

A MAPPING OF THE ESSENTIAL COMPONENTS OF PERMANENT 'STRUCTURAL PROVISION'

1. A statement of doctrine, liturgy and practice that is biblical.

- in keeping with C of E formularies, the majority Anglican Communion, Lambeth 1.10 and all global Christian denominations throughout history
- freedom publicly to identify false teaching and to teach the whole counsel of God

We could not accept being part of a diocese/province that allowed/supported/authorised/commended teaching, liturgy and practice contrary to received C of E doctrine on the issues of sex and marriage.

2. Orthodox diocesan/Ordinary episcopal oversight.

- licensing and admission (including ordination), support from and accountability to bishops who uphold Scripture as the supreme authority that guides our lives
- legal protection and support for clergy (including those in BMO's/sector/chaplaincy ministries) when challenged for refusing to use the prayers and blessings
- guaranteed replicability of orthodox episcopal oversight

We could not accept a structure in which licences and oversight are legally dependent on and derived from the ordinary authority of a revisionist bishop.

3. Secure selection, training and ordination pathways for orthodox ordinands/curates.

- TEIs who teach and commend an orthodox perspective, and whose policies and culture are derived from that position
- DDOs who are committed to an orthodox position.
- Curates to be guaranteed training incumbents who are orthodox in their theology.

We could not accept a position where the gatekeepers/pipeline to ordained leadership in the C of E (a) is often culturally disposed to challenge orthodoxy and (b) fails to examine the alignment of the lifestyles of those called to leadership with the doctrine of the church.

4. Membership of a deanery and diocese that uphold an orthodox position.

- Freedom to partner only with orthodox churches on gospel projects
- Financial freedom so that our voluntary common fund/parish share contributions are used to support orthodox Christian ministry
- Wardens to be free to be admitted by orthodox bishops

We could not accept a structure that necessitates parishes partnering in finance and mission with churches that adopt a revisionist position on salvation, atonement, eternity and other issues (including sexual ethics).

5. Secure appointment processes for orthodox clergy, lay ministers and other officers (eg PCC and wardens) and senior leaders.

- Patrons encouraged to only present candidates who are orthodox
- Parish Reps allowed to veto any who are not orthodox
- Pastoral reorganisation affecting a benefice or parish should only take place with the consent of parish representatives in orthodox churches and an orthodox bishop

We could not accept a process in which objection to the use of PLF in good conscience creates any bar to appointment.

6. Securing of historic assets for orthodox life and witness

- Continuing and guaranteed orthodox continued ownership/use of church buildings and vicarages
- Fair share of historic C of E assets (including Commissioner and other funding)

We could not accept a settlement that removed current access to/ownership of assets.