Communion to speak positively of the 1998 experience. Many harsh judgments have been passed about it. Some of the criticisms are valid. Many of them, however, have been made with the

benefit of whatever is the opposite of rose-tinted spectacles (Rowland Jones, S (ed)2008: 90-91).

Such was the feeling about the betrayal of Anglican heritage at Lambeth 1998 that many felt it retrogressed by narrowing into a theology of domination characterised in discrimination, marginalisation and exclusion of people based on their sexuality. And so, Lambeth 1998 was overshadowed by its precursor Conference of 1867.

It is important here to mention briefly and broadly the lasting impressions of Colenso on the socio-political imperatives in the Anglican Church. This is significant for this thesis as it seeks to identify imperatives shaping the “ecclesial evolution” and “ecclesiastical self-understanding” within the Anglican Church for the purpose of reimagining society and an inclusive church. The words of Jeff Guy, the biographer of Bishop Colenso who pinpoints the positive felt by those in attendance to the first Lambeth of 1867, without the protagonist Colenso, are worth repeating. Guy argues that “though it was chiefly a Victorian era known for its pessimistic non-inclusive view of humankind that ultimately contributed to apartheid segregation but was contradicted by Colenso who felt the need for the inclusivity and universalism...[that] transcend ethnic and cultural boundaries” (Guy as quoted in the UKZN article 43, 2008). According to Guy, Colenso won a broad struggle, in conflict with dogmatic religion to prefigure the broad Anglican Church today in which faith is consonant with lived experience and the imperative of a just society.

Colenso came against the bishop of Cape Town, Robert Gray, who was a conservative Anglo-Catholic who subjected Colenso to a trial regarded as a ridiculous exhibition of religious prejudice. Colenso was effectively excommunicated on 16 December 1863, but was, however, exonerated with time and seen to have been ahead of his contemporaries. Though brief and stormy, his life left a legacy that features prominently in the lives of those on the margins of society crying for inclusion and participation. In the first Lambeth Conference Colenso suffered the injustice of prejudice from those who sought to ostracise him. However, in 1998, many years after Colenso had been exonerated; prejudice seems to have tripped Communion as the 1998 Conference faltered theologically. This thesis can claim that based on Tutu’s prophetic witness, resolution I.10 is an inconsiderate principle to the vision of a giant such as Bishop Colenso, the first bishop of Natal during the colonial era. This point is succinctly made in retrospect in the next paragraph, and as alluded earlier to the notion of history is instructive. But the 1998 Lambeth Conference was a trajectory from the claim.

Therefore, the thesis of this study about Classic Anglicanism portraying a theological framework to navigate potential crises is illustrated with the evaluation of the development of the debates at Lambeth Conferences on human sexuality. This, as it were, insinuates the reimagining of church polity itself, especially with the evolving narrative of human sexuality as a potential theological crisis of the modern era.

And so, the Lambeth Conferences kept the issue of human sexuality as the core of the conferences' resolutions, especially between 1978 and 1998. The 1988 Lambeth Conference's resolution differed "in both form and content from the tough message of a decade later..." (Shortt 2008: 406). Interestingly, the 1988 Lambeth Conference resolution on the issue of homosexuality ran as follows:

1. Reaffirms the statement of the Lambeth Conference of 1978 on homosexuality, recognising the continuing need in the next decade for a 'deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of science and medical research'.
2. Urges such study and reflection to take account of biological, genetic, and psychological research being undertaken by other agencies, and the sociocultural factors that lead to the different attitudes in the provinces of our Communion.
3. Calls each province to reassess, in the light of such study and because we are concerned for human rights, its care for and attitude towards persons of homosexual orientation.

It is important to see in the language of the 1988 resolution a need to take seriously the issue of human sexuality and its evolving narrative. That conference intended to be more engaging and welcoming of the scientific data and facts deriving from further research in the future. Yet a decade later, another resolution posited a dismissive and unwelcoming attitude. But the reflections on Graham James' conclusions, taking into account the 1988 resolution in the context of permutation at the 1998 Lambeth Conference, are incisive in their reprimand of the theological faltering of that Conference with the passage of resolution I.10. He urged the Archbishop of Canterbury to be like the Incumbent at the first historic Lambeth, Archbishop Longley in 1867, and

"...not be disturbed by episcopal refuseniks...most of all, the bishops who gather for Lambeth in 2008 need fresh induction into their history and tradition...a teaching tradition which gains authority by dissemination in the communion as a whole and by being reworked every decade...In 1867 a tradition was established through conferring rather than governing which gave life and shape to a worldwide Communion of episcopal churches...It has not yet completed its work"(Shortt 2008: 407).

James maintained that the "Archbishop could have done more to face down the hard-knuckled Biblicists" (2008: 407). This point about 'hard-knuckled Biblicists' demonstrates an overemphasis on scripture with its patriarchal heteronormativity hegemony in resolution I.10 and links strongly with the pervasive 'gendered complementarian' theology. It is significant in the way it should remind all Anglicans about the counterbalance within the three-stranded cord of scripture, tradition and reason alluded to above. In this thesis, I argue, therefore, that counterbalance is an urgent need in reconfiguring theology.

Though there seems to be a suggestion that the resolutions at Lambeth 1988 are almost forgotten, this study would argue that it was all intentional as those resolutions were not

favourable to the agenda of the Christian conservatives. Shortt mentions again the essay by the same Bishop Graham James, regarding the coming 2008 Lambeth, where he lamented the fact that Lambeth Conferences,

“have produced a substantial body of recommendations and reports, but the bishops have frequently failed to debate and disseminate them in their respective provinces...As a result, many senior clerics have not appreciated how doctrine develops, and Christian practises change, in relation to the surrounding culture and new learning” (2008: 406).

‘Appreciation of how doctrine develops, and ‘Christian practices change in relation to the surrounding culture and new learning’, are important in terms of the central issue in this thesis; that the theological framework and what constitutes Anglicanism has not only facilitated the undeniable arrival at the point of human sexuality in the debates. But it also demands agency of acceleration on progress for the reimagining of Anglican orthodoxy towards an inclusive society and church.

It, however, must be underlined, as James clarified above, that homosexuality is differently stated in Resolution I.10 to deliberately not mention the call for “deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research...[as well as the calling to] each province to reassess, in the light of such study and because we are concerned for human rights, its care for and attitude towards persons of homosexual orientation” (Shortt 2008: 406). Rather, the effective radical Christian conservative view in its emotive and divisiveness is glaring in I.10, especially points D and E say,

D – “while rejecting homosexual practice as incompatible with scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex”;

E – “cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same-sex unions”.

Again, the self-contradiction cannot be over-emphasised here. If it says ‘rejecting’ and ‘minister pastorally and sensitively to all irrespective of sexual orientation’ in one sentence, besides the harsh wording of ‘rejecting homosexuality’, the inference of homosexuality as deviant, is implied. Furthermore, a challenge may exist between the ‘rejected’ person and the one offering sensitive pastoring. And the chasm, hypothetically, maybe as wide as one feeling condemned and one holding on to the scriptural injunction to reject. But in the paragraph below, resolution I.10 as well, posits a need for the reimagining of orthodoxy and church evolution in the event of challenging time. And in this case, as it is posed by the resolution I.10’s controversy.

In a publication by Sadgrove et al (2010), critical consideration of the impact of history on the 1998 Lambeth Conference is made, as well as the hegemonic traction observed in the publication by Christopher Craig Brittain & Andrew McKinnon (2011). They point out a notion

about the debates on human sexuality at the 1998 Lambeth Conference as having more to do with hegemonic traction throughout the world by one or two groupings within the Anglican Church. They seem to maintain that the Anglican Church should be more heterogeneous, be an “attempt at forging a unified Anglican orthodoxy [that] could potentially result in the proliferation of distinct Anglicanism with competing claims to a universal heritage” (Sadgrove 2010: 205), and that,

“the conflict [as] not simply reflect[ing] a pre-existing division between ‘liberal’ and ‘conservative’, but the emerging schism reflect[ing] the construction of a new religio-cultural identity of ‘Anglican Orthodoxy’... [as well as perhaps] emergence of the new configuration of Anglicanism” (Brittain and McKinnon 2011: 351).

Similarly, this is a significant point made by Bartlett concerning the Anglican balance, that no specific group should be dominating (Bartlett 2007: 31-62). Therefore, with all debates and disagreements thoroughly considered, in this thesis I claim that the complexity and fluidity of Classic Anglicanism as well as the evolving narrative of human sexuality, refuse any homogeneous approach to biblical scholarship and a theological view. Again and again, through resolution I.10 and how debates and disagreements seem to be handled so far, Anglicanism seems akin to imperfect federalism. Besides the noises from some corners, Anglicanism is not broken anywhere, and therefore, requires no fixing. As it is maintained here, the evolving narrative of human sexuality suggests re-imagining and re-configuring which is already contained within the potential of a theological framework of Classic Anglicanism. Being akin to imperfect federalism is admitting that the church is an institution occupied by imperfect humanity. It must be emphasised, therefore, that reimagining and reconfiguring are not the same as fixing. This thesis may tentatively suggest that those who are the proponents of resolution I.10 and are fearful and resistant to reimagining and reconfiguring are oblivious to the claims of Classic Anglicanism. This is a gift Anglicanism may bring to the world often narrowed by religious and political extremist and intolerant posture. It is crucial, as indicated below, to take seriously the implication of extremist and intolerant posturing that resolution I.10 manifests.

The highlighted background from the first Lambeth in 1867 and every ten subsequent years under the presidency of the Archbishop of Canterbury, suggests a continuous reconfiguring of Anglican polity in terms of the evolving context. Though the Lambeth Conference is often said to be not a legislative body, “nevertheless its resolutions are deemed to be significant expressions of the consensus of the Anglican Episcopate” (Sadgrove et al (2010: 105), Brittain et al (2011: 3), and Vanderbeck et al (2010: 2)). However, the 1998 Lambeth is most remembered for its discussions on human sexuality, which culminated in the retrogressive passage of Resolution I.10, which ‘rejects homosexual practice as incompatible with Scripture’ (J. Sadgrove et al. /religion (40, 2010: 193 - 206). There should not have been consensus about the injustice of the ‘rejection of homosexuality’ by the bishops at the 1998 Lambeth Conference. By the way, I allude to this fact above regarding the ACSA episcopal synod of 2016 that, claiming consensus with resolution I.10 without application of foresight, regrettably, it

proved to have preempted failure by both synod sessions of 2016 and 2019 Unlike other Lambeth Conferences, that retrogression of the 1998 resolution, this thesis claims, was also a fundamental and ostensible faltering vested as a legislative imperative meant for the whole Communion. To that extent, it became even more controversial when some provinces of the Communion exercised autonomy away from the 1998 Lambeth Conference and contravened resolution I.10 which, in North America, left the church torn apart. Subsequently, in Western and sub-Saharan Africa, leaders seemed to embrace Western conservative notions of human sexuality that coalesced into missionary dioceses of like minds and regarding themselves as those faithful to Anglican orthodoxy and the sacrosanct witness of scripture on matters of sexuality. Despite the division that emerged, the bishops were, effectively, saying “that it could not ‘advise the legitimising or blessing of same-sex unions, nor ordaining those involved in same-gender unions’” (Sadgrove et al 2010: 195). The resolution by Bishops has since been regarded as “reflecting the strength of the emerging alliances between conservative bishops in different provinces...” (Sadgrove et al 2010: 195), rather than seeing the inevitable need to reimagine orthodoxy in taking into cognisance of the evolving narrative of human sexuality and its impact on ecclesiastical self-understanding of the broader Anglican Church. It is, therefore, in that sense this thesis finds Tutu’s dissension to be significant in its “pleading for a change in the attitudes of religious institutions toward human sexuality” (Allen, J (ed) 2011: 53).

As far as the central argument of this thesis is concerned, according to the reading of Sadgrove et al (2010) and Vanderbeck et al (2010), the debates on human sexuality were inevitable since there was an evolving narrative of human sexuality. And Miroslav Volf calls this inevitable “the disturbing reality of the ‘Other’ in the twenty-first century...that if the healing word of the gospel is to be heard today, Christian theology must find ways of speaking that address the hatred of the other. Reaching back to the New Testament metaphor of salvation as reconciliation... [that] proposes the idea of embrace as a theological response to the problem of exclusion. Increasingly...exclusion has become the primary sin, skewing our perceptions of reality, and causing us to react out of fear and anger toward all those who are not within our (ever-narrowing) circle. Considering this, Christianity must learn that salvation comes, not only as we are reconciled to God, and not only as we ‘learn to live with each other’, but as we take the dangerous and costly step of opening ourselves to the other, of enfolding him or her in the same embrace with which we have been enfolded by God” (Miroslav 1996: 134).

Conversely, the 1998 Lambeth Conference, while the debates may be commended for consideration of pertinent issues of the twenty-first century, was disappointing in its Resolution

I.10 which did exactly what Volf warned the church against, ‘fear and anger’. In continuing the above dialogical analysis, the finer brief details of the 1998 Lambeth Conference regarding the role of bishops, the establishment of the Global Anglican Future Conference (GAFCON) and the ambivalence of the Anglican Church of Southern Africa (ACSA) to human sexuality needs reflecting on.

The debate on human sexuality was prompted by and reacted to the development of “liturgy for blessing same-sex unions in 2002...Most notable, however, was the

2003 consecration of Gene Robinson as bishop of New Hampshire...a move which attracted extensive international media attention, since Robinson was an openly gay Bishop”(Sadgrove 2010: 195).

All events of blessings of same-sex happened in North America despite Lambeth 1998 Resolution I.10. To this end, the most conservative bishops represented by the Nigerian primate in what is called the Global South, all churches from the developing world, were opposed to the consecration of Gene Robinson. It is noted that the Global South body was itself unrepresentative, and only “purporting to represent the ‘Southern’ position when churches in South Africa and Brazil, amongst others, have explicitly distanced themselves from statements of leaders of the orthodox Anglican movement” (Sadgrove et al 2010: 195). The creative engagement to reconfigure the way forward was shattered by the reluctant stance and ambivalent posture of many bishops. And, in the wake of a retrogressive agenda by the Western conservatives and the coalition called GAFCON within the Anglican Church, the Western conservative bishops abandoned scruples and suggested to African bishops a misrepresentation of African sexuality as conservative and in harmony with their agenda. This was a commonplace paternalism and moral repugnance to which some West and Sub-Saharan African bishops agreed.

ACSA’s bishops who explicitly distanced themselves from a much more conservative view on human sexuality were commendable. The Bishops of ACSA,

“distancing from the statement of the Bishops of the Global South....[that effectively sought the Communion to] challenge the Episcopal church and the Anglican Church of Canada...that they will not be invited to Lambeth 2008 unless they truly repent” (Shortt 2008: 333).

This deemed the resolution legislative and binding to all provinces and was indicative of the ambivalence on the part of ACSA. This was harder considering how it seems to take ACSA a slight move closer to the stance of the Episcopal Church and the Anglican Church of Canada on the one hand and claiming ‘consensus with resolution I.10’ on the other hand. The Global South has been heavily lobbied by England and the United States,

“pressed for the solution demanded in a communiqué issued from Kigali in September 2006: a separate Anglican jurisdiction in the United States, in the shape of a new province, which would include both Convocation of Anglicans in North America and another conservative group, the Anglican Mission in America”(Shortt 2008: 367).

And that,

“firm news emerged that Rwanda’s bishops would be boycotting the Lambeth Conference and that some conservatives were planning an alternative episcopal gathering several weeks beforehand – the idea that evolved into the Global Anglican Future Conference (GAFCON) in Jerusalem, [this was not surprising at all. Because

resolution I.10, fundamentally, has been divisive and polarising]. Many of the refuseniks cited the welcome that would be given to the North American bishops at Lambeth 2008 as a ground for non-participation; statements from the Global South group suggested that Rowan's (the hosting Archbishop of Canterbury at the time) willingness even to meet Episcopal Church leaders in New Orleans was itself a mark of bad faith" (Shortt 2008: 381).

All these were indications of desperation on the part of the Western conservatives to deepen the Anglican crisis and justify schism. To that end, the African bishops were unscrupulously manipulated and shamelessly drawn into the "brinkmanship...[and] hardliners...[who would be] effectively expelling themselves from the Communion if they acted on their threat to spurn Rowan's invitation" (Shortt 2008: 381). This was a push by the conservatives to have their way. Their way was the implementation of Resolution I.10 to 'rejecting homosexual practice', which was meant for North America that had gone ahead with their local decision to 'bless same-sex unions' and ordained clergy in that relationship. But for Africa, the 'rejecting of homosexual practice' meant, at a deeper level, total disregard of primordial sexual practice and sexual diversity in Africa, to impose heteronormative sexuality as the only relationship form. And that, this thesis contends, was foreign to Africa as shall be illustrated from Marc Eprecht's and Appiah John Kaoma's publications below.

ACSA, it may seem, is a house on shaky ground and quite divided too. It may be, for African Anglicans, that an antithesis to Classic Anglicanism is unnoticed in the rush to be comfortably home within 'tribal' and 'partisanship' of the broken 'three-stranded cord'. For ACSA, the ambivalences were even more awkward and seen in the constitutional democracy where the South African constitution provides an even ground for manoeuvre on the issue of sexual orientation (The Constitution of the Republic of South Africa, 1996: chapter 2, 9(3)). Twenty years later, for instance, ACSA's 2019 synod still could not pass a resolution on the blessings of same-sex unions. This may be an indication that a prophetic witness within ACSA is thinning out in the demand for social change envisaged by the South African constitution. I am particularly concerned by the apparent abandoning of Tutu's prophetic witness and being unmoved in conscience by Tutu's loud voice of dissension made on an international stage. Tutu's dissension was vocalised in "excerpts from a newspaper article and a sermon preached in Southwark Cathedral, London, in 2004" (Tutu 2011: 53).

To this end, ACSA's Commission on Human Sexuality as set up by the archbishop bears testimony that dioceses and parishes within ACSA are failing to have a conversation on the matter of sexuality despite the contrary statement of bishops to the fact that "we are of one mind in our respect for each other's integrity of faith, and each other's commitment to this search together. We are of one mind in our desire to dialogue and to facilitate such dialogue and listening among all our members. With this in mind, we are particularly determined to ensure that members of both homosexual and heterosexual orientation (and practice (sic)) are included in such dialogue (Statement of the Synod of Bishops: A Response to the Division in the Anglican Communion around issues of Human Sexuality, Kempton Park, September 2003).

It has become harder for people identifying as LGBTQIA Plus in ACSA to exist in the context where the evolving narrative of human sexuality is only mentioned and enforced in other institutions while they face discrimination, marginalisation, exclusion and persecution in the church and larger society. The reluctant and ambivalent posture within ACSA's subsequent synods was therefore incongruent with the bishops 'explicit distancing from the conservative position at Lambeth Conference 1998' mentioned above. The 2019 provincial synod's results seem to suggest that the House of Bishops and Clergy could not have a vote as opposed to the House of Laity which voted overwhelmingly for the blessings of same-sex marriages (ACSA Synod 2019, page 2). The statement on human sexuality sounds a bit ambivalent and reflects the 'essentialist and gendered complementarian theology' and conservative theology of nineteenth-century heteronormativity.

In summary, this section, besides the obvious trajectory of the 1998 Lambeth Conference on principle to the initial conferences, especially the inaugural 1867 conference, suggests a partisan temptation lurking in most debates. But the 1998 Lambeth Conference was an unforgettable event as far as human sexuality debates and disagreements were concerned. In it, the resurgence of extremist and intolerant spirits drifted too far from the Classic Anglican balance. The African Anglican leadership seemed to have embraced a dominant theology that betrays African sexual practices and diversity. The main points of contradictions and ambivalences for African Anglicans, especially ACSA, with the dissension of Tutu that, this thesis, argues cannot be discounted easily, the devolution of resolution I.10 demands working on by ACSA to ensure not only equilibrium with the constitution of South Africa but a reimagining of orthodoxy toward inclusive society and church. On the other hand, this thesis may infer that the reluctance and ambivalence of ACSA synods, as illustrated above, do not seem to reflect the grassroots church as far as inclusivity is concerned. Though there does not seem to be much concern about consequences for being adversarial toward the constitution so far, the moral burdensome it poses for a church reputed with Tutu's prophetic witness weakens both the present and future standing of such church on any other socio-political issue. Simply put, ACSA cannot afford to be at variance with the wishes of both the Constitution of 1996 and the Civil Union Act of 2006. *Albeit* the latter is problematic as shall be illustrated below, For the LGBTQIA Plus community and, in terms of this thesis and with its critique of the Civil Union Act of 2006 based on a theological assessment referencing Tutu's prophetic witness and queer and liberation theory, the reluctance to the reimagining of ACSA policies and inability to agree on the blessing of same-sex unions is untenable.

2. 4 Human sexuality and the critique of “complementarian theology”

This section examines the 1998 Lambeth Conference resolution I.10 as, arguably, premised on the “essentialist and gendered complementarian theology’ by noting a sharp contrast with Tutu's prophetic witness. From a dialogical analysis of the last section on resolution I.10 of the 1998 Lambeth Conference, retrogression and ambiguity perceived within ACSA, strengthen the hypothesis of this thesis that the fundamental denial of scientific fact of the evolving narrative of human sexuality is embedded in nineteenth-century complementarian theology. And that theology is essentially a complementarian view. This thesis contends that complementarian

theology had a firm hold on the debates and disagreements that ensued at the 1998 Lambeth Conference, which indicates the intransigent consciousness within church and society in reimagining theological discourse in the twenty-first era.

However, in this section an epistemological methodology is applied to explain and critique the foundational argument of the ‘essentialist and gendered complementarian theology’ that pervades church and society in the way, arguably, enhances discrimination, marginalisation and exclusion of the sexual minority. Though the application of this tool argues for the evolving narrative of human sexuality as a scientific fact, it does not engage in scientific technicalities. But it makes a theological assessment of the denial of the evolving narrative of human sexuality based on the nineteenth-century ‘complementarian theology’.

The pervasiveness of this theory is assessed in terms of the one marriage form it purports and fails the reimagining of marriage beyond traditional heteronormativity. The other area of this theology of domination, that is ‘essentialist and gendered complementarian’, is in the religious and socio-political contestation. This is significant in this study to illustrate the implication of resolution I.10 as it flows from the ‘essentialist and gendered complementarian theology’.

Though the Christian conservatives’ rejection of human sexuality is claimed to be because of the ‘incompatibility with Scripture’, the reality seems to be more on the biblical interpretation based on a pervasive ‘essentialist and gendered complementarity’, which is a nineteenth-century theology (Caleb Day (2016) and Kapyra Kaoma (2016)). The study maintains that the ‘essentialist and gendered complementarian’ view has come to be the significant tool often applied in theology, for purposes of directing sexuality, marriage relationship and family values. But it has also shown adverse results by its repudiation of sexual diversity and regards any other relationship forms as an aberration and deviant. Even most politicians in many African countries are so apt in their political rhetoric, ignorantly displaying repeatedly the ‘essentialist and gendered complementarian’, and thinking it's a political high point.

The ‘essentialist and gendered complementarian theology’ is hugely associated with and seen to be a foundational, philosophical Catholic theological framework on matters of sexuality. But this study maintains that it pervades and permeates every stratum of society and, to some extent, theological discourse. And its influences, as this study seeks to point out, are discernible in the making of Resolution I.10 of the 1998 Lambeth. To illustrate the pervasiveness of complementarian theology in the shift of conservative Anglicans from Classic Anglicanism regarding sexuality, it is essential to put into perspective how Rupert Shortt points to the sexuality debate as being about scripture and its interpretation. He observes that “the sexuality debate was [and to some extent remains] novel in that it sprang from the lifting of a taboo. Since the matter turns on the nature of Scripture and its interpretation...” (Shortt 2008: 203). He mentions how the Lambeth Conference of 1958 focused on biblical interpretation and the draft report sought to reconcile.

“A contemporary scientific world-picture with one based on Scripture...to develop

theological maturity... [and] warn[s] Anglicans to beware those who are so eager to impose the Bible on others as to display extravagance or sectarianism...it was vital to defend the legitimacy of free enquiry. Scripture is not infallible on points of science or history, and the Holy Spirit speaks through textual expositors in every age, as well as the texts themselves. God, in any case, cannot be encapsulated in words, even when they are inspired. Treated so...the authority of the Bible is not diminished but enhanced” (2008: 204).

Shortt goes on to lament the imperfect absorption of such arguments by later generations, with little learning from history. If anything, the 1998 Lambeth became a trajectory and a shift away from the typical Classic Anglican theological imperative flowing from most of the Lambeth Conferences (1938, 1958, 1978, and 1988), which all effectively upheld the decision to embrace scientific inquiry. As mentioned below, Anglicans through the 1998 Resolution I.10, have moved away from the theological framework that shaped Anglicanism that weathered most storms of controversies. Comparatively speaking, the 1998 Lambeth Conference through the passage of Resolution I.10, faltered based on scriptural interpretation to a point of contradicting what constitutes Anglicanism. And this is a pointed addition to what has been argued above. The feature and a driving force of this theological perspective is the “essentialist and gendered complementarianism”.

Since the study is, in some sense, not an attempt to examine what pertains to pervasive and authoritative sexual ethics or morality in society, it is important to acknowledge the argument made by scholars like Kaoma (2012) and Van Klinksman (2017) below. They maintained that sexuality as a controversial matter at the moment in an African context, flows from the Western Christian conservative teaching that derives a lot from ‘essentialist and gendered complementarity’. Before this argument, however, Caleb Day’s examination is significant in its application of an epistemological approach for “critiquing the philosophical foundation on which a theory or an argument is based” (Smith 2008: 159), to John Paul’s writing on the subject. John Paul’s complementarianism is a ‘Theology of the Body’ and outlines the key aspects of the theory, Day looks at it as “many people whose bodily experiences are a counter-witness to the complementarian vision” (Day 2016: 11). These are those excluded from complementarian vision of two clear-cut sexes and genders. For those who are intersex or transgender people and those who are still to discover who they are sexually or those who are not eager to be categorised on sex and gender, the gendered complementarian view espoused by Pope John Paul II regards them to be outside complementarian vision. Some are excluded from the heterosexual complementarity vision because their expression of a romantic pull to sex, marriage, and sanctification is with the same sex and not the ‘opposite’ sex. Again, this approach from a Classic Anglicanism point of view betrays ‘free enquiry’ and ‘scientific inquiry’ as encouraged by most Lambeth Conferences until the 1998 Lambeth Conference.

Kapya John Kaoma, similarly, examines the ‘essentialist and gendered complementarity’ in the alluded two documents by Pope Francis from an epistemological approach. Kaoma indicates the insidious implication of ‘essentialist and gendered complementarity’ understood in a rather ambiguous manner as the Vatican handled the criminalisation of

homosexual people in African countries like Kenya and Uganda. This, largely, signifies the Church's general attitude to homosexuality that permeates society. It is ambiguous, as Kaoma illustrates for instance, that "the Holy See at the UN released its short historic statement on homosexuality on December 10, 2009, saying:

The Holy See continues to oppose all violations of human rights against homosexual persons, such as the use of the death penalty, torture, and other cruel, inhuman, and degrading punishment. [At the same time] The Holy See also opposes all forms of violence and unjust discrimination against homosexual persons [and] is to be confronted on all levels, especially when such violence is perpetuated by the state. We continue to call all states and individuals to respect the rights of all persons and to work to promote their inherent dignity and worth (Bene 2009).'... [This is] in contrast [to] the Catechism of the Catholic Church [that] asserts 'basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that 'homosexual acts are intrinsically disordered.' They are contrary to natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstance can they be approved (Catechism, 2357)'" (Kaoma 2016: 284).

Kaoma's argument illustrates the contradiction of the Church on one hand by making an "acknowledgement of the biological, historical, anthropological and cultural existence of same-sex loving people...yet these realities are ignored in favour of the bible, complementarity, and natural law" (2016: 284), on the other hand. Kaoma again points out the collaboration of the Church in African countries with the Western Christian conservatives "to ensure the perpetual criminalisation of sexual orientation and abortion" (2016: 287). For Kaoma, "the concept of 'complementarity' seems to direct religious and cultural opposition to homosexuality in Africa...seems to find support in various African ontologies which view procreation as the goal of human sexuality" (2016: 289). This is to underscore the complexity of human sexuality. But the nineteenth-century theology of 'essentialist and gendered complementarity', indicated here as the teachings by Pope John Paul, goes unchanged and unchallenged in the face of persecution in African countries. Both Kaoma and Eprecht, have been eloquent in contending for the African primordial sexual reality in the same breath as Tutu's advocates for a "compassionate understanding of homosexuality by the church" (Russell 2004: 4).

Van Klinken builds on Kapya Kaoma's work that,

"Many countries on the African continent have witnessed heated public debates and controversies about issues of homosexuality and LGBT human rights. A growing body of scholarly literature demonstrates how this politicisation of and mobilisation against homosexuality and LGBT rights is actively fueled by Christian actors and beliefs (Van Klinken 2017: 217-218).

Van Klinken contends that the socio-political, cultural, and religious contestation on the issue of

human sexuality, has been because of an 'exporting of the culture wars from US conservatives and Homophobia in Africa'. He maintains that "the flagship issue became the ordination of the lesbian and gay clergy, as well as the blessing of same-sex unions. American conservatives mobilised the influence of African church leaders to slow down, or even stop, the full recognition and inclusion of gay and lesbian people in their denominations. In doing this, such groups imported African influence into U.S. culture wars. The above are a few amongst many instances illustrating the pervasiveness of 'essentialist and gendered complementarity' working against the evolving narrative of human sexuality. And it goes on to contradict the very family values it propounds. Such contradictions embolden the prophetic witness of Tutu where, in the face of the pervasiveness of 'essentialist and gendered complementarian theology', he "urged the Constitutional committee "to include the sexual orientation clause in the Final Constitution" for South Africa, and has likewise condemned President Robert Mugabe of Zimbabwe for claiming that gay persons have no rights" (Hulley et al 1996). The following section is closely linked to the point made here, as it attempts to apply a theological assessment to marriage in its traditional sense and to the religious and socio-political context that seems to perpetuate 'essentialist and gendered complementarian theory'.

2.5 Critique on Traditional Marriage

The starting point is that Caleb Day's research articles seem to conclude that the challenge of exclusion and marginalisation is precisely understood and felt in the 'essentialist and gendered complementarian' marriage construct. In the article about 'throwing away', Day is subversive at looking at the current construct of marriage, and

"critiquing the gendered requirement for legitimate Christian sex as an unsatisfactory trajectory" (Day 2016: 1).

He applies a combination of queer theory and epistemological critique, to argue for the reimagining of marriage. He maintains that the core of excluding, and marginalising is in terms of heteronormativity and patriarchal theology derived from 'essentialist and gendered complementarity' on which the traditional view of marriage was set. According to Day, there is a sense in which the notion of marriage as traditionally known has been challenged by the development of a sexuality discourse in the last thirty years. Though most proponents of Queer theories postulate an earlier period of the sexual revolution, to Caleb Day, at any rate, Christian theology has been profoundly challenged by the occasion of LGBTQIA Plus people. It all means the Christian conservative theology that confined human sexuality within cisgender, heterosexual, and marriage in binary terms of man-woman or male-female, pervasiveness has become more and more untenable. Day argues that the inescapable need to reconfigure the theology of marriage is through

"the LGBTI people's cries and critiques, arguments and interpretations, spirituality and sufferings" (Day 2016:1).

He premises the rethinking of a theology of marriage on

“the challenge...to better listening and deeper solidarity with the LGBTI people and others oppressed by the heteronormativity *status quo* in theology and society...in light of the suffering it causes, and to support those resisting that suffering” (Day 2016: 1).

He observes that

“the social sciences provide insight into suffering caused by the dominance of cisgender and heterosexual expression” (2016: 5).

A perspective on Lambeth Conferences about homosexuality, repeatedly illustrates an urgent need for compassionate approach from the church to grant the acute development of sexuality beyond the dominating and confining complementarian theology. The notion of queer and liberation theological critique to ‘essentialist and gendered complementarity’ contrasts the language of the 1998 Conference. This point has already been identified as a conservative theological orthodoxy and was vigorously canvassed above. Yet it is important to briefly evaluate the development of the debates at Lambeth Conferences on human sexuality as it insinuates the reimagining of marriage itself.

Thus, Caleb Day’s premising the rethinking of a theology of marriage on the ‘challenge to better listening and deeper solidarity with the LGBTI people’; as well as ‘considering what scientific research provides’, may be all that ‘ecclesial evolution’ and ‘ecclesiastical self-understanding are about. Both ‘ecclesial evolution’ and ‘ecclesiastical self-understanding are not merely about the church *status quo*, but they should be about people as the Body and the end in themselves. Day’s perspective is to observe that though

“secular societies have partially moved on...Psychologists no longer classify homosexuality as pathological, and the public increasingly accepts romantic relationships other than ‘complementary’ heterosexual ones...[yet] the basis of complementarian – the social construct of binary, essentialist, opposite gender identities – remains dominant, and continues to cause and justify the suffering of women and LGBTI people...complementarian view has been adopted by Christians [conservatives], and it is now the most common ‘moral logic’ Catholics and Protestants use to oppose homosexuality” (Day 2016: 10).

He further contends that

“the increasing acceptance of homosexuality may contribute to wider gender-based justice, as patriarchal masculinity and homophobia are linked” (2016: 10).

Day goes on to emphasise the point he made above in conjunction with Kapya Kaoma in their examination of Pope Francis’s rejection of ‘gender theory’. By using the memory of suffering from the excluded, marginalised and oppressed, Day argues that

“the data, interpreted through preferential memory of suffering, reveals serious challenges to hetero-normative theology, and to heterosexual theologians seeking to be self-critically counter-cultural” (2016: 11).

He maintains that

“rejecting gendered theory is not viable [as much as] preferential memory cannot deny the evidence of suffering...[and arguing] that another theory explains this evidence better” (2016; 11).

In terms of the pervasiveness of gendered complementarity as used to oppose homosexuality, and falsely regarded as pure orthodoxy, Day concludes that,

“a ‘purely’ Christian or biblical view of gender avoiding all worldly gender systems is impossible...Biblical texts assumed and partly challenged the dominant patriarchy of their context, and Christians opposing LGBTI equality today rely on nineteenth-century ‘complementarian’ ideas...we must [therefore] discern between competing gendered visions in culture rather than capitulating to any, granting hermeneutical preference to the oppressed in the discernment” (2016: 11).

Day’s theological critique of the ‘essentialist and gendered complementarian’ theology is exactly in line with Tutu’s letter in 1976 to John Vorster challenging his theological worldview centred on Afrikanerdom which was a distorted form of ‘Reformed tradition’. Tutu’s theology conjured Vorster’s. In a letter he wrote as the Dean of Johannesburg on the eve of the Soweto uprising, he said to Vorster,

“absolutely nothing will stop a people from attaining their freedom to be a people who can hold their heads high, whose dignity to be human persons is respected, who can assume the responsibilities and obligations that are the necessary concomitants of freedom they yearn with all their being”(Allen, J (ed) 1994: 7-8).

These words reflect Day’s comparative critique that

“Christians opposing LGBTI equality today rely on...a purely Christian or biblical view of gender avoiding all worldly gender systems [which] is impossible” (Day 2016: 11).

The same way as Tutu who was steeped in the biblical text in his role as a prophetic witness, Day too, writing in the context of ‘essentialist and engendered complementarian theology’s discriminating of the LGBTI, says

“the Biblical texts assumed and partly challenged the dominant patriarchy of their context...discern between competing gendered visions in culture rather than capitulating to any, granting hermeneutic preference to the oppressed in the discernment” (Day 2016: 11).

It suggests for Anglicans that amidst resolution I.10, there can be no capitulation to a theology of domination. The story of the oppressed, the LGBTQIA Plus people, in this case, is way too serious.

Therefore, in the reimagining of marriage theology, the view of marriage as premised on gendered complementarity, may be surrendered as

“gender attributions are[not] enough to make a marriage or sex act sinful...[and] analyzing and

resisting the suffering of God’s non-heterosexual, non-cisgender, and non-male children” (2016: 13).

The issue of ‘gender attribution’ as given in absolute terms of black and white, seems to be the strong point of complementarian theology. Conversely, it is an argument that has become more untenable, especially in the light of the evolving narrative of human sexuality. In terms of what Day and Tutu say, hermeneutics is crucial in the subversion of complementarian theology to embrace the inevitability of a scientific fact of human sexuality. To that end, and to effectively utilise the ‘hermeneutical preference to the oppressed in the discernment’, the prophetic witness of Archbishop Tutu in conjunction with queer and liberation theologies is crucial as is illustrated in the next chapter. This is because essentialist and gendered complementarian sexuality presupposes a monolithic sexuality based on binary and complementing sexuality, while Tutu’s theology embraces queer theory in its presupposition of diverse sexuality as

“our glorious diversity [that]...we should celebrate” (Allen, J (ed) 2011: 49).

Furthermore, Day re-emphasises the point too that

“sex and marriage are near-universal human activities, which the Christian churches have theologically understood, morally endorsed, and liturgically blessed” (2016: 1). This, therefore, presupposes a continuous need for theological re-imagination and reconfiguration Christian understanding of marriage.

It is, therefore, to this end that exclusion and marginalisation of homosexual people as based on the gendered complementarian view, in this thesis, is subjected to a theological assessment concerning Tutu, the intersectionalist who accepts easily the ontological and existential realities of everyone (Battle 2021: 9). Because, like all those prophetic utterances, the biblical hermeneutics is essential in the subversion of what is oppressive and disempowering. It is that line of subversion that all prophetic voices speak in the name of the Lord. This was applied by Tutu, in writing to P.W. Botha, on the 16th of March 1988, who said ‘Your policies are unbiblical, unchristian, immoral and evil’.

It makes Tutu’s prophetic witness seem subversive to a narrow, Christian nationalistic Afrikaner theology. As a result, Tutu’s prophetic witness is an authentic Bible reflection within the counter-balance mentioned earlier as characteristic of Anglicanism. And the same letter to Botha, Tutu says,

“My theological position derives from the Bible and the teachings of the Church...What we are doing is no innovation when we bring the Word of God as we understand it to bear on the situation in which we are involved. The prophets of old when they declared ‘Thus saith the Lord...’ to the rulers and the power of their day were our forerunners” (Allen, J (Ed) 1994).

It is, therefore, important to emphasise that a theological assessment regarding Tutu’s

prophetic witness is accurate and authentic as far as biblical hermeneutics is concerned. If resolution I.10 opposes homosexuality as being incompatible with scripture, it surely cannot be the reading of scripture from the discriminated, excluded and marginalised perspective, but from the dominating Western conservative perspective. This aspect is important to Tutu, and makes for a meaningful prophetic witness. It can, in the breath, be claimed that Tutu's hermeneutics would concern itself with the LGBTQIA Plus community - the sexual minority that resolution I.10 'rejects'.

2.6 Review and Conclusion

In concluding this chapter by reviewing the key points, what lies at the heart of the debates and disagreements of the 1998 Lambeth Conference is largely a theology claimed to be biblical and authentic Anglicanism. But this study, upon theological assessment, sees the leaning on Western conservative biblical interpretation influenced by a nineteenth-century essentialist and engendered complementarian theory'. This strengthens the supposition of the thesis and the contention of this study that opposition to homosexuality hinges on heterosexual and patriarchal norms that generalise sexuality and gender identity as a heterogeneous and binary concept based on the 'essentialist and gendered complementarian' concept. The construct of marriage, in its traditional sense, is confined to that kind of theology. This is a theological challenge that constrains theological enterprise to nineteenth-century complementarian theology, and it may need widespread critique within a theological discourse on human sexuality in the light of biological and scientific facts. The Anglican bishops in all previous Lambeth Conferences besides the 1998 Conference, could discern the evolving narrative of human sexuality. And, in this thesis, I maintain that the theological framework derived from Classic Anglicanism prompted the 'search'. That 'search' cannot be concluded just yet. As this chapter is a theological assessment concerning Tutu's prophetic witness, wherein an attempt is to get to the heart of resolution I.10 and its basis, 'essentialist and gendered complementarian' theology is at variance with Tutu's biblical hermeneutics. This aspect is made more clear in the next chapter as it situates Tutu within the restating of Classic Anglicanism. The next chapter, therefore, explores models as imperatives towards an inclusive church and society.

Chapter 3

Tutu's Theological Perspective

3.1 Introduction

Tutu's critique of Resolution I.10 is part of an excerpt from a newspaper article and a sermon preached at a cathedral in London in 2004. It forms a chapter in his book with a revealing title, *God is not a Christian - Speaking Truth in Times of Crisis* (2011). Again here the heading, subheading and introduction of the chapter are scathing in their criticism of the resolution. The heading states: "All, All Are God's Children" (Tutu: 53); while the subheading asserts, "Including Gays and Lesbians in Church and Society" (Tutu: 53); while the introduction explains that,

"Desmond Tutu dissents from the official policies of most of the world's Anglican churches, which hold that gays and lesbians should be celibate; and in the years since his retirement as Archbishop of Cape Town he has become one of the world's most prominent figures pleading for a change in attitudes of religious institutions toward human sexuality" (Tutu: 53). Tutu demanded "...the world to end the persecution of people because of their sexual orientation, which is every bit as unjust as that crime against humanity, apartheid... [he continues that]...This is a matter of ordinary justice. We struggled against apartheid in South Africa, supported by people the world over, because black people were being blamed and made to suffer for something we could do nothing about-our very skin. It is the same with sexual orientation. It is given. I could not have fought against the discrimination of apartheid and not also fought against the discrimination that homosexuals endure, even in our churches and faith groups" (Tutu: 54).

The previous two chapters are more technical in clarifying the Problem and indicating how it will be dealt with. The two previous chapters are, essentially, an attempt at examining, analysing and presenting commentary on the debates and disagreements on human sexuality at the 1998 Lambeth Conference. In doing so, they indicate literature as the basis of this research. The debates and disagreements on human sexuality led the 1998 Lambeth Conference to the passage of controversial Resolution I.10. And its problematic nature is described in this study in technicalities and intricacies of 'essentialist and gendered complementarity' or simply 'complementarian theology of the nineteenth-century. This thesis maintains that 'complementarian theology' as a bedrock of Resolution I.10, is a fundamental and ostensible theological faltering by the 1998 Lambeth Conference as far as Classic Anglicanism is concerned. The implications of resolution I.10 to the Anglican Church in Southern Africa are explored throughout the thesis in the light of Archbishop Tutu's prophetic witness.

Therefore, the next two chapters are a forward-moving presentation and further exploration of principles and models using Archbishop Tutu, and other figures in chapter four, as a reference, resonating with the main imperative of Classic Anglicanism. In light of

Tutu's prophetic witness, concerning the restating of Classic Anglican balance as applicable to the evolving narrative of human sexuality, the three other figures mentioned in chapter four exemplify models for an inclusive society and church.

In this chapter, however, the study presents Archbishop Desmond Tutu's prophetic witness as a continuing answer to the evolving narrative of human sexuality and dissension against discrimination, exclusion and marginalisation implied in resolution I.10. So, the sections below are about imperative models and principles from Tutu's prophetic witness explored towards restoring dignity and transforming structures of society that discriminate, marginalise and exclude others. Section 3.2 is the first model and principle, about Tutu as the dispenser of Classic Anglican balance; Section 3.3 is the second model and principle about Tutu's belief in the *imago Dei* of everyone; 3.4 is the model and principle about Tutu's theology as resonating with queer and liberation theologies; and 3.5 is the summary and conclusion of the chapter.

3.2 Tutu as the Dispenser of Classic Anglican Balance

In this study, I claim that Archbishop Tutu dispenses Classic Anglican balance through his prophetic witness. The Anglican balance is the method on which Classic Anglicanism rests. It is also the method for this thesis's central theme and argument in attempting to resolve the Problem posed by resolution I.10 passed at the 1998 Lambeth Conference. The Conference resolved that:

“in view of the teaching of Scripture, 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... while rejecting homosexual practice as incompatible with Scripture... [and] cannot advise the legitimising or blessing of same-sex unions nor ordaining those involved in same-sex unions” (ACC Archives 1998, anglicancommunion.org).

The insistence on the Anglican balance as a method, grew out of a need to restate history's presentation of the Anglican theological framework of 'three-stranded cord' (Bartlett 2007: 16-17), variously referred to as the 'middle-way or *via media*' or 'Elizabethan Settlement' (Marshall 1978: 36-55) in chapter 2, with the intent to disabuse resolution I.10. The

'three-stranded cord' is made of scripture (evangelical), tradition (Catholicism) and Reason (Liberalism). Tutu, as the heading of this section indicates, is the dispenser of that Anglican balance. The expression of Tutu's theology preferred to be captured in this study as 'radical spiritual decolonisation', a term coined by Jane Hodgson (Hulley et al 1996: 106ff) and 'radical theology' as suggested by Tinyiko Maluleke in his writings about Tutu (Maluleke 2020: 215), contrasts the conservative's disregard of the evolving narrative of human sexuality. In a much more significant way for this study, Tutu's theology expresses what he possesses as the 'most consistent traits...[used in favour of the] position and rights of those who appear to be oppressed, despised or...marginalized' (Hulley et al 1996: 230); and through them, seeks the reversal of 'the injustice of discrimination' (Allen, J (ed) 2011: 54) and; demands that 'we should celebrate the Difference' (2011: 49). So, it is in that sense that the thesis contends that

Tutu, as the dispenser of Classic Anglicanism, is the model of what it means to be the *imago Dei* - the image of God which, he would insist, is in diverse form.

Therefore, as the dispenser of Classic Anglicanism, there are two aspects linking and best characterising Tutu's prophetic witness. They are 'conciliar nature' and 'generous orthodoxy or modesty'. As far as this thesis is concerned, these are the real heartbeat of Anglican balance portrayed in the 'middle way or *via media*' and are 'the heartlands of Anglicanism'. Paul Avis explains 'conciliar nature' as,

“one more Characteristic of the Anglican Communion to those given by the Lambeth Conference of 1930...The conciliar movement aimed to reform the church, expunge heresy and unite the papacy by calling together bishops, lay rulers and theologians...Representative government was its principle...[in] which all estates of the Church can make their voices heard and in which the bishops remain the guardians of doctrine and worship” (Avis 1996:9-10).

He further contends that

“Conciliar government stems from pre-Reformation Church, that it was ecclesiologist and canon lawyers who argued the case for representative government...[and] it is parliament that has copied the conciliar procedures of the Christian Church” (Hannaford, R (ed) 1996: 10).

This explanation is significant as it calls on all Anglicans amidst the passage of I.10 at 1998 Lambeth Conference in disregarding the 'voice' representing the expression of the evolving narrative of human sexuality. Tutu, informed by the 'conciliar nature' of the Anglican Church, remains the voice of the voiceless. Hence his dissension at the passage of resolution I.10.

Resolution I.10, as mentioned above, sounded the death knell of the LGBTQIA Plus community in the Anglican Communion. Their voice was muzzled with the compromise of the 'conciliar nature' of the church. According to Avis, the 'conciliar nature' is the basis of free dialogue. As is argued in this study, Resolution I.10 became infamous for going against the grain set by most Lambeth Conferences to invoke the principle of 'conciliar nature', and, as it were, free dialogue. Tutu, in an almost dissimilar tone to the one, expressed in resolution I.10, contrasted it with the ontological and existential realities of 'depravity and squalor of those muzzled, excluded, discriminated and marginalised' (Allen, J (ed) 1994: 232). In doing that, he epitomised words that represent 'conciliar nature' aptly. He had been in the informal settlements and meeting up with the people in shacks where he said

“When you're expecting that, living in such dehumanising circumstances, people would have lost the sense of personhood, it's always such an incredible experience. The nurture I am receiving from them is remarkable - the humanity, the humaneness, the dignity, the capacity to laugh, the capacity to be clean, to love, to rear children, in circumstances that by rights ought to make all of that impossible”(John Allen (ed) 1994: 232).

It would seem Tutu's prophetic witness discerned human magnanimity even in those treated as subhuman. People's ontological and existential realities cannot be diminished by any intent, be it racism, sexism or any other form of discrimination, exclusion or marginalisation, to undermine who they are as the *imago Dei*. Despite the undermining of socio-economic contradictions, like in the pre-reformation context renowned for corruption that ordinary folk stood up to confront to bring about the good that truly represented who they were, even in those in the 'depravity and squalor', human representativity is not lost. The aspect of 'conciliar nature' seems obvious in Tutu who dissents a resolution by bishops that discriminate, exclude and marginalise. Similar to the pre-reformation period the scandalised church was only saved by what came to be seen as the acting out of a 'conciliar nature' within the church. It is in that spirit that Tutu rose to dissent against resolution I.10.

The other aspect of Anglicanism that Tutu dispenses aptly is 'generous modesty'. Bartlett groups them as the 'core of Anglicanism - a balanced, modest and generous orthodoxy (Bartlett 2007: 26). It is, too, relevantly articulated in Graham Tomlin's article with a title, 'Anglican Values: the Sins and Virtues of a Christian Church'(2006). Here Tomlin writes against

"the Church of England's claim to be the only legitimate form of Christianity in England...[and reminds the church about doing] a right and proper act of humility and modesty, [which is being] true to its reformed and catholic identity" (Tomlin 2006:9).

But it is Bartlett's depiction of Anglican 'generous orthodoxy and modesty' that, I contend, makes his book so invaluable on the subject of Anglican balance. In repeating the words of McAdoo, Bartlett writes that 'Classic Anglicanism had a certain economy of theological expression, in other words, a sense of modesty' (Bartlett 2007: 65). He further argues the point of 'modest' by indicating that the fathers of Anglicanism,

"had the benefit of having already seen both the noxious nature and crippling consequences of the intra-Protestant debates of the 1520s and 1530s and the deathly dispute between Roman Catholicism and Protestantism. They were already moving away from certain modes of ever-extensive and exclusive religious claims" (Bartlett 2007: 65).

'Generous orthodoxy and modesty', effectively, should make Anglicans conscious of contradictions that often befall on the church with the temptation of extremism and the spirit of intolerance. This kind of 'generous orthodoxy and modesty' finds a depth of expression in the acclaimed books, 'God is not a Christian: Speaking Truth in Times of Crisis' by Desmond Mpilo Tutu and edited by John Allen (2011), and 'The Book of Joy: Lasting Happiness in a Changing World' by Dalai Lama, Desmond Tutu and Douglass Abrams (2016). They are significant aspects in the prophetic witnessing of Tutu as they depict his

"sense of spirituality during the senseless chaos of apartheid politics enmeshed with Tutu's friend who survived fifty years of exile and the soul-crushing violence of oppression" (Dalai Lama, Tutu and Abrams 2016).

Tutu's theology stands opposed to religious extremism and intolerance, and the attendant problem of discriminating, marginalising and excluding the 'other' as the converse of 'generous orthodoxy and modesty'. Both 'conciliar nature' and 'generous orthodoxy and modesty' are aspects of Anglicanism, this thesis asserts vehemently, that Tutu dispenses and characterises Anglicanism. He would lament in Njongonkulu Ndungane's words that

"the historic fertile middle ground [which the church of Christ should stand firmly in the face of rejection, which is in danger of being forgotten amid polarising arguments and talk of schism]" (Rowland Jones, S (ed) 2008: 126).

To Ndungane, the Anglican ethos, which he also calls 'the heartlands of Anglicanism' is about

"the nature of Anglican identity, and particularly the basis upon which we assert a distinctiveness embracing both unity and diversity... [whereupon one] argues that it is quality, and trajectory, of our relationship with Jesus Christ which is of fundamental importance... the solid centre, focused on... to which we are constantly drawn back by the counterbalancing pull of the other strands if anyone threatens to become disproportionately influential" (Rowland Jones (ed) 2008: 125-126).

The 'counterbalancing pull of the other strands' refers to the Anglican balance of the 'three-stranded cord', which Bartlett maintains that 'the strands are inextricably linked' (Bartlett 2007: 16-17), and they are constitutive of Anglicanism as illustrated earlier in this study. To that end, Tutu frequently lamented many atrocities done in the name of religion, where religion should

"encourage tolerance, respect, compassion, peace, reconciliation, caring, and sharing, has far too frequently - perversely - done the opposite... has fueled alienation and conflict and has exacerbated intolerance and injustice and oppression" (Allen, J (ed) 2011: 51).

Therefore, the issue of marginalisation of the sexual minority and the LGBTQIA Plus community is a matter of utmost shame in the proposition of this thesis to restate the Anglican heritage that encapsulates the diversity of human sexuality instead of polarising Resolution I.10 of 1998 Lambeth Conference. I maintain it should be a firm ground on which the church of Christ, the One who knew rejection, should stand. Tutu stood on it uncompromisingly in his witness.

The 'conciliar nature' and 'generous orthodoxy' in Anglicanism, can be a methodology or tool in the theological discourse for ecclesiological self-understanding of the Anglican church amidst the evolving narrative of human sexuality. I, therefore, argue that the Anglican method, primarily based on 'conciliar nature' and 'generous orthodoxy and modesty', may concern itself with the acceptability and inclusivity of the LGBTQIA Plus people in church and society. This method can easily be in line with Tutu as intersectionality personified (Battle 2021). This kind

of intersectionality is the work of Kimberley Crenshaw, who maintained that (I paraphrase) diversity is at the heart of human existential reality and therefore, should not be a departure for marginalisation. Intersectionality may, as a result, be a collaborative tool with the Anglican method as it seems to centre on the experience that should include people who do not identify nor define their selfhood in terms of sexuality and gender, wherein ‘middle-of-the-way’ - ‘via media’, ‘broad church’ as a composite of ‘questioning’, ‘queer’, the ‘other’, the different and stranger intersectionality into diversity, and inclusivity of people of colour, women, people with disability, sexual preference of people forming a coalition of what may be regarded as a new humanity - the emerging inclusive church and society. (Crenshaw 1991: 1241). For Tutu, more instances prove his dispensing of Anglicanism, such as the role in reconciliation and peace, and as the ‘voice of the voiceless’ in the intersectionality, diversity and differences of and as the *imago Dei*. In the biography by Shirley Du Boulay 1988, ‘Bishop Desmond Tutu: Voice of the Voiceless’, Tutu is regarded as the epitome of the ‘voice of the voiceless’. He was ‘the voice of the voiceless’ under the apartheid regime where many would be banned, be under house arrest, in solitary confinement, exiled and imprisoned with voices muzzled. Where such people’s narratives were muted, Tutu stood in the gap to be the needed voice through his prophetic witness. With the evolving narrative of human sexuality, similarly, the voice of the discriminated, marginalised and excluded is heard in his continued

“dissension against many Anglican Churches around the world that took a dim view of the issues of the LGBTQIA Plus community in their policies (Allen, J (ed) 2011: 53), [and demands that there should be a celebration of] “glorious diversity...[and] different” (Allen, J (ed) 2011: 49).

Below is the exploration of the models and principles resonating with what characterises Anglicanism as pointed out by many that perceived in Tutu.

Edward King, to start with, describes Tutu

“as a fascinating mixture of the archbishops who have preceded him...a rising star in a dark sky... (Hulley et al 1996: 26); [and to] emerge as a voice of the voiceless, proclaiming the imperative of God’s justice, and thereby becoming God’s messenger of hope in an environment of despair and despondency...(1996: 71) [to possessing] an effervescent nature and always radiates joy, giving rise to frequent laughter (1996: 63)...[and quite significantly to be] “what it means to be human and the *imago Dei* being the hallmark of all human beings rather than the ‘biological irrelevance’ of race, gender, nationality, class, or sexual orientation” (Maluleke 2020: 215).

The descriptions epitomise the *igxagxa* (in the sense of it given by Johnny Clegg to depict something out of the ordinary) with decorated adjectives like, ‘restrained flamboyance’, ‘search for holiness’, ‘pragmatic mediating gifts’, ‘sense of the absurd’, and ‘explosive humour’. Tutu, as ‘*igxagxa*’, can best be understood in his

“explaining, with a touch of irony, how his father Zechariah Tutu, a school headmaster and a

somewhat proud Fingo, inexplicably married Aletha Mathlare, a Motswana woman who washed clothes for a white family. [And he would ask], 'Am I Xhosa or Motswana?' He soon, together with his two sisters, learned to speak Xhosa and Tswana as well as English and Afrikaans. His roots are inherently African. He can be no other. He is intensely South African, and yet for many years his travel documents declared his nationality as 'indeterminable at present'. A man with a huge sense of humour, he laughs as he observes that 'it would be no bad thing if a few more of us were less sure of our precise identity – it might help us to find a new common identity in South Africa'" (Hulley et al 1996: 46).

Yet it is, arguably, that sense of being 'less sure of our identity' expressed by Tutu that may accurately depict 'a new common identity in South Africa', an emerging community to be inclusive of all - even '*amagxagxa*', those who can be called the maverick, different, unbranded, uncategorised and 'other'. *Amagxagxa*, essentially, has no qualms in being seen as such - and, that is, the 'maverick, different, unbranded, uncategorised or other' within the diverse spectrum of human reality. It will be discriminating against them if their reality becomes the basis of them being discriminated against, excluded and marginalised. The same is true of those whose ontological and existential reality is the diverse spectrum of the evolving narrative of human sexuality.

This thesis, consequently, contends for a premise of a 'new common identity in South Africa' in the amazing maze of diversity that can be '*amagxagxa*' - which, efficiently and appropriately, is the fulfilment of Tutu's prophetic witness of finding humanity in which all can find full acceptance. It is on this basis that chapter four is about the lived experience of those who courageously stood to be who they are as the *imago dei*, and made the dream come true of Tutu's witness. This spells out an indomitable and magnanimous human spirit, completely replete as is, in Tutu and such individuals like Johnny Clegg who rediscovered in the hostels and compounds of apartheid South Africa, the essence of belonging and being accepted as the *imago Dei*.

This section, in summary, seeks to illustrate Tutu's theology and his humanity through which he can be seen as the very dispenser of Classic Anglicanism characterised by the 'conciliar nature' and 'generous orthodoxy/modesty'. He is a balanced human being who, in his prophetic witness, served unselfishly for the marginalised. In Tutu, the intersectionality of varied humanity finds harmonious expression as the very image of God unashamedly presented. This aspect of *imago Dei* is developed further in the section below.

3.3 Tutu and the Theology of *imago Dei*

In this section one of Tutu's 'consistent traits - the defense of the oppressed, despised and marginalized' (Suggit 1996: 230) is explored and presented as the need for the reversal of the injustice of discrimination and demand to 'celebrate difference'. Tutu's theology of the *imago Dei* contrasts the implications of Resolution I.10 in a significant way for the South African

context, whose social milieu is diverse.

Tutu's concept of 'rainbow nation', likened to 'amagxagxa', a term coined to denote those with an unknown abode and often found to be drifting along, is crucial in theological assessment in the prevailing context of the evolving narrative of human sexuality. This thesis maintains that resolution I.10 faltered in not considering the evolving narrative of human sexuality even though such scientific development is accommodated within the theological framework of Anglicanism. This thesis, in so far as it makes a theological assessment concerning Tutu's theology, both 'rainbow nation' and '*amagxagxa*' epitomise the flamboyance and colourfulness of Tutu's theology that has the Anglican theological framework as its foundation. It is in the self contradiction of resolution I.10 that the need arises to restate the Anglican balance. To that end, the 'rainbow nation' term, is used in both literal and symbolic senses, and not as mere liberal fanciful words that fail to attend to the underlying realities of difference and diversity inherent in all human beings.

The symbolic sense of the word has been criticised by McCormick as briefly mentioned below. Suffice it to say that 'rainbow nation' is not only a political rhetoric term for Tutu. For him, it points to the 'glory of human diversity' that demands 'celebration' (Tutu 2011). In a rather similar manner to the *amagxagxa* concept, which is not popular because of its derogatory root, it points to the innate varied realities which, as has been in apartheid is in terms of human sexuality, controversial. But Johnny Clegg used *amagxagxa* to refer to himself. He called himself '*igxagxa*' since in his life through music and dance in township hostels, straddled the boundaries of race and culture beckoned by the instinct of a 'rainbow nation' and the distinctiveness of *amagxagxa* cultural milieu. Therefore, both 'rainbow nation' and '*amagxagxa*' point to an emerging new humanity beyond the distortions of discrimination to reclaim the essence of the image of God. It is in that sense of reclaiming the essence of the image of God that this thesis is the crux of the matter in the restating of the argument already settled with Classic Anglicanism. As stated in the above section, diversity is not a uniform humanity. But a humanity characterised by the inclusivity of all, even those being 'less sure of [their] identity' cannot be a big deal to lead to being reduced to nobody that could be discriminated against, marginalised and excluded. So Tutu's theology is not merely an academic exercise. But it is made practical by the celebration of the music and dance of Johnny Clegg, a white person with a different culture amidst the hostel dwellers, mainly black men with a different culture. All merge as the expression of the diversity of humanity symbolised in the rainbow nation that transcends repressive and discriminatory policies that take advantage of their differences. Tutu's theology acknowledges the difference and expression of diversity as good in and by themselves rather than an acute point of departure for discrimination, marginalisation and exclusion. This thesis claims that Tutu's theology has a strong affinity with Classic Anglicanism based on its all-embracing character of human diversity and the varied expression of sexuality. It further maintains that on the backdrop of diverse humanity and varied expression of sexuality, there should be no discrimination, marginalisation or exclusion. This is the reality that resolution I.10 cannot subvert in its intent.

The model of Classic Anglican balance from which the ethos of ‘conciliar nature’ and ‘generous orthodoxy or modesty’ is derived, can be seen as the underlying theme in the difference and diversity carried and lived out by Tutu. In the words of Tutu as quoted by Villa-Vicencio in Tutu’s response to the question about his intricate handling of politics and religion,

“I have my idiosyncrasies the same way as anyone, and sometimes probably speak up when I should let things go. I try to think things through. I pray about matters. Obedience to God is very important to me. Perhaps I attempt to respond to the living, dynamic God that makes me appear unpredictable. Maybe this makes me ungovernable...What I am suggesting is that the church must sit a little loose on political ideology and never be too concerned about being ‘politically correct’. Our task is to be agents of the Kingdom of God, and this sometimes requires us to say unpopular things” (Hulley et al (eds) 1996: 37).

The Tutu complex is seen to be attuned to Classic Anglicanism. This almost manifests the uniqueness of Tutu in a significant way. The different other becomes for Tutu the diversity and difference that should be celebrated (Allen, J.(ed) 201107: 49), and not an opportunity to discriminate, marginalise and exclude.

Similarly, Jane Hodgson in referring to Tutu’s theology as ‘radical spiritual decolonisation’, critiques the apparent distortion brought into the Anglican theological framework through discriminatory application within the African context. It is at two levels that Hodgson’s argument helps to lay bare historical self-contradiction in the Anglican Church. At one level, the English who came to Africa and institutionalised the Anglican Church clothed with colonial terms that treated the cultural difference with disdain and regarded the primordial sexual reality of African people as savage (This argument has been made in the previous chapter, especially where missionary imposition of human sexuality came to be used against homosexuality so that it would be seen as un-African and neo-colonial aberration). At another level, the institutionalised Anglican Church entrenched a sense of self-loathing amongst African people to hate their idiosyncrasies as unAnglican and, therefore, heathen while, at the same time, it distorted Anglicanism in the rush of inculturation of English ethos with colonial intent. According to Jane Hodgson, Tutu’s theology of ‘radical spiritual decolonisation’ critiques the obvious self-contradictions of the Anglican Church and brings under the spotlight of *imago Dei* imperative to the self-loathing of African people. Hodgson describes,

“via media (the middle-way)... [as an] approach of Anglican tradition [that] has encouraged African people to incarnate the gospel with a whole range of movements and organisations, formal and informal, structured and unstructured, within the church, giving them their own [unique] African identity”(Hulley et al (eds)1996: 125).

This is crucial in the context where there is often the attitude that denigrates an African way of being and doing as if it is unAnglican. This denigration, in some instances, represents the disdain of the ‘other’, the ‘different’ and ‘strange’ from the English culture that does not always represent Anglicanism. Therefore, the attitude that denigrates and treats with disdain is both

from within and without. It is from outside Africa, mainly Western countries. It is also from within Africa, especially those of African descent who embrace Western ways of being and go to a point where they regard themselves as carbon copies of Westerners. In this way, they become the worst of those they copy and make those remaining true to who they are suffer. Even more importantly, will be when the 'us' and 'them' attitude becomes prominent. The 'them' becomes the "loathed other". This is often the 'other' found unidentifiable within mainstream categories, leading to discrimination, marginalisation and exclusion. It is mostly the tale of the LGBTQIA Plus community, whose detriment is spelt out in resolution I.10. And, it is the central argument of this thesis, that resolution I.10 by 'rejecting homosexuality', is perpetuating the Western conservative paternalism that discriminates and excludes the 'other' and 'different'. Tutu has been apt in pointing out denigration of African by African. However, the 'radical spiritual decolonisation' is meaningfully relevant to the evaluation of the 2006 Civil Union Act of South Africa, whose negative impact is still to be felt in the LGBTQIA Plus community. This point is broadly argued below.

The discriminating attitudes that this thesis postulates as arising from resolution I.10 of the 1998 Lambeth Conference, the bold restating of the Classic Anglican imperatives dispensed by Tutu, as a gospel-incarnate Anglican identity that 'meet the existential realities of the worshipping community' (Hulley et al (eds) 1996: 112) is critical. The paramount importance attached to the 'worshipping community' is *its welcoming and inclusive* fellowship rather than a contrasting trajectory of Resolution I.10. Equally demonstrable in the Anglican balance, is being neither a broad array nor tidy intersectionality of churchmanship or church people. It is in that untidiness that a room may be found for inclusivity and the 'questioning' and 'queer' flourish.

To a certain extent, the 'other', the 'different' and 'strange' is the ontological expression of the reality of the proverbial '*amagxagxa*' community. '*Amagxagxa*' community as many that straddle between various cultural and traditional beliefs and norms, Clegg maintained, *amagxagxa* community may not ascribe to any identifiable norms and values, but still possesses the inherent value of the *imago Dei*. This should be applicable to the LGBTQIA Plus community whose evolving narrative is an inevitable reality. Therefore, this thesis suggests that the Classic Anglican balance, in its characteristic 'conciliar nature' of representation of all in an all-encompassing (Hannaford, R (ed) 1996: 9-10), and 'generous orthodoxy and modesty' of being should be 'committed to the articulation and inculturation of the essence of classic Christian gospel narrative' (Bartlett 2007: 23). In so doing, the emerging community would be restating the full truth of the gospel with their very lives and defray the chilling effects of extremism and intolerance in both church and society.

Tutu is, to that extent, very significant as one who is at home amongst the 'questioning', 'queer', the 'other', the 'different and strange' - 'the straddler of belief and tradition (*gxagxa*)'. Maybe even more appropriate, '*amagxagxa*' are those without any belief or tradition by a choice of non-affiliation. For all, according to Tutu, it reflects the unity of 'a glorious diversity' (Allen, J. (ed) 2011: 53).

In other words, in Desmond Tutu, the Anglican method is fully integrated into the reality of

people as the image of God and, in the 'rainbow nation' context of the Anglican Church of Southern Africa, to represent a new humanity. Rainbow people means new humanity experiencing nation-building from the ruins of discrimination, marginalisation and exclusion of the old order. It is 'the construction of a new religio-cultural identity' (Brittain & McKinnon 2011: 351) that Tutu's prophetic witness demanded while standing within the heritage of 'Anglican Orthodoxy' which he represented accurately and faithfully. Though the central argument of this thesis is a critique of the passage of Resolution I.10, in a global context, the passage of Resolution I.10, inadvertently, brought into the debate the issue of a possible "new religio-cultural identity" (Brittain & McKinnon 2011: 351) and human sexuality as an inclusive matter for the theological enterprise. Because with the emphasis of an Anglican balance finding impetus in Tutu's prophetic witness, more than anywhere else, and standing in the South African context that promises possible harmony out of the atrocities of the past more than any place could, a claim is made that inclusivity is an inevitable reality for the Anglican Communion and the world. As has been illustrated so far, what polarises the Anglican Church is the agenda of the conservatives that continue to globalise extremist and intolerant posturing. This has been seen with the coalition of the conservatives who went on to establish GAFCON (both the Anglo-Catholics and Evangelicals) (Hassett 2007, Anderson 2011, Kaoma 2012).

Yet this thesis regards ACSA as standing in good stead to be a possible exemplary paragon of Classic Anglicanism's characteristics of 'conciliar nature' and 'generous modesty'. Because ACSA offers a dynamic and organic context where lived experiences of discrimination, marginalisation and exclusion enthused subversion of church theology of domination into something similar to a 'radical theology', or even what Hodgson calls 'radical spiritual decolonisation' centring all theology to be about the existential realities of the people. The Kairos Document (1987) bears testimony to this assertion. And, as has been illustrated with ACSA's synods (2016 and 2019 in particular), where there has been apparent resistance to endeavouring into a theological enterprise that seeks to embrace the evolving narrative of human sexuality. To the extent where, the example that lies in the depth of what Tutu carries in his humanity and professional life, seems a self contradiction of ACSA in recent times. In his latest writings, for instance, Tutu's theology seems to move closer to Queer theology in its liberative intent (Tutu 2011).

As far as this thesis is concerned, it must be recognised within a theological discourse that the Anglican imperatives, as described and explained above, not only allow dissension but resonate with Queer theories and liberation theologies. It critiques traditional theology in its excluding modes the same way as Tutu's theology of 'radical spiritual decolonisation'. Traditional theology is also a body represented within the Anglican Church, a point which makes the counter balance as the theological framework and tool to navigate controversies. Not only within the Anglican Church itself, but within varied ecclesiastical setup and the world. It is queer and liberation theologies resonating with the Anglican theological framework and epitomised by Tutu that are 'a response to finding a voice in contrast to the oppressions imposed by dominant theological traditions' (Dean and Archer 2017:2). Again, it is the 'conciliar nature' and the 'generous orthodoxy and modesty' within Classic Anglicanism where the exploring questions find expression on what has been regarded as 'correct or sound belief

according to an authoritative norm'. It means what has been held as Anglican Orthodoxy and used to marginalise and exclude others based on their sexuality and gender identities can be questioned and embrace the evolving narrative of sexuality. And this allows for an open mind to diversity and difference as an experience of those within the realm of queer sexuality. Tutu succeeds in his dispensing of the Classic Anglican balance because his theology places what is often defined as Anglican Comprehensiveness at the centre. For, it can be argued that Anglican Comprehensiveness, emphasises the substance of it as a

“high value on the traditions of the faith and intellect of the faithful, acknowledging the primacy of the worshipping community in articulating, amending, and passing down the church’s beliefs. In doing so Anglican theology is inclined towards a ‘comprehensive’ consensus concerning the principles of the tradition and the relationship between the church and society” (Wikipedia CC By-30, retrieved on 17/02/2021).

There is also the affinity between the Questioning and Queer, the ‘other’, the different and strange and the ‘incarnate communion’ in the ‘worshipping community’ where the Classic Anglican balance is more than a mere method. Because it is about real people, the oppressed, despised and marginalised, on whom the image of God is deeply etched. It is significant to understand the community of the ‘other’ to be able to find Tutu’s defence of them, as they are the reality of his *imago Dei* theology, and in that context be able to ‘Celebrate Difference’.

As a way of summarising the section, it is imperative to mention how it succeeds in restating the model from Classic Anglicanism that points to the very core of Tutu’s theology of *imago Dei*. There is a link between Tutu’s theology and Classic Anglicanism, especially its characteristics of “conciliar nature” and “generous orthodoxy (modesty)”. At the heart of Tutu’s theology is the necessary affirming and embracing of “difference” and “diversity” that do not dislocate the image of God from those who are perceived as such. Because if those who are different are treated as such instead of affirming and embracing, as is the implication of Resolution I.10, it is discrimination against the “other”. This is the problem of this thesis and Tutu’s theology is an attempt to redress it. Tutu’s theology, especially the heart of it and its centre in the image of God is significant to the thesis’s contention that expresses fundamentally the ‘queer’ and ‘other’ as outside of the regular and broad categories. The section below explores this aspect of Tutu’s prophetic witness (and his theology) with ‘queer’ and the ‘other’.

3.4 Tutu and Queer and Liberation Theologies

In this section, Tutu’s theology is further explored in its intricate relation to queer and liberation theologies. This is for the simple reason that both theologies not only have similarities but give a whole liberation and restorative impetus to Tutu’s prophetic witness, especially in terms of Tutu’s welcoming without reservation attitude toward the ‘other’ and the entire issues about the LGBTQIA Plus community, as has been argued above. The thesis does not intend to discuss those similarities but to refer to them in conjunction with Tracy McCormick’s reflections in evaluating traditional marriage theology that flows from the

1662 Book of Common Prayer of the Anglican Church. But first, it is crucial to consider how Dean and Archer in their article use liberation theology and queer theology against ‘the silencing and exclusion of queer bodies’ (Dean & Archer 2017: 2) in the Catholic tradition. And, in terms of Tutu, Suggit makes a claim that Tutu’s ‘most consistent traits have been his defence of the position and rights of those who appear to be oppressed, deprived or...marginalised’ (Hulley et al 2996: 230). Tutu also registered his dissension against “official policies of most of the world’s Anglican churches, which hold that gays and lesbians should be celibate...[and] pleading for a change of attitudes of religious institutions toward human sexuality” (Allen, J (ed) 2011: 53).

Therefore, queer and liberation theologies are significant in their tackling of dominant theologies. They are the theologies of the marginalised. It is, too, on that basis that the value of traditional marriage as the only legitimate relationship form is evaluated by Dean and Archer. So this section seeks to draw together all technical perspectives on queer theologies into the subtitle of a theological assessment concerning Tutu’s prophetic witness.

First and foremost, it is imperative to define Queer. Annamarie Jagose, the Australian author, gives an excellent and helpful epistemology and etymology of queer by acknowledging the origin to be American in the light of same-sex sexuality. She suggests that

“...in the various subcultures which constituted the visible and complex gay world of the pre-World War II New York the term ‘queer’ predated ‘gay’... ‘by the 1910s and 1920s, men

who identified themselves as different from men primarily based on their homosexual interest rather than their “womanlike” gender status usually called themselves ‘queer’” (Jagose 1996: 74).

Robert J. Davidson, meanwhile, insists that

“‘Queer’ does not imply one thing or have one meaning” (Davidson 2008: 70). Similar to what has been explored in Anglican imperatives, Davidson explains ‘queer’ as “indeed the radical potential of ‘queer’ theory and politics lies in the refusal to be limited and defined as one thing” (Davidson 2008: 70).

Significantly, the term ‘queer’ is essentially a description of the complexity of sexual and gender identities or even gender un-identity that constantly requires contextualising and recategorising identity formations in the light of what Lisa Diamond calls ‘sexual fluidity’ (Diamond 2008: 27). It becomes significant in that it is the very essence of the evolving character of human sexuality. This study posits this character of sexuality as the very reason for controversy for Christian conservatives, who are only at home with scriptural authority on sexuality. And so, what Dean and Archer refer to as a dominant theology of the church whose foundation is the patriarchal heteronormativity, just as explored above in the argument of essentialist complementarian theology of the nineteenth century, comes under sharp scrutiny of Queer theories. In the context of the 1998 Lambeth Conference that passed Resolution I.10, the argument of a

theology of dominance is obvious and becomes controversial because scientific facts and data are denied and only scripture's authority is regarded as the final arbiter on the matter. Then it becomes a problem since scripture, besides indications of its widespread heteronormativity and patriarchal emphasis, the evolving character of human sexuality as a modern scientific fact, cannot be expected to have been at the disposal of biblical writers in earlier centuries. Therefore, the Bible is not discounted based on its lack of scientific facts but that its context requires considerable attention in the light of scientific research. The Anglican approach advanced so far, as the basis of this thesis for restating Classic Anglicanism that reflects the application of Reason from the three-stranded cord theological framework as 'a simpler, more liberal and inclusive theology and ecclesiology' (Bartlett 2007: 57), becomes significant. Both Rupert Shortt (2008: 403ff) and Ronald Nicolson (Suggit & Goedhals 1998: 98), mentioned in the previous chapter, attest to the Anglican 'ecclesial evolution' with most Lambeth Conferences that considered the scientific fact of homosexuality. But scientific facts on sexuality have also been problematic and cannot be treated here as if science never presented and distorted sexuality. This point is briefly considered below. However, it can be argued that 'inclusive theology and ecclesiology' is queer theologies. As has been illustrated that heteronormativity derives from 'essentialist complementarian theology' and was used to reject homosexuality as seen in the instance of Resolution I.10. All sexuality or non-sexuality pointing at other relationship forms that are not heterosexuality, cannot be regarded as merely homosexual that should be 'rejected as incompatible with scripture'.

Then Davidson's suggestions that 'for a queer politics that can promote ways of thinking and ways of engaging in political action that could affect a shift away from heteronormativity conceptions of sexuality' (2008:70), is also significant in the debates and disagreements on human sexuality. This means Davidson's handling of 'queer' complexity resonates with this thesis on embracing diversity and opposing marginalisation and oppression of the 'Other' that Tutu regards as part of the 'glorious diversity' (Tutu 2011: 49). The brief expansion below on Davidson's reflections, carries the argument and application of Tutu's 'radical spiritual decolonisation' practically and significantly.

In Davidson's handling of sexuality, there seems to be an indication of the reason for the entrenchment of a conservative view of sexuality in society and its reliance on an 'essentialist and gendered complementarian theology'. He argues that handling sexuality requires beginning at the birth of sexual identity, and that beginning was the 'Christian conceptions of sexuality...integrated into 'secular' societies through scientific fields, specifically psychiatry (2010: 71). It means the argument against the evolving narrative of human sexuality as merely secular when, in fact, the church in advancing the 'essentialist and gendered complementarian theology' integrated psychiatry, is absurd.

However, Davidson mentions Michel Foucault who argued that

"in the Christian tradition, 'A twofold evolution tended to make the flesh the root of all evil, shifting the most important moment of transgression from the act itself to the stirrings –
so

difficult to perceive and formulate – of desire’...‘this is to say psychiatry replaced the church by becoming the creator of social rules and norms and has a regulating effect on society by using a desire to produce knowledge about, and categories of, individuals’” (2010: 71).

It is in ‘using desire to produce knowledge about, and categories of, individuals’, that the individual’s desire firmly produced and entrenched the homosexual and its opposite, the heterosexual. In doing this, according to Davidson, psychiatry was committed to

“splitting sexuality along hetero/homo lines...[that] reduced all the potentialities of sexuality into two rigid and distinct categories, thus producing a binary” (2010: 71).

This binary, according to Judith Butler, not only formulates gender but presupposes, enforces, and restricts gender within that binary. It is an essentialist and gendered complementarian, since

“if ‘male’ is dependent upon ‘female’...relational and cannot exist independent from one another, the construction of the One requires the construction of the ‘Other’ ” (2010: 71). This is a process Davidson calls the ‘Otherisation’. By ‘Otherisation’ he means that

“heterosexuality is naturalised and shielded with saliency while the ‘Other’, homosexuality, is stigmatised...[He further maintains that]...within this structure, the fluidity of sexuality is negated in favour of a conceptual framework that conceptualises individuals who engage in same-sex sexual acts as inherently different from those who engage in heterosexual sex acts” (2010: 72).

This brings a more structural marginalisation of the LGBTQIA Plus people to a sharp point, where, Davidson observes

“The work of ‘gay rights groups have attempted to gain the rights of the One for the Other by making claims to heterosexual normalcy and respectability for homosexuals. These claims to normalcy and respectability, however, have excluded sex and those who identify with sex from the homosexual community” (2010: 72).

Therefore, instead of accepting and embracing the fluidity of sexuality and the Other for who they are within the evolving narrative of human sexuality, what Davidson sees as ‘problems result[ing] from the attempt of LGBT politics to mimic heterosexual norms and values’ (2010: 72), the understanding of the fluidity of sexuality is disregarded and possibly lost. The understanding of sexual fluidity is important as it underpins the evolving narrative of human sexuality. It is essential, therefore, for this thesis to make a theological assessment concerning Tutu’s theology, especially where he maintains that diversity, as it is implied in sexual fluidity, should be celebrated as a God-given gift (2011: 49).

Having examined the debates on sexuality above, it seems the conservatives are only keen to insist on the ‘essentialist and gendered complementarian’ notion of sexuality to be an

immutable, God-given and natural reality. Because they often think that sexuality is confined to what can be seen physically and that what is there before them, therefore, should not even be bothered to explore and enquire. This is where a fundamental contradiction and an ostensible faltering to Classic Anglicanism is carried, as has been the case with Resolution I.10. As argued above, the three-stranded cord of Anglican theological framework, the *scripture, tradition and reason*, has been thrown into an imbalance when the counterbalance of the *reason*, if by *reason* it means scientific facts, is not applied. The expression of *reason* as the third strand of the cord is through exploring and enquiring which is easily dismissed in the conservative circle as secular. However, it is known that the human mind thrives in exploration and enquiry. And to this end, Tutu's assertion that "understanding and compassion into the mystery of sexuality" (Russells 2004: 3), is crucial as far as exploring and inquiry is concerned. Yet the conservative point of view seems to contrast the character of Classic Anglican imperatives' pluralistic and diverse reality, which should be at home with 'the fluidity of sexuality'. This thesis maintains that this is made possible by the counterbalance of *Reason*, more explicitly meaning exploring and enquiring, as part of what constitutes Classic Anglicanism.

The thesis further concurs with Davidson that the 'essentialist and gendered complementarian' notion of sexuality "will ultimately be unsuccessful, as these identity constructions function within the values and norms dictated by the One and are built upon devaluing the Other...promoting the Other only reinforces the distinction between the One and Other and further concretises conceptions of the One and the Other as separate and distinct groups" (2010: 72).

It is vehemently maintained in this thesis that Resolution I.10 is resolute in the way, perhaps inadvertently, applies the categorisations of sexuality to the detriment of those outside the preferred heteronormativity. It is what Davidson calls 'otherisation'. 'Otherisation', Davidson contends, is indicative of the conservative mindset, which is not entirely different from 'the colonial mindset of exporting LGBT identities' (2010: 73). This may sound contradictory. But it is not. The clarification is made by Tracy L. McCormick below in the analysis of the South African Civil Union Act of 2006. It is also an argument considered already within the works of Kapya Kaoma, Marc Eprecht and Caleb Day.

Therefore, McCormick makes the point on the limited aspect of the South African Civil Union Act 'to those people who self-identify as gay or lesbian...rather than opening the space for the 'recognition of diverse sexualities and relationship forms' (Tracy L. McCormick 2015: 99). McCormick's analysis is helpful in the South African context where the assumption is often made about the liberal

constitution of 1996 and the Civil Union Act of 2006 as embracing of sexual fluidity. It poses some kind of a paradox to ACSA. In that, first, ACSA endorses Resolution I.10 in its adamant refusal to 'bless' same-sex marriages; and, second, as illustrated by McCormick, the Anglican Prayer Book (APB 1989) seems to be a document on which the Civil Union Act of 2006 has been pitched despite apparent contradictions. But, in terms of the Constitution of 1996, most unfortunately, 'the dramatic legal victories have not eradicated widespread prejudice

against men and women who experience same-sex sexual and emotional desire' (de Vos 2020: 1). It seems McCormick's analysis, quite strikingly, agrees with de Vos in being as critical of the Civil Union Act as 'the legislation of same-sex marriage in South Africa in November 2006 made the country the exemplar for gay and lesbian rights in Africa' (2015: 99). From a queer studies' point of view, McCormick contends that

“the majority of the academic writings on the same-sex marriage originate from the legal field's opposition to same-sex marriage prior to the passing of the Civil Union Act in 2006 was homophobic in nature...[and] finally, would...contribute to the debate on how to develop strategies to resist discrimination and violence against people who are queer or 'other (2015:100).

In terms of queer understanding and in line with what this thesis has been attempting to do, there are two points by McCormick worth reflecting on briefly. First, it is the

“Queer theory critiques of heteronormativity and all those processes that reinforce what it means to be supposedly “normal”: to have a stable identity, to be married to someone of the opposite gender, and to be monogamous” (2015: 101).

This is important as marriage within the Civil Union Act seems to be established with heteronormativity in mind as what is 'acceptable'. So, according to McCormick, Civil Union Act about same-sex marriages, suggests that 'marriage is promoted as acceptable and what deviates from this is viewed as tolerable but ultimately unacceptable' (2015: 105). McCormick questions 'the role that same-sex marriage plays in normalizing queer desire' (2015: 106). Therefore, the Civil Union Act seems to suggest as of paramount importance the normalising of all diverse sexuality into heteronormativity. It seems to suggest that marriage relationships of those not within the hetero/homonormativity category, those who cannot be placed within any definition of gender cannot qualify for any marriage relationship unless it can be normalised within the stipulated categories.

Second, McCormick in applying the queer theory advances the argument as Judith Butler would. And that is a descriptive nature of sexual fluidity, that 'Queer theory...[as] a constantly innovating field that is self-reflective' and will, according to Butler (McCormick 2015: 106), be 'revised, dispelled [and/or] rendered obsolete to the extent that it yields to the demands which resist the term precisely because of the exclusions by which it is mobilized' (McCormick 2015: 106). This aspect brings to the fore in a rather crucially forceful manner that,

“fluidity of queer is significant in the understanding of queering as a methodological tool...[and] explains that queer theory is an exercise in discourse analysis, and the analysis of language, and how it positions difference is therefore central to the queer theory project” (McCormick 2015: 106).

Here McCormick successfully unveils the contradiction of the Civil Union Act that rests on the failure to accept and recognise queer sexuality in its character, but only as it is normalised

based on,

“heteronormalising-homonormalising that can only come through traditional marriage...[And so, McCormick maintains that] same-sex sex marriage seems ‘right’ because it ensures that gay and lesbian people have the same access as heterosexual people to the benefits and protections associated with marriage...[and to] oppose homophobia and simultaneously refuse to embrace the ‘marriage norm as the exclusive or more highly valued social arrangement for queer sexual lives’” (2015: 107).

This is important in that the Civil Union Act does not presuppose equality within the social setting with ‘the continued prejudice against queer people and people who are ‘other’” (2015: 107). As a result, McCormick concludes that

“research that provides perspectives that differ from the liberal ‘rainbow nation’ perspective is needed as well as perspectives that ask socially relevant questions that are not confined to the limitations of a human rights discourse” (2015: 107).

However, McCormick’s argument is significant at two levels. First, it seems to suggest that the ‘rainbow nation’ aspect does not go far enough to accommodate ‘queer’ and ‘other’ in their terms. The principle of the Civil Union Act of 2006 implies that ‘queer’ and ‘other’ are protected within the ‘normalised’ or ‘homosexualised’ traditional marriage conscripts. Two, ‘queer’ and ‘other’ are still outside the spectrum of diversity as implied since differentiation may be inconclusive. Both levels, however, as far as Tutu’s theology and understanding of the ‘rainbow nation’ is concerned, seem to beat the legal ramifications and the theological limits of the Anglican Prayer Book of 1989 which, as McCormick so aptly points below. McCormick’s analytical point on marriage is clarified even better in conjunction with Caleb Day’s critique alluded to earlier.

Caleb Day makes a similar point in the article referred to earlier, ‘A time to throw away? Rethinking the gender requirement for legitimate Christian sex’ (2016). He wrote from a critical analysis of the ‘gendered or essentialist complementarian’ point of view, which seeks to understand an intractable conservative notion of sexuality, especially traditional marriage. As discussed in the previous chapter, Day’s thoughts are significant in examining ‘essentialist and gendered complementarian’ theology as a ‘Theology of the Body’, ‘based on its coherence with real people’s embodied experiences’ (Day 2016: 11). He maintains that “there are also many people whose bodily experiences are a counter-witness to the complementarian vision. Some are excluded altogether from its vision of two clear-cut sexes and genders, such as intersex or transgender people. Others are excluded from its decision of heterosexual complementarity because they feel the romantic pull to sex, marriage, and sanctification with those of the same sex, not the ‘opposite’ sex” (Day 2016: 11). This argument is significant for this thesis that, while the complexity of human sexuality must be appreciated, no one, therefore, should be excluded, marginalised, discriminated and persecuted in what Tutu calls

“a universe that is characterised by diversity...not just one planet or one star; there are galaxies

of all different sorts, a plethora of animals species, different kinds of plants, and different races and ethnic groups...Churches say that the expression of love in a heterosexual monogamous relationship includes the physical - the touching, embracing, kissing, the genital act; the totality of our love makes each of us grow to become increasingly godlike and compassionate. If this is so for heterosexuals, what earthly reasons do we have to say that it is not the case with homosexuals?" (Allen, J. (ed) 2011: 55).

And so, in terms of marriage, the analysis by McCormick is helpful because it deals with the problems that Resolution I.10 presents. Points (b) - (e) have implications regarding marriage as the only relationship form within the heteronormativity and patriarchal imperatives derived from scripture and tradition. According to McCormick, the religious ramifications of the Civil Union Act of 2006 are contradictory. The title "To Have and to Hold is a direct quote from a portion of the marriage vows found in the Anglican Book of Common Prayer" (McCormick 2015: 111). A contradiction is so obvious as it does not indicate embracing the evolving narrative of human sexuality - a point made repetitiously in this study. Much cannot be expected from the Anglican Book of Common Prayer since it is a 1662 product that would reflect its context. That context, according to Kretzschmar, was characterised by the reformers' intent in seeking to shift from the medieval emphasis on celibacy, and "placed a much greater emphasis on marriage" (Kretzschmar 1998: 41). Marriage, in that context, reflected Puritanic influence wherein marriage "was a life-affirming tradition which, contrary to the monastic tradition, emphasised the importance of marriage, family and children" (Kretzschmar 1998:42). Therefore, the 1662 Prayer Book would equally reflect such overemphasis about marriage, with its patriarchal heteronormativity injunction of 'one man and one woman'. The South African version of the Anglican Book of Common Prayer, An Anglican Prayer Book of 1989, in its 'preface: Christian Marriage' defines marriage in rather patriarchal and heteronormativity sexual terms. It says

"The Church of the Province of Southern Africa affirms that marriage by the divine institution is a lifelong and exclusive union and partnership between one man and one woman" (APB 1989: 457).

The subtitle of the Civil Union Act, too, is highlighted to be representative of a future that McCormick regards as making a welcome for the LGBTQIA Plus community. McCormick correctly disapproves Civil Union Act's empty hope and promise in its,

"many claims about the transformative and egalitarian nature of same-sex marriage, yet it is quite obvious from a reading of two strelitzias on the cover that they represent the conservative aspects associated with marriage: goodness, happiness and faithfulness...the two strelitzias... indicate 'man- and woman- type roles' in marriage...violent outline of two hands...substantiating the claim about the dominant and passive roles in marriage which, it is claimed, same-sex marriage will undo" (2015: 112).

McCormick makes the point that

“since in the Civil Union Act, there is more Anglicising civil union of same-sex marriages within the limitations of the Anglican Prayer Book of 1989, which itself has not shifted in substance from the 1662 Book of Common Prayer by Thomas Cranmer. [This aspect of the analysis by McCormick does not only bring to bear the contradistinction within ACSA that is yet to approve ‘same-sex’ union blessings, but it also exposes the fallacy about the very Civil Union Act that fails to... ‘meeting the existential needs’ of the LGBTQIA Plus community concerning the acceptance of other relationships forms outside traditional and Anglicised marriage. Because]... It conceptualises marriage within the English-European cultural rigidity of marriage as ‘by the divine institution a lifelong and exclusive union and partnership between one man and one woman’ (APB 1989: 457)” (McCormick 2015: 112).

The canon of the Anglican Church of Southern Africa (ACSA) regarding ‘holy matrimony’, canon 34 (Revised Edition 2014: 73), seems far from what Hodgson says is ‘meeting existential needs of the worshipping community’ (Hulley et al (eds) 1996: 112) since all it does is give a portrayal of marriage from a colonial English perspective which, ironically, seems to go against the prophecy of Isaiah 54 v 2(NIV) to ‘Enlarge the site of your tent, stretch out the curtains wide, do not hold back; lengthen your cords, strengthen your stakes’. Again according to Hodgson, the application of Tutu’s theology in its ‘radical spiritual decolonisation’ (Hulley et al (eds) 1996: 98) makes for a good suggestion that the Anglican Church of Southern Africa can be a catalyst standing on fertile grounds to amend the adverse implications of resolution I.10. For the LGBTQIA Plus people it means harmonising within communities the reality of scientific fact of the evolving narrative of human sexuality. At least ACSA has, as a backdrop, the South African Liberal Constitution of 1996 and the Civil Union Act of 2006, *albeit* the obvious contradictions of the latter. Here, as it has been mentioned above, the embracing of same-sex marriages in ACSA is not receiving any episcopal ‘blessing’ since the official statement suggests agreeing with the Anglican Communion’s resolution I.10’ (Bishops Synod, April 2016). Pope Francis, by the way, gives a relevant perspective on consensus which resonates well with the contention of this thesis in the light of the expressed intentions to listen to the LGBTQIA Plus community.

It is significant at this point to make a brief reference to Pope Francis’s perspective since, in terms of the arguments of this thesis, it deals with the legitimacy of episcopal authority. If anything, this thesis laments the potential de-legitimisation of episcopal authority and the risk of it being lost with the faltering at the passage of resolution I.10. But this thesis insists, in the final analysis, that the episcopal authority may be recovered with the restating of Classic Anglicanism as epitomised by Tutu’s prophetic witness. To that end, and in terms of Pope Francis’s perspective as reflected in the Commonweal Magazine article by Austen Ivereigh (27 January 2023), a defence of the Pope is mounted against the prevailing conservative polemic. The Catholic conservatives, spurred on by the death of Pope Benedict XVII recently, claimed they are pushing for the resignation of Pope Francis and influencing the conclave of cardinals to elect an orthodox pope for the future. The magazine quotes liberally the Roman Catholic International Theological Commission’s 2018 document that distinguishes,

“between collegiality and synodality (a process that calls for the input and participation

of members of the church to speak on issues and reforms they would like to see) ...of that year's apostolic constitution *Episcopal communion*, which - drawing on the ancient traditions of the church - says 'the synod of Bishops must increasingly become a privileged instrument for listening to the People of God' (Austen Ivereigh 2023).

This argument is profound, not only for ACSA's Bishops Synod but for the whole global episcopal gathering such as the Lambeth Conference, where the passage of resolution I.10 of 1998, according to both Kapia Kaoma (2012) and Adriaan van Klinken (2017), the 'cultural wars' of western countries were exported. The Catholic document, however, maintains quite significantly that

"the teaching church is one that listens to the *sensus fidei* - 'a mutual listening,' as Pope Francis put it in his 2015 speech on synodality, "in which everyone has something to learn. The faithful people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the Spirit of truth (John 14: 17) to know what he 'says to the Churches (Revelation 2: 7).'" (Commonweal Magazine, The Anti-Francis Gatekeepers, by Austen Ivereigh January 27, 2023).

It, therefore, suggests that listening to each other is a wide ecclesial (whole of the church) phenomenon that cannot be separated from episcopal collegiality in its discerning capacity. The bishops' consensus with the Communion on resolution I.10 is self-contradictory since the ethos reflected in the resolution fails the test of Classic Anglicanism. The latter, as has been argued in this thesis, readily affirms the 'existential realities' of worshipping communities in its incarnate theological framework. As argued below in terms of marriage in an African setting, the ecclesial phenomenon of listening signified by Bishop Russell in his booklet on Homosexuality in 2004, seems to have been eclipsed by episcopal discerning limited by the consensus with the Communion on resolution I.10.

Consequently, Janet Hodgson, in the light of contradictions about marriage, underlines Tutu's theology that 'stresses the danger of religious schizophrenia, where African Christians live in two different cultures, one of their religion and the other of their everyday life' (Hulley et al (eds) 1996: 111). In the area of marriage, Africans will have two types of 'marriages'. One Western and another African.

This, according to Hodgson, is because of 'liturgies framed in alien conceptual categories...[reducing] historic mission churches in Africa ...[to mere] service agencies for 'Sunday Christians' (Hulley et al (eds) 1996: 112). A 'worshipping community' that this thesis upholds reflects what Hasset calls a 'diversity globalism' (Hasset 2010: 193); and Tutu calls it 'the diversity in unity' (Allen, J. (ed) 2011: 50). And, on that basis, this thesis maintains that existential needs are about total emancipation – where all God's children can come into the fullness of humanity expressed in the diversity of culture, languages, traditions, sexuality, and gender identity. This, according to Hodgson, is 'another theological agenda and mission task of the century' (Hulley (ed)1996: 113).

It is, therefore, the argument of this thesis that marriage continues as the institution used by the conservatives for a social construction where exclusion and marginalisation of others are enacted and heteronormativity hegemony is entrenched. At the 1998 Lambeth Conference the question of homosexuality with the passage of Resolution I.10, the conservative values and norms seem to be globalised within the Anglican Communion. And for the Conservatives, as it shall be demonstrated below, the marriage of same-sex clergy and ordination of openly gay and lesbian people became an aberration to oppose. However, this thesis argues that the evolving narrative of human sexuality as a scientific fact may require consideration beyond the constricts of conservative values and ethos and theological re-imagination. For this to be done, the concluding contentions of Robert J. Davidson must be engaged in as part of the queer theological development that, this thesis maintains, to be easily resonating with Tutu's theology.

Davidson's key emphasis is in the Queer theologies' reconceptualisation of sexuality, which is closely connected with decolonisation and desexualisation of the mind. This re-conceptualisation is an inconclusive project to circumvent the pervasive 'gendered essentialist complementarity' that has been the central point of conservatives' drive with Resolution I.10 at 1998 Lambeth. Davidson regards re-conceptualisation as an 'approach...compared with Frantz Fanon's concept of the decolonisation of the mind'(2010: 75). Fanon, maintains Davidson,

"like many queer theorists, approached social relations and concepts as constructed elements instead of 'natural' products and was concerned with how those constructions occur and can be altered...[and] argued that overcoming colonialism requires two steps: galvanization around the 'Otherized' identity...[that] through the cohesion of identity...the colonised can throw out the colonisers, but...maintained the modes of thinking imposed by colonialism...the next and most important step...entails a rejection of thinking and the very logic imposed by the colonising body...this step occurs within the minds of those who have experienced colonisation...[and this he calls] 'the decolonization of the mind, [and] would be a new conceptualization of the self, which for Fanon would be a new humanism'" (2010: 76).

The thesis makes a claim, therefore, that 'reconceptualisation' needs consideration in the reimagining of theology. The Anglican theological framework, in its exploring and enquiry aspects, gives scope for that reimagination of theology. This is significant in light of the evolving narrative of human sexuality which resolution I.10 faltered. To that end, Davidson then develops from decolonisation what he calls 'desexualization of the mind'. It refers to

"a rejection of the entire sexual logic that has been produced through psychiatry...[making it] possible for individuals to break down binaries to embrace exploration and curiosity and free themselves from ways in which they have been conditioned to conceptualise themselves and their sexuality...to enable all individuals to deconstruct the ways they have internalised a sexual identity...to doing away with the ways of thinking...[that] conceptualise sexuality in hetero-normative ways; it is a rejection of sexual concepts to explore the possibilities for sexual

practices...[as a] highly personal project...[that] must be linked to common pursuit for socio-sexual transformation..." (Davidson 2010: 76). This argument resonates with the point made by McCormick above.

In the end, as I close this section, what lies at the heart of this process of restoring the sexual identity of individuals and the redeeming of dignity too, is the remaking and transforming of society for a new humanity wherein the evolving narrative of human sexuality is brought into the equation. And the starting point may be at the centre of our being as sexual beings - the very existential and ontological reality of what it means to be fully human. The continuing debates and disagreements on human sexuality may conjure up the advantage of walking into the door of human sexual mystery, like every cloud that has a silver lining. This thesis claims that the restating of Classic Anglicanism both aspects of exploring and enquiring is applied rigorously. And according to Tutu, as we walk into the door of human sexual mystery, there is a need to be,

"gentle with each other, as ourselves...[Where] we do not have all the answers to all the questions surrounding the right or wrong expression of God's gift of our sexuality...[it is] concerning how we are to give practical expression to this call to repentance, we should begin by examining ourselves and helping people to face and acknowledge their prejudice, and to alter their attitude" (Russell 2004: 2-3).

And so, Davidson's contention is more profound that Queer politics should

"seek to transform the structures that define, regulate, and discipline sexuality...increase the potential for cohesion and the size of the collective [and] increase its efficacy as a bloc... to promote queer and sexual liberation" (2010: 76-77).

Therefore, this section, and indeed the whole chapter, is an attempt to explore Archbishop Tutu's theology as a theology centred on the image of God in all people. Through it, Tutu seeks to speak against all that undermine the ontological and existential reality of all human beings. In his prophetic witness, he advocated for the restoration of the image of God in all, especially those discriminated against and marginalised in church and society largely as a result of the heteronormativity and patriarchal hegemony expressed in the 'gendered and complementarian theology' of the nineteenth century.

3.5 Review and Conclusion

In this chapter, I outlined the theology of Desmond Tutu regarding sexuality and homosexuality. Through this chapter, the thesis attempts to present Tutu as a huge interlocutor of Anglican balance argued and, broadly, illustrated here. It means Tutu's theology is a critical expression of Classic Anglicanism, where his prophetic witness is a rallying cry into a dialogue whose intent is not only to bring the existential reality of the sexual minority and marginalised to the centre. But it also, in a significant way for theological discourse, ensures that the evolving

narrative of human sexuality becomes part of the theological enterprise with the intent to circumvent repressive and domineering traditional theological patterns expressive in the complementarian theology of the nineteenth century.

This chapter, too, is a consolidation of models to be used to achieve the mission of having an inclusive society and church. Tutu's theology portrays the strength of Classic Anglican imperatives for application towards the deconstruction of the disempowering, repressive, dehumanising, and violent elements within society based on a *status quo* theology of domination. What is assumed and assigned by prejudice and nurtured by 'essentialist complementarian theology', is critiqued by Queer methods resonating with Tutu's theology to reconstruct a new humanity and seek to reconcile the world. To reconfigure and reimagine a community of 'diversity globalism' (Hasset 2007) and 'diversity of unity' (Tutu 2011), the *amagxagxa* as those on the margins, the different and other, aptly expressed by Johnny Clegg, may find the expression through the principles and values of equality. The thesis claims that this should also apply to the sexual minority group to ensure that they live without fear of repression, exclusion and marginalisation. This is a radical approach to humanising and harmonising communities. The next chapter closes this thesis by reflecting on the observation of the lived experiences of those who, despite their experience of being discriminated against, excluded and marginalised in society and church because of their sexual orientation, epitomise the intricacy of Anglicanism as expressed in 'conciliar nature' and 'generous or modest orthodoxy.' I argue here that those individuals, as their life experiences are evaluated here, resonate with Tutu's theology and fulfill his prophetic witness for society and church that embrace humanity in its fullness.

Chapter 4

The Observed lived experiences

4.1 Introduction

In the introduction of the previous chapter the dissension by Tutu against most of the world's Anglican churches and institutions that seem to align with resolution I.10, which was quoted from his book (Tutu: 2011), is subversive and significant counter-cultural to a theology of domination presupposed in the resolution. That widely publicised dissension of Tutu (Allen, J (ed) 2011: 53) and his defence of the marginalised (Hulley et al 1996) and the voice of the voiceless (Du Bulay 1988) forms an integral part of the central argument of this thesis and is key in the hope and promise of Tutu's prophetic witness glimpsed in the narrative of observed lived experiences of three figures below.

While this chapter is an attempt at contrasting resolution I.10 with the narrative of lived experiences with the prophetic witness of Tutu, the previous chapters are more about the problem of resolution I.10 with its diabolic implications of discriminating, excluding and marginalising those identified as the LGBTQIA Plus community. Archbishop Tutu foregrounded these chapters through a theological assessment to punctuate this thesis for an emerging inclusive society and church. This chapter outlines the observed lived experiences incarnating the ontological and existential realities that should, as envisaged in the conclusion, findings and recommendations of this thesis, inform the reimagining of theology for inclusivity in both church and society.

Therefore, the observation of lived experiences is significant for this thesis in restating Classic Anglicanism as explored in the models in chapter three. Here the three figures provide examples of assimilation of those models for inclusivity in church and society to contrast discrimination, marginalisation and exclusion in society. By representing the sexual minority, and, essentially, these individuals' courage and fortitude fulfil the prophetic witness of Tutu for an inclusive church and society opposed to the dominating hegemonic heteronormativity as the premises of resolution I.10. Therefore, in terms of restating the Classic Anglicanism as an essential imperative to embrace the evolving narrative of human sexuality, the observed lived experiences can also be helpful to 'ecclesial evolution' and ecclesiological self-understanding of the Anglican Church. To that end, the narrative of observed lived experiences forms part of the empirical evidence derived from literature research and is presented in three sections. The fourth section is the conclusion with a review of the chapter.

To preface these lived experiences, it is significant to point particularly to Reverend Douglas Torr and Bishop Gene Robinson, who are openly gay clergy persons in the Anglican Church context. This is because they draw a sharp ecclesiological contrast about the passage of Resolution I.10. Their lived experience points out the existence of self-contradiction within the Anglican Church. And their courage, too, is the fulfilment of a promise and vision of Tutu's prophetic witness understood in its 'radical theology' and 'radical spiritual decolonisation' that stand opposed to resolution I.10 of the 1998 Lambeth Conference. As a result, all these stories are subversive tools that may be applied toward the reversal of adverse implications of resolution I.10. The other story is that of Simon Tseko Nkoli. It is also highly significant as it represents the life of an individual who lived a life of struggle against all that sought to repress and marginalise his true identity - his ontological and existential reality. This thesis claims that Tutu, with an emphasis on the *imago Dei* in his theology, would be standing alongside these individuals. He would be pledging solidarity with them.

But, first, some questions and suggestions should be considered that locate the concrete realities of experience within ecclesiological self-understanding and society. These are the kind of questions asked and suggestion made by Miroslav Volf that

"How should we approach the problems of identity and otherness and of the conflicts that rage around them?...[lives that] share a common concentration on social arrangements...[Here he integrated] universalist, communitarian and postmodern options...[which, according to him], offer proposals on how a society...[or all humanity] ought to be arranged in order to accommodate individuals and groups with diverse identities living together – a society that guards universal values, or that promotes the plurality of particular communal identities, or that offers a framework for individual persons to go about freely making and unmaking their own identities" (1996: 20).

These thoughts resonates with Tutu's prophetic vision of a church and society where All can live in harmony as 'God's children... [and are included as] Gays and lesbians in the Church and Society' (Allen, J (ed) 2011: 53). In an ecclesiological sense, the three narratives of lived experiences go on to answer Volf's questions and concretise his suggestions into the dynamics of 'diversity globalism' and the definition of 'aMagxagxa' I have explained above. Below are observations of lived experiences.

4.2 The story of Simon Tseko Nkoli

The story illustrates the general attitude to homosexuality and how the pervasive Christian conservative view is dominating and prevalent even amongst political activists. It is an attitude that is averse to the models derived from and epitomised by Tutu's theology surmised as a call to be 'understanding and compassionate...to each other on issues of human sexuality' (Russell 2004). There was a divisibility of sexual rights from the political struggle for civil and human rights. The story of the late Simon Nkoli, as documented in GALA publication and in 'Urgency Required - Gay and Lesbian Rights are Human Rights', edited by Dubel and Andre Hielkema also appeared in Issue 33/34 (June 2008) of the Journal of Humanistic (ISSN1567-7117)), is significant for the level of depth of discrimination, marginalisation and exclusion in

socio-political realities.

Simon Nkoli came from Kwa Thema Township and ‘came out’ of the closet as early as in the 70s while involved in students’ movements. He also

“became a member of the gay organisation...One of the first South Africans who were open about their HIV-positive status...[and] was active within the AIDS movements in the last days of his life...[however, while he was in prison in ModderBee from 1984 until 1990 that]

“The prison warders had discovered that one of the defendants was having a sexual relationship with a convicted prisoner. The other defendants were outraged and condemned homosexuality outright. Simon decided he had to come out. A few of his co-defendants believed the state would use Simon’s being gay to undermine the moral stance of the anti-apartheid movement that the group was accused of being a part of. There was even talk of a separate trial for Simon, but a few members of the group and the lawyers pleaded for one trial for all. In the end, his co-defendants accepted Simon’s argument that discrimination based on sexual orientation was just as unacceptable as racism. He was able to convince them that gay and lesbian rights were part of human rights. His coming out has been of great importance for the development of LGBT rights in South Africa...his openness about his HIV-positive status during his imprisonment was even greater taboo...by breaking this taboo as well after his release, Simon has more than lived up to his role of pioneer for the urgency of gay liberation in South Africa, irrespective of colour” (Dubel & Hielkema 2008: 99).

There is a line that the regime followed regarding political activism for civil and human rights. It was a line to separate the rights of people so that the injustice of racial discrimination is not the same as the people identifying as LGBTQIA Plus and the sexual minority. As seen below with the Douglas Torr saga, the apartheid regime relied on a theological conservative hegemony that was not only judicially and racially unjust but was also a male-dominating, homophobic, misogynistic power enforced in apartheid society. Therefore, Nkoli’s experience corrected the notion of separating civil and human rights issues, and by espousing the evolving nature of sexuality, Nkoli carried and lived what Tutu epitomised in prophetic witness. And that is the inclusive church and society.

4.3 The Story of Douglas Torr

The story of Douglas Torr, an ordained gay Anglican priest, is about the profound refusal to cringe under the conservative religious hegemony of the South African regime. As a white superior, male dominating, Afrikaner nationalist and military service premised on the preclusion of African people, the regime often buckled up under defiance by many whites conscripted to military service. David Jones, in his dissertation with the title, ‘Objecting to Apartheid: The History of the End of Conscription Campaign - 2013’, contends that

“apartheid hegemony’s constructs rested on the disciplinary project of militarism of masculinity and citizenship based on the notion of peace, religion, culture, and even the very nature and practice of politics” (Jones 2013: 23).

Therefore, this story draws attention to the apartheid regime,

“patently unjust and violent system...[Torr was a political objector who according to Jones] refused to acknowledge the legitimacy of the government on the grounds of moral rejection of apartheid” (2013: 32).

He notified the SADF that he would not be reporting for a call-up. Torr claims that as a

“religious pacifist, he would have applied to the Board of Religious Objection, but felt he had no right to special privilege and was prepared to go to prison for his beliefs...[Torr was found guilty] but sentencing was postponed until later in the year...[where he] was sentenced to twelve months in jail, but was released on bail pending an appeal. Eventually was sentenced to community service” (2013: 132-135). And according to Jones, the

“End Conscription Campaign represented a deep sense of frustration at the conservative, restrictive and paranoid atmosphere that pervaded the country and from a growing awareness of the psychological and physical damage done to the youth on both sides of the apartheid divide, and to the country as a whole by conscription, which forced young South Africans to face one another over the barrel of a gun” (2013: 30).

Douglas Torr’s story remains significant in the Anglican Church of Southern Africa, of which he is a member and ordained priest. His experience is significant as it buttresses this thesis claim of contradiction and ambivalence of the Anglican Church of Southern Africa regarding the status of the LGBTQIA Plus community. This was evident with the synod of bishops electing to be in ‘consensus with the Anglican Communion about Resolution I.10’ (ACSA 2/22/2016), and suggesting that ‘ordained gay persons should be celibate (ACSA 2/22/2016). The significance of Torr’s experience is its subversion to resolution I.10, and it is elucidated more deeply in the newspaper article.

At almost the same time as the story of Gene Robinson below, in South Africa, a version was published in Sunday Times on 9 November 2003 in Johannesburg on Douglas Torr. The article was by Bongwiwe Mlangeni, and the title was: ‘South Africa: Priest Outs Himself before Sermon’. It was a story about Father Douglas Torr who was to stand in front of St Mary’s congregation in central Johannesburg and tell them that

“I am gay...He ‘confessed to his flock about his sexuality’...[According to the newspaper article, Torr] believed honesty is the best policy” (Mlangeni, 20 November 2003).

Again the story illustrates the subversive courage of the gay priests amid enduring discrimination, marginalisation and exclusion in church and society. It represents many other sexual minorities and LGBTQIA Plus people, who do not make any headline news as they face persecution. This ‘coming out’ by Torr was against the backdrop of resolution I.10 in the Anglican Church worldwide, which was compelled quite significantly, to grapple with the reality of widespread homosexuality among the clergy. It means that the Anglican Church, by passing

resolution I.10, is not simply out of step with existential reality on the ground, they missed the unavoidable evolving narrative of human sexuality. This thesis maintains that such scientific fact is not detrimental, instead, it resonates with Classic Anglicanism. The point is made even more obvious by the consecration of the first openly gay bishop, Gene Robinson. As illustrated below, Robinson's story acutely lays bare the contradictions of resolution I.10 implied in the expectation of ordained gay persons to be celibates.

4.4 The Story of Gene Robinson

This story deserves extensive consideration as it covers every angle in the debates and disagreements that flowed out of the 1998 Lambeth Conference. The passage of resolution I.10 that 'rejected homosexual practice as incompatible with scripture' found its subversion in the election of Gene Robinson, the first same-sex married gay clergy. In him, Tutu's ideal derived from his prophetic witness is realised. Robinson's lived experience is a sharp attack on the way his sexuality has been distorted by the conservatives, who refuted the opening of the church to the challenge of diversity in marriage. For the Anglican Church of Southern Africa rendered intransigent in its 'consensus with the Communion on resolution I.10' and already pricked in conscience by the radical Anglican perspective embodied by Tutu's prophetic witness, the story of Robinson appropriated the South African constitution of 1996 and the Civil Union Act of 2006. It is, therefore, a story that could have offered some celebration in the context of South Africa with the most liberal and progressive Constitution in the world.

Significantly, no one has caused a widespread discussion in the Anglican Communion like Gene Robinson. His experience and its media coverage raised among South African Anglicans a reticent attitude. Many Anglicans in South Africa were more averse to the sexual orientation of Robinson. This thesis argues that the aversion was to do with the theological formation that is based on a heteronormative and patriarchal foundation. As illustrated above, this theological formation is the nineteenth-century 'essentialist and complementarian' that seems to have emphasised the issue of sexuality, marriage and family life in ways that have been more conservative and therefore disregard an evolving narrative of human sexuality as progressive and secular. Its widespread view of sexuality in both conservative evangelical and Roman Catholic circles that any other view is often seen as an attack on orthodoxy and biblical truth. This study has been an attempt to indicate 'essentialist and complementarian theology' as a conservative orthodoxy whose systemic intent excludes, marginalises and discriminates against the minority. The study further proposes a subversion of that theology and highlights the lived experiences as an example of an inclusive society whose ideals were the contention of Tutu's prophetic witness over many years. In South Africa, and indeed in most parts of the world where the event of Robinson's consecration as a gay bishop raised sentiments of aversion, many failed to reflect on the story of his life - the way he struggled with acceptable heterosexuality because it was not his ontological and existential reality. The compassion of the woman he had married was amazing. They both embraced his sexuality, asked forgiveness from each other, promised to raise their daughters and divorced amicably (theguardian.com, Steven Bates, 30 October 2003). This expression of the fullness of humanity was missed by many in the controversy of Bishop Robinson. But it is at the Communion level where its significance is of

utmost, and to this thesis particularly, it underscores what is involved in the debates and disagreements on human sexuality. This thesis contends, therefore, that had it not been for Gene Robinson's election and consecration, the faltering at the 1998 Lambeth Conference would not have been so obvious and the implication seen to be as devastating to Classic Anglicanism.

But, as it is recommended in the concluding chapter of this thesis, the need for realignment of theology is essential for ecclesiological self-understanding and 'ecclesial evolution' in the Anglican Church. As far as Classic Anglicanism is concerned, in the context of the debates and disagreements, Anglican orthodoxy is at the point of no return in the light of the evolving narrative of human sexuality. This story of Robinson, in the end, gives a necessary theological commentary that resonates with a theological assessment concerning Tutu's prophetic witness for ecclesiastical self-understanding and ecclesial evolution of the church as the Body of Christ. As Rupert Shortt, in his writing about Archbishop Rowan Williams, points out part of his role (that is Rowan as the Archbishop of Canterbury and Incumbent during the human sexuality controversy) is

"to reconcile factions on either side of the gay debate, and all the other arguments – over biblical authority or church government or the limits of diversity – for which disagreement about a same-sex relationship is a proxy" (Shortt 2008: 2).

And at the heart of the expectation in the Archbishop's incumbency was Gene Robinson's consecration as bishop. It was, for the conservative Evangelical Anglicans, critical of how the new Archbishop of Canterbury (Rowan Williams) was going to handle the Gene Robinson saga.

Gene Robinson is the first openly gay priest to be consecrated as a bishop in the Anglican Communion. The Los Angeles Times published an article by Larry B. Stammer, on August 2, 2003 (midnight), with the title: 'Episcopalians' Debate on Gay Issues May be Pivotal'. It mentions that Robinson,

"A priest for 30 years and a former married man, who had two grown-up daughters, has been in a relationship for 13 years with another man. They met several years after what has been described as Robinson's amicable divorce...In the committee hearing, one of Robinson's daughters, Ella, read a statement from her mother, Isabella McDaniel, defending Robinson's reputation and pastoral abilities. Robinson, who sat with his partner, wept as his daughter read the statement in which McDaniel wrote: "I am proud to have been married to him. I am proud to have him as the father of my daughters. I am proud to be associated with him. Mostly, I will be proud to have him be bishop here in New Hampshire and in the Episcopal Church" (Stammer August 2 2003).

Gene Robinson epitomised danger with his consecration. The occasion of his consecration was a visionary appeal for the church's realigning future. To this end, Shortt's extensive reflections capture vivid details in the photographic description that can make for an excellent movie. Yet

"The moment is priceless for the often gloomy debates and disagreements: Gene Robinson's

consecration went ahead on 2 November 2003 at the University of New Hampshire's ice arena. Bishop Griswold was the chief consecrator at the ceremony; both he and Robinson wore bulletproof vests. The ceremony was described by the Anglican Communion News as 'one of the most controversial and momentous occasions in the Church's history; and by ECUSA's news service as a glorious mixture of music, wise and humorous words. Between 3,000 and 4,000 people attended the service; the other consecrators included Griswold's predecessor, Edmond Browning, and Barbara Harris, the Church's first woman bishop. Fifty-five other bishops, twenty-two of them retired, took part. The reference at the opening hymn, 'The Church's One Foundation', to 'By schism rent asunder, / By heresies distressed', were not lost on the reporters and other members of the congregation. Outside the venue, about 200 student supporters of Robinson confronted a smaller collection of protesters, including a group of Primitive Baptists from Kansas with posters bearing the message 'God Hates Fags'. Led by their pastor, Fred Phelps, this group are notorious for acrid anti-gay demonstrations. The service included space for formal objections. Griswold asked that the opposition be heard with respect. One clerical dissenter, Earle Fox, gave a graphic description of the medical consequences of certain forms of gay sex. Meredith Harwood, a locally based dissenter, called the consecration 'the defiant and divisive act of a deaf church'. Bishop David Bene of Albany read a statement on behalf of nineteen serving and seven retired ECUSA bishops, and ten of their Canadian counterparts, which argued that '[t]he consecration poses a dramatic contradiction to the historic faith and discipline of the Church. We join with most bishops in Communion and will not recognize it. We also declare our grief at the actions of those who are engaging in this schismatic act" (Shortt 2008: 293-294).

The consecration of Gene Robinson as the first openly gay bishop, the sentiments, colourfulness, dissension, protestation, and the expressed awe represent the proposal for a way forward of this thesis. Perhaps the most pointed words about that future were expressed at the consecration by Richard Kirker of the Lesbian and Gay Christian Movement

"who said he had felt privileged to attend the consecration. 'Our love in Christ for each other is a communion that cannot be broken. We must all resist the pressures to exclude rather than build a community of faith where the diversity of God's creation can be celebrated by all" (Shortt 2008: 293).

It painted the picture of a future of

"Celebrating the diversity of 'All, All are God's children...[and points to a definition of humanity in] Our glorious Diversity: [and] Why We Should Celebrate Difference" (Allen (ed) 2011: 53,49).

In ACSA's context, where the concern may be the glaring and pervasive conservative hegemony expressed in the injustice of discrimination and persecution of the people identifying as LGBTQIA Plus, these stories on lived experiences contribute and strengthen the call to restate Classic Anglican imperatives as they find expression in Tutu's prophetic witness to restore human worth and therefore reinforcing models for inclusivity in church and society.

As alluded to above, Tutu who had ‘become one of the world’s most prominent figures pleading for a change in the attitudes of religious institutions toward human sexuality’ (Tutu: 53), would have been immensely shocked by such a powerful encounter - the expressed forces and light at it in the hall of consecration! He said at one stage,

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“We need so much to work for coexistence, for tolerance...It is only when we respect even our adversaries and see them not as an ogre, dehumanised, or demonised, but as fellow human beings deserving respect for their personhood and dignity, that we will conduct a discourse that just might prevent conflict. There is room for everyone; there is room for every culture, race, language, and point of view” (Tutu: 52)...[Again Tutu would have been overjoyed by the consecration of the world’s first gay priest. For him, it would have been an effective celebration of] Difference and...Our Glorious Diversity” (Tutu: 50).

4.5 Observed living experiences in light of general attitudes in ACSA

If I make comparisons between the observed experience mentioned above and the general attitudes in ACSA considered in official reports, huge differences exist. Both the 1995 and 1997 reports on the issue of human sexuality, for instance, homosexuality is dealt with almost like a problem. Not much scientific fact and data, and even biblical scholarship are closely scrutinised. The reports seem to suggest the Pastoral Guidelines as a way to minister to homosexual persons (CPSA: Anglicans and Sexual Orientation 1995, 1997, ACSA Archives). Again, a consideration of later synods does not inspire much confidence and progress on the issue of human sexuality in ACSA. The theology accompanying ACSA’s handling of the matter has not embraced nor acknowledged the evolving narrative of human sexuality. The queer theories as impacting on the praxis of theological enterprise, and the general acceptance of human sexuality as fluid seems dismissed as neoliberal and potpourri of secularism. Yet for the LGBTQIA Plus community, the evolving narrative of human sexuality is their living experience and reality that the church may need to give rigorous theological attention to.

A closer look at the 34th and 35th Provincial Synods of ACSA, 2016 and 2019 respectively, debates on Human Sexuality seem to have retrogressed. The apparent retrogression in those synods suggests the ambivalences as a result of adverse implications of the passage of resolution I.10 of the 1998 Lambeth Conference. At a Provincial Synod of the 27 - 30 of September 2016, Motion 4.15, ‘Pastoral Care in a Context of Diverse Human Sexuality’, was voted against (ACSA Archives/Synod 2016). Though at the 35th session of the Provincial Synod, which was held against the backdrop of lengthy workshops and dialogues at regional levels, only one move out of three that related to Human Sexuality was voted (ACSA Archives/Provincial Synod 2019). It all means, in terms of this thesis, ACSA is still to realign itself along the provisions of the 1996 constitution of South Africa and the Civil Union Act of 2006; ACSA is out of harmony with the prophetic witness of Tutu; and certainly not in consort with observed lived experiences mentioned above. Therefore, it suggests that the road is still long ahead towards inclusive church and society for ACSA. To the question of what needs to be done in ACSA as far as the issue of Human Sexuality is concerned, the last chapter makes some

recommendations.

4.6 Review and Conclusion

In concluding this chapter, however, I emphasise the thesis of this study as restating Classic Anglicanism in the interface between religion and sexuality. The evolving narrative of human sexuality, as explored in chapter two, establishes the impact of lived experiences of the sexual minority community outside heteronormativity values implied in resolution I.10. It claims how the lived experiences may be said to have embraced more affirming models for inclusivity in church and society as explored in Tutu's theology in chapter three. Therefore, the synods' attitude presented in the publications dealing with the homosexuality question in ACSA, is evaluated in the light of observations of lived experiences. It is based on earlier publications of 1995 and 1997 which promulgate ACSA's attitude referred to in this conclusion, that ACSA's contradiction and apparent reticence in the Synod of Bishops of 2016, as well as the 2016 and 2019 Provincial Synods, can be understood. The contrasts of the synods with the observed lived experiences are significant, as well as manifesting the trajectory from the prophetic witness of Tutu.

This chapter, therefore, illustrates the continuing intractable attitude of rejection and failure to recognise the evolving narrative of human sexuality expressed in the adamant refusal to bless same-sex marriages and disallow ordination of gay clergy unless they commit to celibacy. This is despite the lived experiences providing and advocating for ecclesiological changes and transformation of church and society towards embracing inclusivity. This is significant for 'ecclesial evolution' (growth and development of the church) and 'ecclesiastical self-understanding' (the church understanding itself as the dynamic and incarnate Body) of the church particularly as a possible agent of inclusiveness, whose possibility is recommended in the next chapter.

Chapter 5

Findings and Recommendations

5.1 Introduction

In this concluding chapter, the purpose is to provide a summary of the findings of every chapter and suggest recommendations. Since the research attempts to give a theological assessment concerning Tutu's prophetic witness on the 1998 Lambeth Conference that passed a problematic resolution I.10, the findings are the implications of resolution I.10 as discrimination, marginalisation and exclusion of the sexual minority in church and society. Therefore, the further reflections of the study are recommendations, especially the gap realised as far as the aspect of inclusivity in church and society is concerned. Such recommendations flow from the models the prophetic witness of Tutu points to; they are largely the restating of Classic Anglicanism as it potentially accommodates the diversity and differences. It is also the model amenable to the evolving narrative of human sexuality as provided in the theological framework of Anglican balance.

5.2 Chapter 1

Chapter 1 is about the background, explains the problem (main point and central argument), clarifies the objective/thesis and how the research unfolds. It sets out the approach of the research as mostly a literary commentary and a theological assessment regarding Tutu's prophetic witness. It further suggested the figure Tutu as the essential foreground in all the chapters of this thesis, and chapter three as the crux and climax of the thesis. The chapter also concerns itself with the technical intricacies of research provided in the literature review on the Classic history of ecclesiastical evolution and the evolving narrative of human sexuality. By postulating the passage of resolution I.10 as the problem and part of the contemporary challenges facing the church and society with the interface between religion and sexuality generally, the chapter indicates the purpose of the study to be a contribution to continuing theological discourse towards an inclusive church and society by reimagining theology, church and its polity.

5.3 Chapter 2

The chapter explores resolution I.10's refutation of the evolving narrative of human sexuality. In doing this there is a vehement argument on the part of the proponents of resolution I.10 to the effect that 'homosexuality is incompatible with scripture as key, and therefore, insist that the debates on human sexuality are driven by a secular agenda. However, this thesis claims that the arguments are narrowed to a Western conservative scholarship that poses a dangerous trajectory from Classic Anglicanism as fundamentally expressed in the 'conciliar nature' and 'generous orthodoxy/modesty' (Marshall 1984 and Bartlett 2008). In this, too, the thesis situates Tutu's dissension (Tutu 2011) as part of his prophetic witness chiselled by the

irrefutable Anglican theological framework of counter-balance (Ndungane 20080). The finding here is that resolution I.10 presents theological emphasis not only averse to issues of social justice, but posits a Western conservatism masquerading as biblical truth and Anglican doctrine. The three scholars, Kopia Kaoma (2012), Marc Eprecht (2017) and Caleb Day (2016) have been instrumental in the finding of a refusal of the evolving narrative of human sexuality as relying on the nineteenth-century theological foundation. It also finds this theological emphasis of the nineteenth-century 'gendered and essentialist complementarian theory' to be widespread in church and society. All of this, this thesis maintains, is an extremist and intolerant posturing already propagated in Western and Sub-Saharan Africa. Besides the strong conservative alliances of the GAFCON movement ensuring the exportation of 'cultural wars' mentioned by both Kaoma (2012) and van Klinken (2017), there is an aspect of criminalisation and persecution of the sexual minority. There is a vehement continuity of denial of sexual diversity and the aspect of African sexuality, as Eprecht has expressed. It also refutes any other form of relationship outside heterosexual marriage.

5.4 Chapter 3

Tutu's prophetic witness provides a premise for his dissension against institutions and churches that embrace Resolution I.10. In terms of his theology, Resolution I.10 denies the worth of all God's children based on sexual orientation. This chapter, in light of Tutu's theology, therefore, develops models towards an inclusive church and society seeking to restore human dignity and transform structures that discriminate, marginalise and exclude others. To that end, Tutu is seen as the essential dispenser of Classic Anglican balance, the bearer of the good news of *imago Dei*, and resonating with queer and liberation theologies.

5.5 Chapter 4

This chapter gives a brief commentary on observed lived experiences as examples of the assimilation of models developed in chapter three. Through lived experiences, Tutu's prophetic witness is fulfilled and a glimpse of what it means to live in the embrace of what it means to be a child of God and diverse people is suggested. It is, however, contrasted by the intransigent attitude within ACSA where issues of human sexuality are still to be dealt with effectively. This chapter, too, points to potential hope that is possible with the reimagining of church polity in the face of the evolving narrative of human sexuality.

5.6 Findings

The Resolution I.10 of the 1998 Lambeth Conference of the Anglican Church was the work of conservative Anglicans as provided in the work of some scholars (Sadgrove et al 2010, Kujawa-Holbrook 2017, Shortt 2008, Kaoma 2012, Anderson 2011, Van Klinken 2017). These scholars claim that the conservatives went on to form a strong coalition in which African Anglican leaders were co-opted. They intended to oppose by any means the secularisation of the church (Brittain et al 2011: 1); they wanted fewer changes in the liturgy (Kujawa-Holbrook 2016: 323). In the question of human sexuality, through the passage of resolution I.10, in rejecting homosexual practice as incompatible with scripture, they had the weapon to disregard scientific data on human sexuality and reduce it to a secular issue. And so, they used

harsh and hostile language against the evolving narrative of human sexuality. In doing so, they drove a wedge between Anglican theological viewpoints (these viewpoints have been indicated to be presenting a diverse orthodoxy) that almost brought the church to a serious split. This thesis, however, illustrates these viewpoints to be about the diversity of orthodoxy within the Anglican polity attested to and derived from the history of Lambeth Conferences since 1867 (Cross 1957, Hinchliff 1964, Vidler 1971).

In this study the conclusion is that the conservatives in the Anglican church used a dominion theology which is 'essentialist and gendered complementarian' (Day 2016, Kaoma 2016)). This theology was developed in the nineteenth century, and further developed by Pope John Paul II. It is a theology that applies a biblical fundamental approach that is male-dominated and chauvinistic. Its relevance to sexuality is its heteronormativity. Therefore, this study concludes that nineteenth-century theology is pervasive in church and society and has, inadvertently, given a basis for a narrowed nationalistic interpretation of orthodoxy and scripture wherein resolution I.10 of the 1998 Lambeth Conference may be situated. And, in terms of its fundamental affinity to the *status quo* and aversion to the evolving narrative of human sexuality, the thesis makes a theological assessment of it by reference to Tutu's prophetic witness. It refers particularly to Tutu's radical spiritual decolonisation, radical theology that resonates with liberation and queer theologies to subvert the theology of domination. Because the theology of domination is uppermost in resolution I.10 and gives an entrenched hegemony dangerous to a point where, the scientific research, for instance, pointing to the evolving narrative of human sexuality and sexual fluidity, is easily dismissed and rejected (Dean and Archer 2017, Dubel et al 2008).

The theology of domination has, to a certain extent, been used to reduce an African perspective of sexuality into a monolithic reality. In doing that it ridicules the primordial reality of African sexual practice (Amory 1997, Eprecht 2010 and Kaoma 2012). African sexual practices were castigated during the colonial era and replaced with British laws of sodomy, and that law has remained as an albatross on the neck of the sexual minority in most African countries (Anderson 2011: 1593-1597, Day 2016, Eprecht 2010). Ironically, even post-colonial political leaders have become denialists of the primordial African sexual practices (Kaoma 2012, 2016) to the extent that, these leaders have not only ridiculed the LGBTIQ+ community and sexual minorities in their societies but they have also hunted them down and persecuted them (Amory 1997, Kaoma 2012, Eprecht 2016).

In all this data the historical imperatives and the theological framework in the Anglican Church have been disregarded. This point has been thoroughly investigated by Rupert Shortt (2008), Britten et al 2012, and Hassett 2007. The historical theological framework of a three-stranded cord of Tradition, Evangelicalism and Reason has been applied. That theological framework, failed its primary intention of providing the counter-balancing between Scripture, how the church through its early fathers went about living its mission, and the endeavour of the application of rationalism from human experience. It is in that notion that the thesis is restating Classic Anglicanism with its imperatives to embrace the evolving narrative of human sexuality. This study maintains, in its presupposition, that the objective of restating Classic

Anglicanism is mainly because of the way Resolution I.10 has often downplayed and disregarded the very Anglican method (Bartlett 2007:21-23). This point is made so succinctly by Brittain et al that 'the resolution has left the...militant parties on both sides feeling dissatisfied...[and] may well have intensified the situation' (2011: 2). Miranda Hassett also gives an analysis of the co-option of African Anglican leaders in the context of Communion where certain imperatives were compromised in a rush to deepen the crisis. Hassett is apt in pinpointing 'ecclesial evolution' in Communion as a result of enormous development and increment of membership outside the Western world (Hassett 2007: 253).

This study concludes that the findings are accurate enough to make a tentative claim about Resolution I.10 of the 1998 Lambeth Conference that it has fundamentally and ostensibly faltered theologically. The study can also posit that the majority of those who met at the 1998 Lambeth Conference made a move into the tribal comfort of the cloister and committed a measured withdrawal into partisanship and sectarian grouping (Sadgrove et al 2010: 193-206 and Shortt 2008: 367-8). This easily, if not done already, bred a narrow, bigoted, nationalist resurgence of extremist and intolerant posturing. The study also concludes that Tutu's prophetic witness makes a case against the implications of Resolution I.10 (Hulley et al 2010: 3, 49-53), especially in the way the resolution canvassed a way of discrimination, marginalisation and exclusion of those who are different and engage in other relationship forms outside traditional and heteronormativity sphere (Tutu 2011 and Caleb Day 2016: 1-19, 2016: 1-39). It is on this basis that Tutu's prophetic witness and in conjunction with queer and liberation theologies provides a critique of the domination and traditional theology in the recommendation of reimagining marriages (Dean and Archer 2017: 3, Day 2016: 27-39, 2016: 1).

5.7 Data

The influential and pervasive 'essentialist and gendered complementarian theology' is central in the theology of domination that resolution I.10 is premised on, and it is critiqued largely from queer and liberation theology's point of view. This is significant in the view of marriage challenged in the light

of the evolving narrative of human sexuality from the writings of Amory (1997), Caleb Day (2016), Kapya Kaoma (2011/2), and Dean and Archer (2017). There are certain legal ramifications especially regarding marriage and other relationship forms explored by both McCormick (2017) and de Vos (2020) especially concerned with the implications of the Civil Union Act of 2007. The key area in the debate is Resolution I.10 causing discrimination, marginalisation and exclusion of the LGBTIQ+ community. The data that is mentioned in the conclusion of chapter four regarding the implication of the resolution to ACSA is accurately analysed to indicate the ambiguities that exist. These pertain to synods and other esteemed meetings of competent bodies in ACSA.

5.8 The Implications

The implications are the connection between GBV, homophobia and transphobia, and may require serious consideration in the context of ACSA. This is a matter that affects many

communities of ACSA. The other implication is the question of sexual diversity, especially within African sexual practices. These are the implications that influenced this thesis.

The other significant implication is the ebbing and declining confidence in the Anglican heritage. This is the point aptly expounded in an earlier writing of Bishop Michael Marshall (1984), the fairly latest writing by Alan Bartlett (2007), and the quintessential writing by former Archbishop of Canterbury Rowan Williams (2004), as well as the writings by Njongonkulu Ndungane (Rowland Jones (ed) 2008). They all lament the dearth of confidence in the Anglican heritage by emphasising its significance to the church generally without being narrowly denominational. It is the conclusion of the thesis that the Anglican heritage as dispensed and revitalised by Archbishop Tutu's prophetic witness be restated.

The ambiguity in ACSA is obvious from the data in the last chapter (4). This pertains to the consensus with Resolution I.10 expressed variously in ACSA. Therefore, the reflections on the articles by both McCormick and de Vos concerning marriage have significant implications for the church situated with the liberal constitution (1996) and Civil Union Act (2006) driven by a human rights culture. The contradictions require further deliberations on theological reimagination outlined here and the prioritising radical spiritual decolonisation of rules and canons on marriage to align with the intentions of inclusiveness and allowing the solemnisation of same-sex marriages.

Last, the implications of disregarding the evolving narrative of human sexuality by Resolution I.10, make it harder to apply the Anglican method that may foster dialogue in the lowest level of the church. These implications have some bearing on the issue of 'ecclesial evolution' and 'ecclesiastical self-understanding' in the Anglican Church facing real issues that pose a serious challenge to mission work. It is on this basis that recommendations are made as far as the subject of sex and ecclesiology in the theological discourse.

5.9 The Recommendations - Towards an inclusive church

Since resolution I.10 hinges on the nineteenth-century 'essentialist and gendered complementarian theology', it helps to bring under the spotlight the significance of the subject of sex and ecclesiology. It is significant because it is about the identity and 'being' of individuals - the very ontological and existential realities of all persons. It is also important to indicate that no writing exists as yet on the debates and disagreements at the 1998 Lambeth Conference that pinpoint the fundamental and ostensible theological faltering where scientific facts and Classic Anglicanism have been deliberately contrasted. This is particularly seen with the last two Provincial Synods of ACSA (the 34th and 35th - the 2016 and 2019 synods respectively) mentioned in chapter 4.

However, there is considerable potential to make a case for 'ecclesial evolution' and 'ecclesiastical self-understanding' based on this thesis' restating of Classic Anglicanism. The aspects of 'ecclesial evolution' and 'ecclesiastical self-understanding' are becoming more significant for theological discourse on the backdrop of interest generated by debates and

disagreements from Resolution I.10. And to that end, therefore, this study recommends the following:

1. The subject of sex and ecclesiology, which this study attempts to contribute to, is given some consideration as not opposed to the Classic Anglicanism standpoint, especially in chapters two and three. Because the subject is such an emotive one with possible divisiveness, the 'conciliar nature' and 'generous orthodoxy and modesty' can be applied in the exploration of answers to many questions that exist. The evolving narrative of human sexuality presents a challenge with an unabated breath for a theology that needs to foster dialogue for an inevitable consideration of the interface between religion and sexuality. With a risk of repetition, 'conciliar nature' and 'generous orthodoxy and modesty' may be the strength and the way forward ;
2. Archbishop Tutu should be a possible reference in the continuing debates, where the prophetic witness emphasises the value of *imago Dei*, with the 'radical spiritual decolonisation' and 'radical theology' being courageous, positive and relevant pointers made. Tutu, more than most theologians and bishops in ACSA, has radically inspired a determination to continue dialogue regarding diversity as opposed to a theology that narrows an openness into the possible resurgence of extremist and intolerant posturing. Tutu's experience in the TRC is extremely valuable;
3. The possible consideration of theological conversation on reimagining and reconfiguring the theology of marriage and other relationship forms that contrast a pervasive theology of domination adhering to heteronormativity/homonormativity precepts and;
4. A consideration of the above recommendations, plus the principles and models explored here, may suggest a tentative and another theological perspective for theological discourse where the evolving narrative of human sexuality is regarded in the Queer and Liberation Theologies.

5.10 Review and Conclusion

This study and the thesis thereof, indicate the resolution I.10 of the 1998 Lambeth Conference as the main point that fits well into continuing debates and disagreement needed in a developing theological discourse on human sexuality. The key aspect is an evolving narrative of human sexuality (LGBTIQA Plus) within theological discourse. The implications of the research, deriving from resolution I.10, have to do with biblical scholarship in the context of the contestation of Anglican orthodoxy. This thesis contends that such debates and disagreements have featured in Anglican history, where controversies and crises often threatened schism. But, with the Lambeth Conferences of every decade and the theological framework, the Anglican Church should be seen to be within a threshold that holds a balanced tension in any potential conflict in the world. The Anglican heritage and the interpretation of it is that Classic Anglicanism is mistakenly discounted in conservative circles though its theological framework suggests an attractive counterbalancing of the three-stranded cords. This is the century-old *modus operandi* that keeps working especially in crisis, but it is in jeopardy of abandonment

with careless, sectarian and tribal wrangling within the Anglican Communion.

Last, Classic Anglicanism and the question of human sexuality require further research, especially where sexuality and biblical interpretation pose the danger of nationalistic extremism and intolerance posturing.

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