The Shattered Communion: The Case of Same -Sex Marriage and the Anglican Communion Worldwide (2003-2023)

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Abstract

The phrase 'shattered communion' expresses the splintered sharing or an exchange of intimate thought and feeling especially at a mental or spiritual level. Communion literally is a relationship of recognition and acceptance among Christian Churches or denominations or between individual Christians and the church. The shattered communion could be likened to the division that has wrecked the Anglican Communion worldwide over the years into Global Anglican Future Conference (GAFCON) and Global South Fellowship of Anglicans (GSFA). The scramble for Anglican tradition and deviation from the biblical practices has become worrisome, and if not remedied soon, would remain a shattered union. The main cause of the shattered communion is the same-sex marriage, that is, the marriage of the same gender also known as gay marriage. However, the problems breed the need for a renewal of ecumenical discourse of the Anglican Communion Worldwide among different provinces originally in relationship with the See of Canterbury, the Church of England. Historical and phenomenological approaches are employed to examine the same-sex marriage and Anglican Communion Worldwide. The paper employed theory of unity in diversity to explain shattered communion against the backdrop of the Anglican Churches globally. Also, biblical

context and contemporary churches competitive claims on same-sex marriage are discussed. The Findings in this paper revealed that the time space of ten years for bishop's meeting at Canterbury and the unrepentant liberal gay's clerics in the communion may have contributed to the failed settlement of same-sex marriage dichotomy in the Anglican Communion worldwide, and that the gap of ten years for Lambeth conference is an aberration to the principle of ecumenical dialogue.

Keywords: Shattered, Communion, Anglican, Worldwide

Introduction

In recent years there are conflicting opinions on human sexuality across the globe. Conflict is said to be inevitable in human historic existence, particularly in the Christian history. The first marriage the union of Adam and Eve - was shattered because serpent misled Eve and the resultant effect was the fall of man. "We saw the perfect unity of the man and the woman started to crumble as they acted independently of each other, ceased to be open with each other and blamed eachother"(Assohoto and Ngewa, 2006 p17). It was the beginning of things falling apart, and things began in deed to fall apart. Throughout human history - from first marriage of Adam and Eve to the present time - things have continued to 'fall apart' in the human society and institutions across the globe, which same-sex marriage is one among other causative factors. The same-sex marriage has received shocking and appalling responses as a result of variegated argument on its legality in recent times. The primodial society's view of sexual intercourse accepted by God and humanity is heterosexuality or marriage between man and woman. In this modern times, other sexual orientations are highly competing with heterosexuality such as lesbian, gay bisexual, transgender, queer , intersex, and asexual (LGBTQIA and Ally sources) being practiced in many nations of the world. The same-sex marriage is an aberration in many traditions and cultures of the world, and is a sexual attraction to or sexual relations with members of the same-sex, and has been around for a very long time in all society (Kasali, 2006 p1381). Societally, same-sex marriage or homosexuality prior to 20th and 21st centuries, was considered as a deviation from normal sexual behaviour that may begin at puberty as one embarks on a self -discovery venture (Ondego, 2004). Homosexuality before the 1970s was medically considered a medical disease that

required treatment (Ombe, 2004). Whether legally or traditionally, there were discourses on the issues of same-sex marriage but rather than generalizing the issue of same-sex marriage, the paper would narrow its discourse on the same - sex marriage in Anglican Communion worldwide and its historical root, and then to its present dichotomy. Christianity in England has an evolving history that encompasses the Roman mission to English and the Romanization of the British Celtic Church, the impact of Augustine – a Benedictine Monk and Pope Gregory the Great (Akudinobi, 2006). The Popes have been struggling to gain control over England until 1212 AD, when Pope Innocent III had the opportunity during the reigns of King John. It was in this period that Pope began to direct the affairs of the Church of England. By 1344 the Pope was the provider of bishops for the Church of England which paraded seventeen Dioceses under the recommendation of the king. According to Mbugguss et. al 2004 The Anglican Church was rocked and embarrassed by the deeds of King Henry VIII. Henry, who ascended the throne in 1509 initially popularised himself by attacking Martin Luther and his work of reformation. So endearing was he to the Roman Catholic Church that the papacy gave him the title of the 'Defender of the Faith.' But one of the reasons why this relationship between the papacy and England King was shattered in 1527 was the request by King Henry VIII to annul his marriage with Catherine of Aragon. There were religious and political reasons surrounding the vents of the time but suffice it to say that infallibility of the Pope, and precisely Pope Clement VII was not ready to offend Emperor Charles V, a relative of Catherine of Aragon. However, for King Henry VIII, it was an opportunity for the independence of the English Church from Rome (Onyebuagu, 2001). Hence, the king invoked the status of praemunire passed by parliament in 1393, which approved the 'divine right of the Kings' propounded by Edward the conqueror. By this period, there were bills and enactment of laws in 1530, 1532, 1533 and 1534 that strengthened King Henry's quest to control the church. That afforded the king the opportunity to declare himself the head of the Church of England, and sequentially had independence from Rome. Thus, Akudinobi (2006 p 37) argued that Church of England financial and ecclesiastical links were severed with Rome, and that, the birth of the Church of England was by act of parliament and had nothing to do with spirituality and reformation. The reigns of Edward VI (1547-1553) and Mary know in the history as blood Mary (1553-1558) stirred mixture of Catholicism and Protestantism, but Elizabeth I (1558-1603) reintroduced a moderate Protestantism, and led the nation

and the church to the development of a common direction. However, marriage has continued to be the cardinal cause of the separation between the Church of Rome and Church of England, precisely the consecration of Matthew Parker (1559-1575) who was married, deepen the schism between the Roman Catholic Church and Anglican Church in case of ordination. Pope Leo XIII was said to have declared the Anglican ordination as null and void in 1897. It was argued that:

> The Anglican Communion's disagreement over orthodoxy and practice has involved many issues that affect the church as a whole, homosexuality; ordination, property ownership, and global leadership are among the bones of contention. Though there have been dissenters and splits since days of Thomas Cranmar and Henry VIII in the 1500s, the division widened when Episcopal Church consecrated a non-celibate homosexual as bishop in 2003 since then, global Anglican leaders have wrestled with question of unity, ecclesiology, authority, and globalisation" (christianitytoday. com.topics. an...).

The above assertion agrees with the issues of abortion, racism, tribalism, homosexuality, and women ordination among others are in contention in the Anglican Communion worldwide (Imaekhai, 2003). These contentions, particularly the same-sex marriage necessitated thisresearch on the 'Shattered Communion: The Same -Sex Marriage and Anglican Communion Worldwide.'

Shattered Communion

The phrase ‘Shattered Communion’ has relative scholarly researches, that of O. U. Kalu: Shattered Cross: the Church Union Movement in Nigeria 1905-65; Michael John Sullivan book : The Shattered Cross ;and Parker Williamson book :Broken Covenant :Signs of a Shattered Communion are among few that discussed shattered issues (Kalu , 1980; simonandschuster. Com. book ;books. google. com aboutbro...). Kalu (1980) for instance, stated the main problem of his research on 'shattered cross ...' as" the problem of splintering denominations. The scramble by a multitude of sects for adherents is a shattering of the cross.“ Therefore, Shattered communion is the splintering of Anglican Churches worldwide. It is the disagreements on same- sex marriage and deviant opinions on Anglicanism, that is, the traditional principles or system of doing things with all family of Anglican

Churches Worldwide, in relationship (communion) with the Archbishop of Canterbury. On the other hand, communion is a close relationship with someone in which feeling or thought are exchanged. Also, it is a group of people who are united by same, especially religious or beliefs (meaning of communion in English. Cambridge dictionary. dictionary. cambridge. org. dictionary). Therefore, deviant relationship, feeling or thought are examples of a shattered communion.

Same-Sex Marriage

The phrase 'Same-sex marriage' has become synonymous with homosexuality, lesbian marriage, gay marriage, equal marriage, same-gender marriage and so forth. Same-sex union refers to an enduring relationship between two people of same gender (as cited in Ehianu, 2011). Same-sex marriage also is linked with gay marriage, ass the marriage of two people of the same legal sex. According to Goddard and Groves (2008 p9) among those identified by Lambeth Conferences as homosexual are a great variety of identifiers and different views. The most common terms in English are 'Gay' and 'Lesbian. "Gay' can be an identifier for both men and women... homosexual persons would also include bisexual men and women, many of whom live in faithful monogamous relationships, either straight or gay. Common shorthand for this group of diverse individuals is LGBT. However, LGBT was rejected by others as political act; thus, they describe themselves simply as experiencing same-sex attraction (SSA). At 2023, marriage between same-sex couples was legally performed and recognized in thirty-four (34) countries that have a total 1.35% billion people (17 % of the world's population) with the most recent being Andorra (en-m-wikipedia. 0rg wiki same-sex -m...). However, thirty-four (34) countries by 2021 have definitions of marriage in their constitutions that prevent marriage between couples of the same –sex; most enacted in recent decades as preventative measure. Religion and religious books are used in many countries to prohibit same-sex marriage, but on the contrary, some religious people are ones practicing same-sex marriage.

Anglican Communion Worldwide

Anglican communion today is a world-wide fellowship of self-governing Churches (mainly centred in the UK, Australasia, Africa and N. America) giving a primacy of honour but not of jurisdiction, to the Archbishop of Canterbury (as cited in Imaekhai, 2003 p5). The word Anglican is derived from Latin name for the

Church of England, Ecclesial Anglicana (the Church of England). In the same vein, the phrase 'Anglican Communion' refers to all family of churches which share common apostolic tradition and order with the church of England, can 'interact with ' or 'fellowship with ' or 'converse with ,' talk together with, exchange thoughts, ideas or feelings with one another (Wotogbe -Weneka, 2009 p 22). The Church of England, the mother of all Anglican Churches worldwide is a Catholic Church. It means that the Anglicans are part of the Universal (Catholic) Church, while Anglicanism precisely connected to the Western part of that Universal church irrespective of whether they are Low or High church, Catholic or Evangelical. Anglicanism simply refers to 'Anglican principles' or 'Anglican system,' it is the "tradition and practice of the Anglican communion, that worldwide body of Christians in Communion, with the Archbishop of Canterbury" (as cited in Wotogbe - Weneka, 2009 p 22; Imaekhai, 2006 p 3). The unity of the Anglican Communion worldwide is anchored on Lambeth Conferences in Canterbury. Lambeth Conference is a feature of Anglicanism, to have Bishops of the Communion worldwide to meet at Canterbury every ten years. The members of the Communion were linked up with the See of Canterbury. As revealed:

> Part of the unity of the Anglican Communion is to be seen in the requirement of Communion with see of Canterbury. The Lambeth Conference of 1978 spoke of the loyal relationship of each of theChurches to the Archbishop of Canterbury who is, freely recognized as the focus of unity"(as cited in Imaekhai, 2003 p 15).

Sadly, it is the unity of Anglican Communion worldwide which appeared to be shattered communion that attracted this research.

Same-Sex Marriage in Biblical and Contemporary Church Contexts

Today across the globe there are different forms of marriage such as monogamy, polygamy, polygyny, group marriage, matrimonial marriage, patriarchal marriage, exogamy, endogamy, prescribed marriage, preferential marriage, morganatic marriage, proxy marriage, trial marriage, sham marriage, presumed marriage, elopement marriage, widow marriage, ghost marriage, sororate marriage, levitate marriage and same-sex marriage (Eze, 2013). The foregoing

argument for or against same -sex marriage have revealed competitive claims for global space and acceptability; there is standard for biblical marriage, which the same -sex marriage is contradicting (Alamu, 2017). The proponents of orthodox or pristine human sexuality as concerned sexual relations between male and female drew their analogy from the creation of humanity and its pristine sexual orientation. God instituted marriage as recorded in Genesis (1:27-28,2:22-25) "God created Male and Female... and said to them "be fruitful and multiply; fill the earth and subdue it." The above biblical assertion portrays God's approval of heterosexuality as the idea, and on other hand, condemn same-sex marriage or homosexuality (Gen. 19:1-11; Lev. 18-22; 20:13; Rom. 1:26- 27; 1cor 6:9-11). The orthodox theologians believe that marriage between male and female was ordained by God as such it is ever sacred, mysterious and sacrosanct and must be sustained. As described in Genesis (1:28), procreation is one of blessings God has given to the human family, and thus any sexual relationship that does not contribute to procreation is condemned. Leviticus 18:27ff :"do not lie with a man as one lies with a woman, that is detestable... do not defile yourself in any of these ways, because this is how the nations I am going to drive out before you became defiled." In the Old Testament the Canaanites are regarded as particularly licentious and promiscuous and are said to have practiced all the unnatural sexual relationships as described in Leviticus 18:3.24-28. It was revealed that "anyone who practices any of these unnatural sexual relations must be cut off from the community "(Changota, 2006 p160). The cut-off from the community as asserted above affirmed that "they must be put to death; their blood will be upon their heads "(Lev.20:13). However, some contemporary Churches have allowed gay marriage tosoar. According to Simiyu (2008 p118):

> Those who see nothing wrong with homosexuality present the following arguments: Sodom and Gomorrah were not judged for homosexuality, but for the sin of lack of hospitality. Christians are inconsistent in their application of the prohibition statements in Leviticus and Deuteronomy... The New Testament passages address those who are unnatural in their practice of homosexuality. They however do not address the one who is naturally attracted to the same gender.

'This is not to say that whatever is natural is good' said Norman (2004). Also, presuppositions of Sodom story, as argued in Holder (2008 p 119) holds that 'hospitality and its abuse; homosexuality or arrogance which led to xenophobia which found its expression in homosexual rape' in Sodom and Gomorrah. From the arguments, some of those who see nothing wrong with homosexuality had not only reinterpreted the Bible, but are occupying echelon of the churches. In 1982, a former minister of the United Pentecostal Church in Houston Texas, Alves Strickland organized homosexual church in the United States of America. The church branches in Dallas and New York in 1983, and by 1987 the church was overseen by Ronnis Piggy who spread the ideology across the continent (Alamu, 2017). The General Assembly of a Church openly voted to allow gay ministers, provided those gay ministers were inducted into the church especially in Kirk. The Presbyterians, Methodists alongside the Congregationalists also allows Lesbians, Gay, Bisexual and Transgender (LGBT) members into fellowship and do not bar them from the ministry (Alamu, 2017). No wonder, Archbishop Akinola rightly stated that:

> There are homosexuals everywhere including Africa. No one is debating that, but what we are saying is that the Bible is very clear about that. Those who should know that it is a sin against the Bible. I cannot see how I can reconcile myself with an open gay who is now ordained as a bishop of the church (as cited in Ehianu, 2011 p99).

The above assertion revealed that in as much as homosexuality is everywhere, anything outside heterosexuality is unholy, criminal and an aberration as observed by some Christian theologians, such as Maclntyre, Havellock, Elli, and Hooker (as cited in Alamu, 2017).

Theoretical Framework: Theory of Unity in Diversity

Unity in Diversity is deployed as an expression of harmony and unity between dissimilar individuals and groups. It is a concept of unity without uniformity and diversity without fragmentation that shifts focus; unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political,ideological and / or psychological differences towards a more complex unity based on an understanding that difference enriches human interaction (as cited in en-m-

Wikipedia). The theory is traced back to philosopher Ibn al-Arabi (1165-1240), which focus on 'oneness of being.' namely, that reality is one, and that God is the only true existence, all other beings are merely shadows, or reflections of God's qualities. Herman Bavinck (as cited in en-m-Wikipedia) stated that every human being is himself or herself an image of God, yet that image is only fully unfolded in humanity as a whole!. The theory of unity in diversity is relevant to this paper's discourse on the 'Shattered communion: the case of Same-sex Marriage and Anglican Communion Worldwide.' It emphasizes on how individuals and institutions will not just tolerate one another, but they could live peacefully, interact with and co-exist with one another in spite of their differences. Despite the same-sex marriage dichotomy in the Anglican Communion worldwide, the theory reveals to the church the importance of oneness of humanity, and that we all are images of God, however, we all are merely shadow of His Image. The theory reveals the need for ecumenical dialogue among the Anglican leaders based on mutual and formed understanding that difference in marriage practices could be settled through interaction.

The Shattered Anglican Communion Worldwide

The 1998 Lambeth Conference of Worldwide Anglican bishops took up the difficult matter of human sexuality in its Resolution 1.10; and this resolution has become one of the best known, and contentious, resolutions of the 13 Lambeth Conferences. The resolution began by stating that the conference:

> In view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believe that abstinence is right for those who are not called to marriage (as cited in Douglas 2008 p17).

The Conference describes homosexual practice as "incompatible with Scripture and advised against the legitimising or blessing of same-sex unions and the ordaining of individuals involved in same-sex unions "(Douglas 2008 p17). The same- sex marriage was the root cause of the shattered communion of the Anglican Church worldwide. From the assertion above, the 1998 Lambeth Conference, Resolution 1.10, the Anglican Church Worldwide aligned with the Scripture that Same-Sex marriage was incompatible with the Scripture, but one could wonder

what wentwrong later in Anglican history? How come the compatibility of same-sex marriage in some provinces of Anglican Communion Worldwide, the answer is simple, the Lambeth Conference, 1998 also:

> Recognised that there are persons in the Church 'who experience themselves as having a homosexual orientation', and committed the bishops to listen to the experience of homosexual persons', assuring them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ"(Douglas, 2008 p17).

The recognition of same-sex orientation as church members perhaps, may have been the backbone on which Gene Robinson was consecrated. Thus, Mbugguss (2004 p13) argued that "many people worldwide did not expect the ordination of Gene Robinson to go through. It was expected that a resolution in the 1998 Lambeth Conference would be respected." It was revealed that same-sex marriage was not officially reported in the Anglican Church until Rowan Williams took office in February 2003 as the Archbishop of Canterbury. According to Daily Times, "prior to his election, Williams has been known for his liberal views and his support in principle for the appointment of gay clergy"(as asserted in Ehianu, 2011). Thus, the schism in Anglican Communion:

> The African, Asian and Latin American countries of the Global South wing of the Anglican Communion opted out. Despite their objection and separation, these gay bishops present in Lambeth Conference named themselves ' New Liberals (Alamu, 2017).

The consecration of the first gay bishop openly, Gene Robinson to the bishopric of the Diocese of New Hampshire in 2003, sparked the contention that led to a shattered communion. According to Wotogbe-Weneka (2009 p141) "In 2003 this false gospel led to the consecration of a bishop living in a homosexual relationship." He described how those who see nothing wrong with homosexuality have promoted a variety of sexual preferences and immoral behaviours as universal human right; claiming God's blessing for same -unions over against the biblical teaching on holy matrimony. Denouncing this unholy

union of same -sex, Archbishop Akinola maintained that "homosexuality is unbiblical and therefore should be treated as such "(as cited in Ehianu, 2011). These unbiblical relationships have continued in the Anglican Communion, Mary Glasspool, the first open lesbian was consecrated Suffragan bishop in Diocese of Los Angeles of the United States of America. In2016, Nicholas Chamberlain, the Bishop of Grantham, became the first bishop in the Church of England to come out as gay and in a same -sex relationship. No wonder, the provincial bodies in the Global South declared that they are out of communion with bishops and churches that abet this false gospel. This declaration has resulted in a rearrangement whereby Anglican faithful in the parishes, dioceses and provinces in the western territorial churches left, and aligned to become members of other dioceses and provinces, within the Anglican Communion. This led to overlapping of Anglican bishops in a given geographical area in the history. The problem of two dioceses existing in the same geographical location was observed in Lambeth 2008, the Conference noted "...the renewed call for moratoria on the consecration of bishops who are homosexually partnered and the blessing of same-sex union as well as so-called border -crossing "(Wotogbe-Weneka, 2009). Regrettably, meetings and reports to and from 'Instruments and Unity' of the Anglican Communion Worldwide were neglected, as no disciplinary action was taken, and the unrepentant bishops of dioceses were welcomed to Lambeth Conference 2008. "Sadly this crisis has torn the fabric of the Communion in such a way that it cannot simply be patched back together" (Wotogbe - Weneka, 2009 p142). This affirmed to the fact that Anglican Communion Worldwide has been shattered and the resultant effect is formation of the Global Anglican Future Conference (GAFCON), and the Global South Fellowship of the Anglican Churches (GSFA). It was revealed that "the broken Anglican communion cannot deal with brokenness of the world" (efacglobal.Com.<broken-Anglican communi...).As Archbishop (Emeritus) Mouneer Anis writes" the broken Anglican communion cannot deal with brokenness of the world ,if she herself is broken," a letter he addressed to orthodox bishops in 2022 Lambeth Conference. The Archbishop Mouneer further stated that, "Anglican Communion stands at a crossroads. One road leads to healing the current divisions and another road makes the situation worse and irreparable between traditional and revisionist Anglicans" (efacglobal.Com.<broken -Anglican communi...). In the same vein, the chairman of GAFCON, Dr Foley Beach, said that "with broken hearts, we must say that until

the Archbishop of Canterbury repents, we can no longer recognise him as the first among equals. It's time for the whole Anglican establishment to be reformed anyway" (Gafcon leaders- "with broken heart reject archbishop... churchtimes. Co. UK. 21. april.news).This statement above in the Kigali, Rwanda 2023 Global Anglican Future Conference is the height of shattered Anglican communion.This call for rethinking by the leaders of the communion, it appears that the centre, Canterbury cannot longer hold the Anglicans together. Then , could the hope be as revealed , the Most Revd Justin Badi Arama, who chairs the GSFA, told Mr. Steele that "GAFCON and the Global South are two institutions that overlap in what they do, and in the future it is my hope and prayer that the two maybe become one" (Gafcon leaders- "with broken heart reject archbishop... churchtimes. Co. UK. 21.april.news). From the statement it appears like GAFCON and GSFA maybe an alternative to Lambeth Conference, who knows?

The Way Forward and Recommendations

Over the centuries the Anglican Communion worldwide has been faced with diverse challenges and opinions which intent to divide her unity. The Report of the committee on the unity of the Anglican Communion as in the Lambeth Conference of 1948 recommended co-existence among all family of churches in the communion as thus:

> The co-existence of these divergent views within the Anglican Communion sets up certain tensions; but these are tensions within a wide range of agreement in faith and practice. We recognized the inconvenience caused by these tensions, but we acknowledge them to be part of the will of God for us, since we believe that it is only through a comprehensiveness which makes it possible to hold together in the Anglican communion understanding of truth which are held in separation in other Churches, that the Anglican communion is able to reach out in different directions and so fulfil its special vocation as one of God's instruments for the restoration of the visible unity of His whole church "(as cited in Imaekhai 2003 p 13).

The above assertion provoked the need to unite Anglican Communion in spite the difference that occasion from the sex-same marriage. The resolution of the Lambeth Conference (1948) declared that the "positive nature of the authority, which binds Anglican Communion together is therefore seen to be moral and spiritual, resting on the truth of the Gospel, and on a charity which is patient and willing to defer to the common mind." The same-sex marriage may have been a product of liberal thought and 'common mind,' and the common mind is contradicting the 'truth gospels.' The way forward is the realization of the biblical teaching on same-sex marriage which is an aberration of moral and spiritual foundation of the Anglican Communion. The Bible clearly defines same-sex marriage as a sin. As Kasali revealed (2006 p1381):

> We see this in the punishment of Sodom and Gomorrah (Genesis 18:16-19:29) and in Paul's words in 1 Corinthians 6:9-10. It is depraved and sinful practice in Roman 1:24-27, where it is seen as a consequence of the idolatry that has led God to give up on humanity. Rejection of God opens up floodgate to sinful desires and lust.

The clerics who solemnize same -sex marriage by law or free will, and those who practices homosexuality still have ample opportunity to repent. While, for other clerics and laities of the Anglican Communion Worldwide, judgmental may not be the answers to this menace, rather, recognizing that God have given them up to evil desires. According to Kasali (2006 p1381):

> Sin is more than just particular things that we do. Because of the fall, sin has affected all aspects of our inner being... Believers need to reach out to homosexuals as fellow sinners, tell them of Christ's love for them, bring them to him, and offer them biblical counselling.

Despite several efforts that has been made by Anglican Consultative Council (ACC), GAFCON and GSFA on call into repentance of 'unrepentant homosexual priests/Bishops,''the blessing of same- sex marriages' practitioners, it is arguable that the solution to challenge of gay bishops or priests in Anglican Communion

Worldwide cannot be settled by mere separation of the churches or rejecting of the Archbishop Canterbury as one among equal, but there is need for a renewal ecumenical dialogue and reconciliation base on biblical principles, not undermining the fact that biblical principles also support a peaceful separation. Hence, the paper recommends that the Lambeth Conference of every ten years should be revisited, that regular meeting of the Bishops at least every three years could help to strengthen the biblical teaching and understanding on the issue of same-sex marriage to all family of the Anglican Communion Worldwide.

Conclusion

The phrase 'Shattered Communion' conclusively was established to be a split or disagreement in Anglican Communion Worldwide, on the contention or objection of the same-sex marriage that has broken the camel's back since 2003. It was postulated that same-sex marriage was not a new omen in human history as it has existed back to Sodom and Gomorrah, that same-sex marriage is currently legalized in 34 countries of the world; Whereas, many countries have objected the legalisation of same -sex marriage. Thus, it was argued that the same-sex marriage became a bone of contention in Anglican Communion Worldwide, since the consecration of Gay bishop, Gene Robinson in 2003, and the subsequent failed collaboration of the Anglican bishops with theArchbishop of Canterbury to enact disciplinary action against the gay bishop (s) or same-sex marriages has resulted to a shattered communion. It was established that communion has splintered into Global South Fellowship of Anglicans (GSFA) and Global Anglican Future Conference (GAFCON), and these groups have declared that the Archbishop of Canterbury is not to be recognized as the first of equal. Hence, the need to renew ecumenical dialogue was suggested as the way forward to rebuild the shattered communion of the Anglican Churches worldwide in face of same-sex marriage dichotomy.

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