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Navigating the future with hope
Lee Gatiss

What happened (in Synod) this summer
Ros Clarke

Walking together?
Rob Munro

How to read the Bible
Chris Adams

Church Society

EQUIPPING GOD'S PEOPLE TO LIVE GOD'S WORD

Navigating the future with hope

Lee Gatiss encourages us to look forward hopefully as Bible-believing Anglicans.

Someone once said that 'it's better to travel hopefully than to arrive.' Road trips can be fun, but when it comes to summer holidays, I find it is usually far better to arrive than to travel. Getting to a longed-for holiday destination can be trying and taxing. SatNavs and maps on phones can be useful, but not always; if the destination is off the beaten track, it's not always straightforward. And yet we travel hopefully, because the promise of a relaxing or exciting holiday is always before us. Sometimes – often, I trust! – it is worth all the hassle.

At the start of a new academic year, we reflect again on the state of the Church of England and our collective hopes for its future. In these challenging times, can we really navigate the future with hope, or is it all a pointless waste of time, with nothing to urge us forward?

We are called to be a voice of unwavering faith in Jesus Christ, a beacon of hope, and a source of spiritual guidance for those seeking a deeper connection with God.

State of the Church of England

It's no secret that the Church of England is undergoing significant changes and challenges. We've witnessed shifts in societal values, theological debates, and even questions about our place in the broader Anglican Communion. It seems there has been a failure of leadership at the very top, a failure to stick to the truth regardless of pressure, and instead we have sneaky attempts to subvert and circumvent our constitution for the sake of what some see as cultural catching up. Meanwhile, the money for ordinary parish ministry seems to be running out in many places, while dioceses throw parishes together into unwieldy units and plan for a reduction of clergy numbers.

While these changes can be unsettling, they also provide an opportunity for us to reevaluate and reaffirm our commitment to what the Church of England is meant to stand for. We can look for the positive possibilities in such a time of flux, rather than just seeing the thunderclouds ahead. One by one, many parishes are being transformed by ministers who are dedicated to revitalisation. It is costly, and not quick, but might be the best hope we have of reforming and renewing the church, one parish at a time, while all the attention and publicity seems to be focused elsewhere.

Sometimes, on the other hand, we spend more time considering our potential departure than we do planning for a more positive future within the Church. It may be challenging to plot a course ahead to a more favourable and desirable outcome, with everything that is

happening. But to arrive at that – oh, what a joy it would be!

Our role as conservative evangelical Anglicans

As conservative evangelical Anglicans, we hold firm to the foundational teachings of Scripture and the historic faith of the Church. Our role in this evolving landscape is crucial. We are called to be a voice of unwavering faith in Jesus Christ, a beacon of hope, and a source of spiritual guidance for those seeking a deeper connection with God. If we really believe that the spiritual roots of the Church of England are sound, planted firmly in Scripture and such teachings of the ancient church as are in accordance with Scripture, then we must not simply give up or give it away. Pruning may be required, but there is a precious plant here which needs our close attention.

Sometimes, on the other hand, we are seen only as difficult and distant. Often we seem depressed and despondent. I naturally feel that way too, much of the time. But then I also remember that our God is an expert at resurrection, at bringing good out of evil. And this gives me hope to navigate the uncertainties of the future, because Jesus is still alive and reigning, and promises to be with us until the end of the age. If we truly believe that, we can be hopeful.

Our hopes for the future

In the face of these challenges, we find hope in the unchanging promises of our Lord. Our

Prayer Diary: October

Please pray every day that God's blessing will be on Church Society to sustain it and guide its ministry.

1 Pray today that the leaders in the Church of England would clearly proclaim the gospel when they have opportunities to speak to the nation.

2 Evenlode, St Edward (Gloucester) – P-in-C, Oliver Strange.

3 Pray for Lee Gatiss and Chris Moore from Church Society meeting with others at Lambeth today to discuss the ongoing LLF process. For clarity and courage.

4 Pray for the Church Society Council meeting today in London, for useful discussions and wise decisions. For Andrew Towner as Chairman.

5 Exeter, Holy Trinity (Exeter) – Vicar, Jonny Elvin.

So then let us not sleep … but let us keep awake and be sober. 1 Thessalonians 5:6

6 Pray for our publishing ministry to be clear and faithful in equipping the church: *The Global Anglican*, *Crossway*, books, podcast, and online.

7 Fowey, St Fimbarrus (Truro) – Vacancy.

8 Pray for the ministry of Diocesan Evangelical Fellowships, that evangelical Anglicans might be united in the gospel and work together.

9 Freethorpe & Reedham (Norwich) – Vacancy.

10 Pray for Luckley House School for which Church Society appoints Trustees, for wisdom and boldness for the senior team and governors to uphold a biblical Christian ethos through all aspects of school life.

11 Frettenham (Norwich) – Vacancy.

12 Pray for Ros Clarke speaking at Christ Church, Wharton about complementarianism and church life.

13 Pray for Ros Clarke speaking to Oak Hill ordinands about mutual flourishing in the Church of England.

Biblical faithfulness at a national level cannot happen if we are not also faithful at a local level, teaching the faith and living it out in the messiness of our own lives and parishes.

hopes for the future of the Church of England include:

- **Biblical faithfulness** We hope for a church that continues to uphold the authority of Scripture and maintains a strong public commitment to biblical teachings. Church Society staff will be pushing hard for this when we meet with those who are overseeing the Living in Love and Faith project in October. Pray for us!
  But biblical faithfulness at a national level cannot happen if we are not also faithful at a local level, teaching the faith and living it out in the messiness of our own lives and parishes.
- **Unity** We pray for unity within the church, where differing perspectives on many issues can coexist in love and respect, fostering healthy dialogue and growth. But not unity at the expense of truth, not unity at all costs, or unity which compromises the gospel.
  I rejoice at the unified stance of evangelicals within the Church of England Evangelical Council. We have many disagreements amongst us within the Council, but treasure the unity we have in our common Christian faith. We must pray for this, as it is precious and not to be taken for granted.
- **Evangelism** We aspire to be a church that is passionate about sharing the gospel, reaching out to those who have not yet heard of Jesus or embraced him by faith.
  If we are not holding out the word of life in our parishes then naturally the national church will not witness to it either.
  Our hope for the future of the Church of England is that it will be increasingly filled with people who come to know the Lord. We can't move the central church institutions without this, and (more importantly) we can't fulfil our great commission from Jesus if we neglect it.
  So evangelism should remain our priority in every place. We shouldn't just be pragmatists, but pragmatically, if we want to change the Church of England, we start by growing our local churches.
- **Discipleship** We seek to deepen our discipleship, growing in our faith and encouraging others to do the same. Too often, people won't hold firm to the Bible's teaching because they have never really been taught what it is on the issues of the day where it is most under attack.
  Lay people ought to be demanding this is remedied immediately, because sermonettes make Christianettes, and ministers who don't pastor their flocks by feeding them with the word are negligent.
  Jesus will have words with them on the last day. Discipleship also means service.
  We aim to be actively engaged in our communities, demonstrating Christ's love through our actions and outreach.

Navigating the future together

It has been a delight to welcome several new churches as Church Society Partner Churches over the last few months. This is a fantastic way to show that we are not alone in all these troubles. Has your church considered becoming a Partner Church, to express your solidarity, support our work, and show the church that we are united? Together, we can support one another, pray for one another, and actively engage in church transformation.

In the coming months, we will have various opportunities for fellowship, discussion and prayer to further explore these topics and discern our path forward. May God's grace and wisdom guide us as we navigate these uncharted waters. Let us remain steadfast in our faith and hopeful for the future, because it is all in his hands.

Lee Gatiss is the Director of Church Society

Prayer Diary: October

14 Frodingham North* (York) – Vacancy.

15 Pray for Rob Munro to be faithful and godly in all his responsibilities as Bishop of Ebbsfleet. Pray for complementarian ministers and churches to be well-supported by his work.

16 Fulham St Mary, West Kensington (London) – P-in-C, Joshua Lees.

17 Pray for the ministry of Church Society Trust, our patronage board meeting today, for wise appointments in all our Trust parishes. For Paul Darlington as Chairman.

18 Garsdon, All Saints (Bristol) – P-in-C, Stephen Wilkinson.

19 Pray for clergy who face opposition and difficulty in their parish, and from the wider church, to remain faithful.

20 Gaulby (Leicester) – Vacancy.

Godliness with contentment is great gain.
1 Timothy 6:6

21 Pray for Regional Directors, Tony Cannon, George Crowder, and Chris Moore to be effective in supporting gospel ministry across the country, and to work well with local and regional networks.

22 Gloucester Mariners – Minister, Kieran Douglass.

23 Pray for ministers who are approaching retirement. Pray that they may be open to new opportunities for service, and pray that their practical needs will continue to be met.

24 Greenhithe, St Mary (Rochester) – P-in-C, Charlotte Lloyd-Evans.

25 Pray for the King and the Royal Family.

26 Pray for clergy (both employed and unemployed) looking for posts.

27 Hailsham, St Mary (Chichester) – Vicar, Rory Graham. Give thanks for David Griffin, our curate, and pray for him and his family as they move on to their new role. Pray that we would grow in our knowledge and love of Jesus and that Jesus might save people in our town.

What happened (in Synod) this summer

Ros Clarke reports on the July meeting of the General Synod in York

Synod generated a lot of heat, but very little light. As we gathered together, the dark cloud of the disbanded Independent Safeguarding Board already hung over the meeting. The promised update on the Prayers of Love and Faith was enshrouded in mystery. Papers had been issued much later than usual. Written answers to the questions submitted in advance concealed as much as they revealed in some cases.

And so it was no surprise that the theme of the five days emerged as a lack of trust. Most commonly, this solidified as a lack of trust of the Archbishops, the House of Bishops, and the Archbishops' Council. At one point, a Synod member suggested that Justin Welby had lied in the chamber. While this did receive a collective gasp of shock in response – and I don't think it was a valid accusation – it still felt in keeping with the tenor of much of our discussions.

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Straightforward business

There was, of course, a certain amount of straightforward business: legislative changes to update references from the late Queen to the new King; much needed changes to Church Representation Rules to keep our PCCs safer; and a terrific diocesan motion led by Church Society member, Tom Woolford, to get a trial removal of wedding fees. I proposed an amendment to the Oxford diocesan motion on climate change, asking to omit the clause encouraging an addition to the promises made at the commission in the confirmation service. Although my amendment failed, the vote was far closer than anyone – certainly not me! – had expected. As one of my Synod colleagues from Lichfield Diocese said to me afterwards, 'You made us think.' It's sad this is such a rare event at Synod to be worthy of comment!

Even seemingly uncontroversial items, however, descended into partisan sniping. A debate around the importance of faith in prisoner rehabilitation elicited a comment describing courses such as Alpha and Christianity Explored as 'sectarian'. That word carried dark connotations.

Independent Safeguarding Board

The session on the Independent Safeguarding Board was unsurprisingly fraught. We began by hearing an abuse survivor talk about the impact that the decision to disband had had on her and many others. Clearly, whatever weaknesses the Board had, there had been valuable support given to survivors. Following a

The difference between doctrine and teaching on which the bishops' proposal relies seemed to have been eroded.

chaotic attempt to overrule the normal standing orders which do not allow non-members to address Synod, we were able to hear from two of the former members of the Board, and again this demonstrated their commitment to survivor support. But the Board's responsibilities were supposed to be much wider than this: not just looking back to past failures, but establishing ways to continually assess and improve the safety of the church today. In the weeks following Synod, a new chair for a newly reconstituted Independent Safeguarding Board has been appointed. She will have an uphill task to rebuild any kind of trust in this process.

A second session on safeguarding, to approve a new code of conduct for diocesan safeguarding officers, led to a dramatic resignation from Synod. When Gavin Drake's motion, arising out of the original motion to approve the new code, was not debated because of insufficient support in the chamber, he accused the Business Committee of manipulating the Synod agenda and announced his resignation. The specifics of how this particular motion was handled are complicated, and I don't think the Business Committee were trying to be manipulative in the way he suggested. However, I do think that his explosive response was indicative of the high levels of emotion at this group of sessions, and the deep lack of trust felt by Synod members.

Which, of course, brings us back to the Prayers of Love and Faith.

Prayers of Love and Faith

Technically, we didn't discuss them at all at Synod, except where they were the subject of questions. The written questions and answers were published only a couple of days before Synod, and while many received the expected non-committal answers, there were some revealing moments. The difference between doctrine and teaching on which the bishops' proposal relies seemed to have been eroded. On a number of occasions, there were slips into liturgical language, despite the continued attempts to argue that this wasn't liturgical business. When I asked whether the Church of England's doctrine on sexual immorality and sex outside marriage remained unchanged, the Bishop of London looked genuinely flummoxed. Apparently our doctrine hasn't changed but our understanding of it may have done.

The time allocated for the update on the work was non-Synod time. That is, it was a meeting to which all Synod members were invited, held in the chamber where we normally have Synod meetings, chaired by one of the usual Synod chairs, but it was not subject to the normal rules of Synod. I am not entirely sure why this decision was made, since the actual format of the meeting conformed to that of most presentations at Synod. The livestream which allows anyone to observe General Synod meetings on YouTube had been paused, but no one seemed quite sure why: some said technical difficulties, others that it was because this wasn't a Synod session, and some were sure it was a deliberate cover-up. Lack of trust, once again.

We learned that, once again, some bishops will use their position of power and privilege to berate the Synod, and vent their anger at individual members of the House of Laity.

Philip Mounstephen, Bishop of Truro, chaired the session, with a panel including Sarah Mullally, the Bishop of London, alongside representatives from each of the three working groups: revising the prayers; providing pastoral guidance; and providing pastoral reassurance. Just a couple of days previously, the news had come out that these groups had been disbanded, and while the first group had produced a revised draft of the prayers, there was no evidence that the other two had made any substantive progress at all.

In February, the constant refrain had been, 'That will come in the pastoral guidance' which we were told would come in July. In July, there was an admission of what we had all known, that the timeline had been unrealistic. Frankly, the repeated assurance that the work would be done by November, when Synod will meet for a third time this year, rang somewhat hollow.

There was palpable frustration that progress had been so slow, from those who had voted in support of the Prayers of Love and Faith. There was clearly concern among the bishops that their own legal advice might not have been as reliable as they had hoped. The suggestion that the Archbishops might personally be able to authorise the changes under Canon B4.2 smacked of desperation. The House of Bishops has committed itself to a particular outcome which it is now realising it may not be able to achieve. It is often said that the Church of England is episcopally led, but synodically governed. The bishops are not our government and they do not have power to make our laws, except insofar as they are part of General Synod.

Question time

The question time was instructive in a number of ways. We learned that the Faith and Order Commission are finally going to be asked to do some real theology as part of the process – though not on the substantive issues around sex and sexuality. They will be looking at the question of what doctrine is and whether that differs from teaching. We learned that differentiation is a very real possibility going forward. We learned that in some churches, the outcome of LLF has been the abandonment of a doctrine of sin, in favour of a doctrine of flourishing.

And we learned that, once again, some bishops will use their position of power and privilege to berate the Synod, and vent their anger at individual members of the House of Laity. Because this session was not under Synod rules, there is no chance that the Bishop of Dover will be sanctioned for her speech or her actions during the break in this session. Indeed, as the answer to one of my questions confirmed, none of the bishops who behaved in this way during February's Synod were sanctioned either. Bishop Rose's speech was pastorally insensitive, full of generalising inaccuracies, and ended with a diversionary swipe against the Five Guiding Principles, which allow for the flourishing of those who can't accept the ministry of female bishops on theological grounds.

This wasn't an issue on the agenda at July's Synod, but WATCH (Women and the Church), a campaigning group, had organised two fringe events: a service of lament, and a

lobbying group outside the chamber on the final morning. Opposition to the continued existence of complementarian evangelicals and traditional Catholics has always been present, but it is becoming noticeably more prominent. There are growing calls for the Five Guiding Principles to be removed and provision by way of resolution bishops to be ended.

In conclusion

For the most part, Synod remains civil. Individual friendships exist across party lines, and the opportunity at York to spend time with each other over meals, at the bar, or in the quiz is invaluable. But already we are seeing some of that cracking. The underlying disunity and disagreement is simply too great to be overlooked.

I don't think anyone is looking forward to the extra session of General Synod in November. Please pray for us.

Ros Clarke is Associate Director of Church Society and lay member of the General Synod for Lichfield Diocese.

Prayer Diary: October–November

28 Pray for Lee Gatiss's writing ministry, that his books and articles would be edifying and useful to the church.

29 Halliwell, St Paul (Manchester) – Team Rector, Stephen Tranter.

30 Pray for Chaplains in hospitals, hospices, the armed forces and other organisations.

31 Harborne, St John the Baptist (Birmingham) – Vicar, Leonard Browne. Give thanks for the many flourishing outreach ministries, as we continue to reach out to our community. Please pray for seekers to come to faith; and for the church family, facing an interregnum in the new year, as Leonard Browne retires as Vicar.

November

1 Pray for the Anglican Mission in England (AMiE), the Anglican Network in Europe (ANiE), and the Anglican Convocation in Europe (ACE), that the kingdom may grow through their work.

As far as the east is from the west, so far does he remove our transgressions from us.
Psalm 103:12

2 Hartford, St John (Chester) – Vicar, Mike Smith. Please pray for our new curate, James Doo, that the Lord would establish his ministry in our churches; for a fruitful 'Imagining Eternity' schools' mission this term; for an engaging relaunch of our evening service at St John's and for a successful outcome in our search for a new Youth Worker.

3 Pray for evangelical bishops in the Church of England to stand firm for Jesus amidst all the pressures of their role.

4 Hastings, Emmanuel (Chichester) – Vicar, Martin Lane. Please pray for a part-time Families Worker to continue the ministry to parents and children, for a generous response to our annual Giving Review in November, and for fruit from our preaching and evangelism.

Walking together?

Rob Munro looks at what the letter of 2 John says about how we should be walking.

How to walk

'Fellowship' is the New Testament's 'together' word, expressing our union in Christ by partnership with each other. But in the Church of England there is another phrase being used to express fellowship, as the Bishop's Report on LLF puts it: As God's church, we are called … to continue walking together, bearing with one another in love. How does 'walking together' relate to fellowship, especially in the context of disagreements at the deepest level? How does 'walking together' relate to Psalm 1:1 when it says: 'Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers'?

How do you know which way to walk? How do you know whether someone promoting a different teaching from that which the church has received, is in true fellowship with you or not? Remember, that is exactly what Cranmer was accused of in leading the Church of England to split from Rome. How do you know it is right when it isn't what the church has done before?

That is why in God's providence we are given the letter of 2 John. John wrote it because the church had a crisis in discerning false teachers from true ones. Some visitors had come teaching a different Christian message than John had passed on. John gives them some simple practical ways of knowing how to decide on what is truth to hold on to or what deception to resist, and he picks up the walking metaphor in three ways as practical tests for Christians to apply.

Christian faith is not a philosophy or religious idea, it is a living relationship with a God who reveals himself through his word.

Do they walk in the truth?

John isn't subtle in setting out this priority – he mentions it five times in the first four verses. The test of true faith is a commitment to God's truth. Growing Christians will love in the truth and know the truth (verse 1), be indwelt by the truth now and forever (verse 2), know God's grace, mercy and peace in the truth (verse 3), and walk in the truth (verse 4).

What is the truth? It is simply what God has revealed to us through Jesus by the Spirit. It is for us the word of God applied in our lives by the Spirit of God. God's communication with us – not just religious facts, but a personal revelation of God's will through his word by his Spirit.

That's what is at stake in the current debates. It is not just about different human interpretations of Christian faith, as though all interpretations are equally valid, it is about whether we can reliably know the mind of God, and how we relate to God. Truth lives in us and

will be with us forever (verse 2). Christian faith is not a philosophy or religious idea, it is a living relationship with a God who reveals himself through his word.

John applies that test in his own day in verse 7. He says, 'many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.' We should test true Christians by what they believe about Jesus Christ. Is Jesus truly God and truly man? And is he the only way to know God? These folk failed the truth test on the uniqueness of Christ and his incarnation. 'Inclusive' theology preaches love, but no repentance. Yet with no gospel, people perish!

That is the first test of a true faith in someone – do they know the word by the Spirit, and do they believe what God says? If we do, it will lead us to ask a second question:

Do they walk in obedience?

If you know the truth, if you know the mind of God through his word by his Spirit, then the sign you truly know him is that you will willingly submit to him. It means walking in obedience to God's commands (verses 4 and 6): for we only show we believe something when we trust it enough to live by it, when we do what God says!

Who has the last say? God or us? If God's word condemns something, will we put our effort into trying to obey, or put effort into wriggling out of it? You can tell a true faith by those who are struggling to do what God says, despite it going against what they want.

Prayer Diary: November

5 Pray for evangelicals involved in revitalisation ministry. Pray for them to have perseverance, faithfulness, patience and grace. Pray for fellow-workers to join them, and for many hearts to be rekindled in love for the Lord.

6 Hemswell (Lincoln) – P-in-C, Mark Briscoe.

7 Pray that the bishops and clergy in the Church of England would uphold biblical teaching on human sexuality.

8 Henham (Chelmsford) – Vicar, Louis Wilson. Give thanks for many encouragements through a new monthly all-age service which started back in January; for the smooth, patient and joyful merging of two of our morning congregations as the church building in Henham is reordered.

9 Holborn Queen Square (London) – Curate, James Haith.

10 Pray for evangelicals to be engaged in the synods and committees of the Church of England, for the sake of the gospel. Pray especially for those serving on General Synod.

11 Hoo St Mary (Rochester) – Vicar, Stephen Gwilt.

12 Hurworth (Durham) – P-in-C, Anthony Smith. Give thanks for Anthony's licensing on 6 August to the Darlington Riverside Parishes, ending a vacancy which began in February 2020. Pray for growth in the coming years.

13 Pray for the meeting of General Synod over the next three days. Pray for Ros Clarke, Chris Moore and the other Church Society members on General Synod to be trusting the Lord throughout the next few days.

14 Pray for all members of General Synod who are orthodox on sexuality to be united as they contend for the gospel. Pray that evangelical bishops will take a lead in speaking up for the truth of the gospel, the authority of Scripture and the seriousness of sin.

False teaching is dangerous. If we tolerate false teaching in the church, we undermine its foundation in the apostles' teaching of Christ.

For example, when Jesus said you can't love God and Mammon (against materialism) we can either try to justify our tendency to be like our society in keeping up with its luxuries, or we can change and show we know we are only stewards of what have, by our generosity and self-sacrifice.

John applies that test in verse 9: 'Anyone who runs ahead and does not continue in the teaching of Christ does not have God.' Watch out for people who see themselves as more advanced than others in their ethics, or having a knowledge that others don't have, or think they're more godly or more spiritual than others. When someone says to you, 'I used to believe what you believe, but I've grown up a bit,' take this warning to heart: those who run ahead of Christ are no longer with him, they have left him behind.

Are we trying to be obedient to God's word or work out ways to get around its challenges or demands? We're in a mess because LLF feels like a man asking his wife how far he can go with another woman and still technically be faithful – like Bill Clinton famously once said: 'I did not have sex with that woman!' At the same time, let's be careful here, because it is far easier to point the finger at the failures of others, than it is to be honest about our own. Are we really sure we practise what we preach? Not just on sex, but on power, on pride, on sacrifice and service? It matters as this isn't calling for a technical legalistic obedience; how we obey God matters! That is John's third point.

Do they walk in love?

Walking in truth and obedience is seen visibly in the lives of Christians when they are loving in truth (verse 1), indwelt by love (verse 3), obedient to love (verse 5), and walking in love (verse 6): having a love for God and his people which is tangible and sacrificial, even as we are loved by God through Jesus. It isn't enough to be experts on God's word if that is not making us love God's people. There is a need to contend for truth, but only because of loving those people, because we are deeply concerned for them before God. It was Jesus' example to rebuke people with tears in his eyes – remember the rich young ruler! Indeed John says we have to walk in love because many deceivers have come (verse 7).

John applies that test in that context. He says 'many deceivers … have gone out into the world' (verse 7), not meaning they are missionaries, but that they have gone out from Christian fellowship. They've separated from the true church. And you don't separate from those you still truly love.

That is a warning. It is right and godly to distance from evil-doers, as in Psalm 1 or in Galatians 1 where a false gospel was being preached. But remember, in Galatians 2 Paul has to rebuke Peter and Barnabas for separating from the godly gentiles out of concern to maintain the church's purity. It's love that keeps us from making those wrong separations in our fellowship, bearing in mind that some are weak in conscience or knowledge, and need our help to mature, more than our judgement. But where we see a lack of love for other Christians it is a warning sign that professed faith may not be true and real – for if we're united by the Spirit of God living in us, united in the truth of the Bible, then love for other Christians isn't optional, it's essential. There's no elitism in God's kingdom, we're all sinners saved by grace.

This is basic Christianity, a love for the truth of God's word, demonstrated in our obedience to it and our love for him and his people. Truth, love and obedience; the priorities of true Christianity. Let's do that then!

Taking practical action

But what do we do if people fail these three walking tests? What do we do if someone rejects the truth, evades obedience or demonstrates a lack of love? John gives us first a warning and then a practical way to respond.

Watch out!

Don't tolerate false teaching! John says, 'Watch out that you do not lose what we have worked for, but that you may be rewarded fully' (verse 8).

False teaching is dangerous. If we tolerate false teaching in the church, we undermine its foundation in the apostles' teaching of Christ. That's one reason why we say the creed in most services, because we need continually to remind ourselves of the foundational truths of the Christian faith! If a person preaches another gospel, it isn't sad, it's dangerous! If a doctor gives a wrong diagnosis of your illness and gives you the wrong drugs, it isn't just sad, it's dangerous – you get the side-effects of the wrong drugs and your real problem isn't helped. You shouldn't put up with it, you should reject it and seek the truth! How?

Put them out!

Don't collaborate with false teaching! John writes, 'If anyone comes to you and does not bring this teaching [of Christ], do not take them into your house or welcome them. Anyone who welcomes them shares in their wicked work' (verses 10–11). Note that here 'your house' means the place the church meets.

Prayer Diary: November

15 Pray for God to have his sovereign hand over all decisions made by General Synod today. Pray that he will have mercy on our church and our nation.

16 Kencot (Oxford) – Rector, Harry MacInnes.

17 Pray for the Government, and especially for Christians in Parliament to stand firm in their faith.

18 Kingham with Daylesford, Churchill & Sarsden (Oxford) – Team Vicar, David Salter.

19 Pray for churchwardens to be a strong support for their clergy, taking away administrative and other burdens, to free vicars up for pastoral ministry. Pray especially for wardens serving during interregnums, to care for the flock and make wise contributions to the process of appointing new incumbents.

Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ. Ephesians 4:15

20 Knodishall w. Buxlow* (St Eds & Ips) – P-in-C, Sarah Houssemayne du Boulay.

21 Pray for the ministry of Church Society Trust, our patronage board meeting today, for wise appointments in all our Trust parishes. For Paul Darlington as Chairman.

22 Lightbowne Evangelical Church, Manchester.

23 Pray for Kirsten Birkett's work as Director of Publications, and Editor of *The Global Anglican* and *Crossway*, to be prayerful and biblical.

24 Lindfield, All Saints (Chichester) – Vicar, Steve Nichols.

25 Pray for *The Global Anglican* journal, that its reach may expand and grow, and that the journal would be a great help to Anglicans around the world.

26 Lydford-on-Fosse (Bath & Wells) – P-in-C, Jane Durham. As part of Wheathill Benefice and Glastonbury Deanery, we're at a crucial stage in the clergy deployment discussions. Please pray for us all during this process.

John is talking to a church here, not individual Christians. As individuals, we are to love even our enemies. But if a visitor to the church claims to be Christian but doesn't preach the gospel, John says have nothing to do with them. Do not give them a welcome platform to speak or teach in your church; because if you do, you will be sharing in false teaching (verse 11).

We need care here. This sanction is reserved for those who deny the incarnation or uniqueness of Christ, not those who just dislike our preferred style of worship, for example! Truth and love go together: those who hold the truth are to be loved no matter what other differences we may have with them. But our love is to be discerning and concerned primarily for the honour of Christ. Those who deny him are to be given no place to speak in our Christian fellowship!

How do we apply this message to our situation? This message calls us to be careful about who we allow to preach and teach in church. That's why our Sunday school teachers ought not just to be volunteers, but people whose love and commitment to the Lord is evident. That's why only preachers who are committed to the truth of the Bible and show love for the Lord in their lives are allowed in the pulpit.

So in the current crisis, do that! If anyone, even a bishop, has publicly taught something against Scripture, or done something Scripture forbids, then don't invite them to preach in your church. In practice, because bishops rarely turn up anyway, it may mean not having confirmations for a while – but no one will be damaged in faith if they are not confirmed for a time. And while you can still honour the office of a bishop legally, you can also legally refuse to receive their spiritual ministry. If they teach unfaithfully, honour them legally, shun them spiritually!

A final note

But notice that John ends this letter with helpful final note in verse 12. He makes a point that he wants to talk 'face to face'. Make sure you prefer to do all this face to face, not just at a distance. That's how you love the people you disagree with. John at least anticipates the need to work this through alongside others, face to face. To be faithful in applying this passage in disciplining others, we need to discern together with others the right way to go. Love demands that! That speaks against merely sounding off on social media without talking to the person face to face.

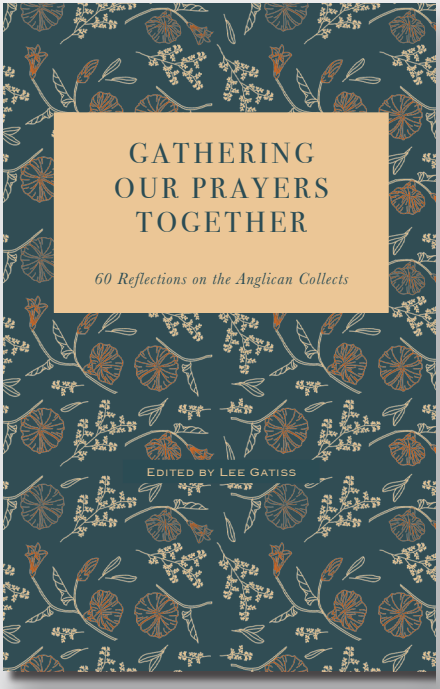
That is the model Jesus gives for us to follow when discipline in the church is needed (Matthew 18:15–20): first go alone with your concern, then with others who agree, only then before a wider forum, so that every opportunity is given for someone to repent and be restored to fellowship.

So we need to make sure our actions, even in a crisis, flow from the concern to pray together, stand together and act together – to walk in the truth, to walk in obedience and to walk in love!

A battle is going on in our denomination over how we walk – but there is no true 'walking together' if it is not in truth, obedience and love. Only then will our fellowship be not only with each other, but with the one who has called us, saves us and equips us to serve him – our Lord Jesus Christ.

Rob Munro is the Bishop of Ebbsfleet.

Coming soon...



Gathering Our Prayers Together: 60 Reflections on the Anglican Collects brings together reflections by Anglican clergy and laypeople on the Collects, the short prayers from the *Book of Common Prayer*. Each collect is printed in full in updated language, with explanation, application, and suggestions for your own personal prayer times.

The Prayer Book collects are an underappreciated treasure store of devotion. They focus our thoughts on the essentials of the Christian life and guide us through the changing seasons of the year. This collection of meditations on them displays their riches and will help us to apply them in our prayer lives as we seek to draw closer to God and to dedicate our lives more fully to him.

Gerald Bray, Research Professor of Divinity, Beeson Divinity School.

This new publication will be available from the Church Society website.

Prayer Diary: November–December

27 Manningford Bruce & Abbots (Salisbury) – Team Rector, Rhona Floate.

28 Pray for Ros Clarke speaking at a Keswick Ministries event on identity this week. Pray that this event will give Christians confidence to speak the truth boldly in a confused world.

29 Mayfield (Lichfield) –Vicar, Brian Leathers. We pray for the right person to join us as a house-for-duty minister – someone to encourage the mission and the small groups for adults and children started by the previous minister, and to work with the various lay teams here who are anxious to grow the gospel in this place.

The Lord is my chosen portion and my cup; you hold my lot. Psalm 16:5

30 Pray for the Church Society Council meeting today, for useful discussions and wise decisions. For Andrew Towner as Chairman.

December

1 Pray for churches with close links to schools, that they may be effective in presenting the gospel clearly, particularly over the Christmas season.

2 Pray that the Lord would raise up workers for the harvest field and particularly for men to come forward for ordination in the Church of England.

3 Pray for greater evangelical witness in our cathedrals and churches over the Christmas period.

4 Meysey Hampton (Gloucester) – Team Rector, John Swanton. Pray for the development of ministry among children, young people and families. For the farmers within our benefice who feel lonely and are struggling; for confidence in the future and commitment to holding onto that which is of God; and for our Lay Worship Leaders.

5 Pray that Anglican churches would call the nation to repent and believe the gospel, and for the Holy Spirit to bring many to a saving faith in Christ.

How to read the Bible

As we start another academic year, Chris Adams looks at developing good Bible-reading habits.

'The best book to read is the Bible, the best book to read is the Bible. If you read it every day it will help you on your way. Oh the best book to read is the Bible.' This is wonderful advice. As Psalm 1 puts it, the one who delights in the Law of the LORD, … 'is like a tree planted by streams of water, which yields its fruit in season'.

Yet often reading the Bible can be difficult and, for various reasons, it can be daunting or become hard work. So how do we start or refresh our Bible reading? Here are a few thoughts as you continue on your way.

Avoid self-set standards

We all have self-set standards for ourselves. For some, it may be making the bed in a specific way, going on three forms of exercise a week, or a certain level of cleanliness in the house.

So what then is the goal of reading the Bible? The Bible signposts us to God so we can learn about and grow in our relationship with him.

These standards puff us up with a sense of pride when we achieve them, and we feel deflated when we don't attain what we wish.

Jesus often got into conflict with the Pharisees over self-set standards. In the gospels the Pharisees regularly demand that Jesus meet their standards. These took good things, such as keeping the Sabbath, fasting, and healing people, and made rules around them – taking things so far that what they were trying to protect was ruined.

Reading the Bible is of precious value. Yet the Bible is never specific on the amount of time we should spend reading, or indeed praying. Reading the Bible itself isn't what's important but it's God who the Bible points us to who is our treasure.

So what then is the goal of reading the Bible? It isn't attaining something by our actions or spending a specific amount of time reading the Bible. The Bible signposts us to God so we can learn about and grow in our relationship with him. So we can give our self a bit of breathing space to lower our self-set standards and enjoy reading the Bible.

Patterns and fall-backs are helpful

Although we may need to be careful to watch our heart on reading the Bible. Developing patterns of Bible reading is helpful as in time it becomes part of what you do in life and that is always going to be time brilliantly spent. When you've done something for long enough you don't even think about it, and you miss it when it isn't there.

But if you're struggling, why not think about the time which works best for you? Do you have a schedule that naturally lends itself to reading the Bible at a particular time of day? Are you much more awake in the morning or in the evening? Do you get tired easily and find you can only manage short amounts of concentration in one go? All of these sorts of things are great to consider as you decide a pattern for Bible reading.

Sometimes ten minutes in a day may seem impossibly hard. Yet at other times when life has eased an hour is quite realistic. If I'm really struggling, I'll listen to the Bible whilst I'm loading the dishwasher. And pause to pray or write something down that I'm learning about. If I've got plenty of time, then I sit down in my favourite seat, notebook in hand. Approaching Bible reading with a pattern with fall-backs in place helps Bible reading to be a constant within the ups and downs of everyday life.

Variety

Recently reading Judges and then Ruth I was struck by how these books side by side in my Bible couldn't be more different. First I waded through Judges, a long book with cycle after cycle of rebellion and faithlessness from the Israelites. The other I read in one day and God's redeeming hand was sweetly present in the lovely story of Ruth.

The Bible is rich in its variety, and we too have great variety in how we can approach reading it. Making the most of that can transform how you read the Bible. At the

Prayer Diary: December

6 Pray for the St Antholin Lecture today, with Dr Christy Wang.

7 Pray for *The Global Anglican* Editorial Board meeting today – for excellent resources to be produced. Peter Jensen as Editor, and Lee Gatiss as Chairman.

8 Mursley (Oxford) – Rector, Yvonne Mullins.

9 Moulton (Peterborough) – Vicar, Nick Alexander. Give thanks for recent fruitful outreach including nine adults recently baptised, and the annual holiday club with over 70 children attending. Please pray for our search for a new Associate Vicar, that God leads us to the person of his choice. Please do also pray for us as we stand alongside other local churches in opposition to the proposals for prayers of love and faith.

10 Norwich (St Andrew) – Vicar, Martin Young. We would value prayer for three ministries that have struggled since lockdown and we are looking to grow this autumn: our youth and children's work, our student ministry, and our lunchtime talk for city workers. Please pray for wisdom, faithfulness and fruitfulness.

Set your minds on things that are above, not on things that are on earth.
Colossians 3:2

11 Pray for those who don't usually go to church but will attend carol services during the Christmas season, that they will hear the gospel and respond.

12 Old Hill, Holy Trinity (Worcester) – Vicar, Nick Gowers. Pray for increased prayerful dependence, for fruit in evangelism, for deepening discipleship and fellowship, and for joy in the Lord. For curate, Ben, as he settles in. For us as we receive SMIF funding and seek to focus and grow in number.

13 Pray for the Archbishops of Canterbury and York.

14 Pray for the Latimer Trust and its publications ministry.

Make it a habit to talk to someone about what you've been reading recently. ...Don't think you need to understand everything but just the act of talking about what you've been reading helps your understanding and is an encouragement to others.

moment I read or listen to sections of the Bible, then listen to a ten-minute podcast on what I have just been reading. If I have more time, I have a devotional book with questions to think about as well. But if I don't have time that's fine.

In the past, I've gone through phases of listening to the Bible; more recently I have found it better to read. Why not read the whole of a New Testament letter in one go? You could read the same letter every day for a week and ask God what he has to tell you each day. Or you could just read a verse and meditate on it, memorising it. I know lots of people find it helpful to highlight parts of Bible passages with different colours as this helps bring them close into the text.

You could read a Proverb each day for a month, read thematically through the Bible tracing a theme like the temple or sacrifices. You could spend time focusing on obscure passages and what they have to say to us. I've found books like Glenn Scrivener's *Reading Between the Lines* helpful in understanding difficult Old Testament passages and how they point to Jesus.

Don't go at it alone

One of the best things I've ever done for my Bible reading is to do it alongside others. I've found being part of a group where we would share a line or thought about what we had read each day really helpful. Knowing that I wasn't reading the Bible on my own was of immense help to me. You could join a group like this; getting a few friends together is the best way, but you could also join a group, like the Facebook group Read the Bible with The Gospel Coalition, and be encouraged by others reading alongside you.

You don't even need to read the same thing as someone else. Make it a habit to talk to someone about what you've been reading recently. A friend, a spouse, or a neighbour. Don't think you need to understand everything but just the act of talking about what you've been reading helps your understanding and is an encouragement to others.

Reading Bible notes, commentaries, or reflections are another great way to not go at Bible reading alone. You can think of them as reading partners as they bring their experience to the Bible; you can read along with faithful Christians of the past, like J.C. Ryle, C.S. Lewis, or John Calvin, and enjoy partnering with them through the Bible. Reading the Bible doesn't need to be daunting when there is such a wide variety of resources to help.

Praise the Lord for the gift of his word. A precious gift to be cherished, to be enjoyed. To help us understand the Almighty and to see his great rescue plan for his people unfold as it points towards Jesus. The best book to read really is the Bible.

Chris Adams is an ordinand training at Oak Hill Theological College.

Church Society

EQUIPPING GOD'S PEOPLE TO LIVE GOD'S WORD

Join us...

Partner Churches commit to praying, contending and contributing financially to the work of Church Society. They also receive a welcome package and discounted rates for our publications and conferences.

Partner churches (formerly known as Supporter Churches) can also call on Church Society for advice and support for their minister, PCC and wardens, e.g. during an interregnum.

Partner churches get a badge to display on their websites and a printed certificate to display in their buildings.

More information is on the Church Society website: **churchsociety.org**

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St Peter's, Harold Wood
Warbleton Parish Church
St David's, Moreton-in-Marsh

Richard Rogerson / St David's Church, Moreton in Marsh / CC BY-SA 2.0

Prayer Diary: December

15 Oulton (Norwich) – Team Rector, Helen Jary.

16 Ongar with Norton Mandeville (Chelmsford) – P-in-C, Stewart Gibbs. Praise God for new people joining our churches and a successful summer of outreach events. We ask for prayer that we would be focused on God's will in all decision-making, and that he would bless our endeavours over the Christmas season.

17 Pray for the work of Affinity in connecting evangelicals across denominations in the UK. Pray for the meeting of their Advisory Council today and for Lee Gatiss on the Council.

18 Pangbourne with Tidmarsh & Sulham (Oxford) – P-in-C, Mark Hopkins.

19 Pray for the ministry of Church Society Trust, our patronage board meeting today, for wise appointments in all our Trust parishes. For Paul Darlington as Chairman.

I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life. John 8:12

20 Parham with Hacheston (St Eds & Ips) – P-in-C, Ann Kember.

21 Peldon (Chelmsford) – Vacancy.

22 Pray for all Anglican theological colleges, and especially today for Oak Hill College and their President, James Robson.

23 Pray for aged and infirm Christians with limited opportunities for Christian fellowship, and those who care for them.

24 Pray for gospel clarity at midnight services, and for open hearts to respond.

25 Christmas Day. For clear gospel presentation at Christmas Day services, for Christians to appreciate afresh God's salvation.

26 Pray for churches in the Anglican Communion facing persecution in countries openly hostile to Christianity.

Why we should stay in the CofE

Adapted from a talk that Nigel Atkinson gave to other ministers at the Chester Association, where he explained why there is good reason to stay in the Church of England.

We are in a time of great crisis – in fact we have been in a crisis for so long that I suspect many of us have simply become used to it! During my own 34 years as presbyter in the Church of England I have become increasing aware of:

- the continual downgrade of scriptural authority
- the silencing and relegation of the 39 Articles of Religion, to the extent that the Church of England's own commitment to her own doctrinal first principles is an open question; thereby rendering the Articles a dead letter
- the denial of fundamental doctrines by the hierarchy; or if not open denial a refusal to uphold and defend them, often hidden under the pretence that to do so would weaken the Church's evangelistic cutting edge and in so doing weakening the proclamation and declaration of the whole counsel of God (Acts 20:27).

No longer a single body

This is serious. It has fragmented and compartmentalised the one Church of England which was, until recently, an ecclesial body, happy to be simply a part of the One, Holy, Catholic and Apostolic Church and having no doctrines of her own, holding only to the doctrines of the Universal Church. Nevertheless within the one Church of England disparate groups have now sprung up that have little to do with each other. We now not only have Liberals, Anglo-Catholics and evangelicals, but in recent years the Anglo-Catholics have split into two groups (Affirming Catholics and Forward in Faith), and evangelicals have splintered into those who regard themselves as Open Evangelicals and those who do not. With the advent of women presbyters and bishops the orders of the church were fractured, so the ministry was no longer an interchangeable ministry and as such could no longer function as a principal bond by which believers were held together in a single body.

This is the background to our current crisis, which has been brought upon us by the recent decision of the General Synod to authorise prayers and blessings for those living in various types of relationship, sexual or otherwise. This latest step has not been taken 'out of the blue', but is a necessary step in keeping with all the previous baby steps that have led to it.

Back to first principles

In a situation like this, in which Scripture has been downgraded, the Articles relegated, fundamental doctrines discarded, the Church fragmented and her Orders fractured, we are forced to go back to elemental first principles. For me (and any other ordained presbyter) it means going back to the day I was ordained and swore oaths that I would teach the Scriptures, the whole counsel of God. I swore that I would instruct the people committed to my charge. I

If Paul was here today he might say: I want you to preach the word even when the General Synod loses its mind... when your bishops do not hold to the sound teaching.

swore that I would administer the Sacraments and if necessary exercise discipline. I swore that I would be faithful in prayer. I swore that I would frame my life and the life of my family according to the doctrine of Christ. I swore that I would set forth quietness and peace; which means that I would not introduce novel and eccentric teaching which would only serve to distress, disturb and unsettle the flock. And above all, given the context in which we find ourselves today, I swore that at all times I would be ready, with all faithful diligence, both in public and in private, to drive away all erroneous and strange doctrines. This was a divine calling.

A great temptation lies before all of us at the present time, which I have felt keenly myself. This is simply to leave the church into which I was confirmed, made deacon and ordained presbyter. But when I was ordained presbyter I was charged to preach the word of God *in* the Church of England. This call to preach the word of God is taken from 2 Timothy where Paul, on the point of martyrdom, tells Timothy to preach the word. If Paul was here today he might say: I want you to preach the word even when the General Synod loses its mind. I want you to do this when your bishops do not hold to the sound teaching, or if they hold to it in private, but do not uphold it in public. I want you to do this even if the Church of which you are a part removes the doctrinal foundation stones on which you are standing.

A ministry of glory or of suffering?

We have been called to minister in the Church of England at this time and in the individual places to which we have been called. I wish it were not so – deep down I want a ministry of glory and not a ministry of suffering. I want to minister in a culture that is by and large warm and supportive, that appreciates what I am trying to do. But instead we have been called to a ministry of suffering.

The 39 Articles are a dead letter, and the Orders of the Church are fractured; but where are these things still alive? They still live in our hearts. They still burn in our minds. These things are still real to us. They still feed our souls. If we are called to stay (which I believe we are) we are called to make these things alive and visible once more. And they will only be visible if we are prepared to suffer for what we say we believe; if we are willing to have our property confiscated, our ministry cancelled; if we are prepared to be called names. They will only become visible if we so speak and act that the powers that be are forced to move against us; if in order to advance their gospel-denying agenda they have positively to rid the Church of our gospel-affirming agenda. But this they will not have to do if we all just leave, because we will have done it for them. So, let them take us to court – let them harry us and hound us – for upholding what we (and they!) said they would uphold.

What does Cranmer's death teach us? He was on trial for his life, and recanted, and at that moment the gospel in which he believed became invisible. But then in public he recanted his recantation, and the gospel

In the Church of England there are still souls who believe and trust in Jesus. And it is an honourable thing to stay and try and minster to them, even as we call for the Church to come back to a sound mind.

sprang to life once more. Through his suffering he laid the evangelical foundation of the Church of England. It could be that God uses our faithfulness in the same way. It is only if we stay and take the same approach that we will magnify our calling. And it is only once we have done that, and so discharged our duty, that we will at that moment have earned the right to leave. But to leave before that moment would, I think, be precipitate.

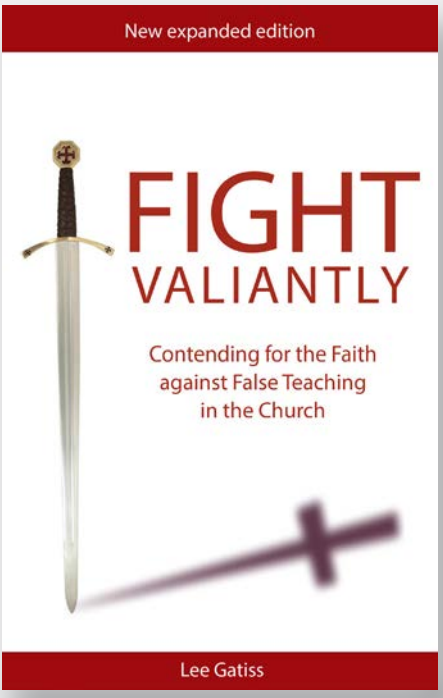
I am often told that to stay is to collude with heretics. This is a charge that strikes home, but I think on reflection it is a baseless charge. It would stick if we did nothing; if we did not contend, because we are too in love with our stipends, our vicarages, our status. That would be unconscionable. But in the Church of England there are still souls who believe and trust in Jesus. And it is an honourable thing to stay and try and minster to them, even as we call for the Church to come back to a sound mind.

The hidden Church

After the Reformation began to take hold in England some radical, purist, puritans arose in the Church. They argued that the Church of Rome was an apostate, fallen Church. That everyone, all, who lived and died in the Church of Rome were Papists and when they died they all went to hell. And therefore (the argument went) the Reformed Church of England should abolish anything that smacked of the Papacy. But the Anglican theologian Richard Hooker took a different view. He was reluctant to consign everyone who lived and died in the Church from the year AD 700 to 1517 to everlasting perdition and woe. Rather, he said those who lived and died in the Church of Rome were not papists but 'our Fathers'. Surprisingly, Luther took the same line. He argued that in the apostate Roman Church the real Church still existed. Where did she exist? 'She lurked beneath the folds of that garment of many colours, which the hand of superstition had woven and embellished for her ...she slept in that cavern of enchantment, where costly odours and intoxicating fumes were floating around to overpower her sense.' The language is undoubtedly extravagant but the point is unanswerable: Hooker and Luther are both saying that in the Church of Rome the true Church still existed. She was always there, hidden and overpowered – lurking and sleeping no doubt – but ever present. And surely the same is true for us.

Now, of course, some congregation members may leave. Some may leave the church where they have worshipped all their lives. But others won't. They will stay. And pray. And struggle on. Waiting for a better day. Are they to be abandoned to the wolves? Will no shepherd come to care for them? And continue to minister to them? So by all means, contend, fight. Then leave if you have to. But as you do so, spare a thought for those left behind.

Nigel Atkinson is vicar of St John's Knutsford & Toft.



This is a new, revised and expanded edition, including additional stories of contending, especially in the context of the Living in Love and Faith process.

Now, more than ever, every faithful Christian in the Church of England needs to be contending for the faith against false teaching.

This book will equip our churches to contend for the gospel both with greater biblical courage and with godly integrity.

William Taylor, Rector of St Helen's Bishopsgate, London.

Fight Valiantly is available on the Church Society website at £5 (paperback) and £4 (digital).

Prayer Diary: December

27 Pickenham North with Houghton (Norwich) – Rector, Stephen Thorp.

28 Pray for more evangelical archdeacons and bishops. Particularly pray that complementarian evangelicals will be appointed to these senior positions.

29 Poole, St James (Salisbury) – Rector, Lucy Holt.

30 Pray for parish reps and patronage organisations to work well together to maintain and establish evangelical ministry. Pray especially for dioceses to be willing to appoint more evangelicals into non-evangelical parishes.

31 Poughill, St Olaf (Truro) – P-in-C, Teresa Folland.

Thank you for praying with us.

* Indicates that the Trust's parish is part of a larger benefice.

The prayer diary items above are also accessible via the PrayerMate app: http://praynow4.org/churchsociety.

We also produce a prayer list sheet of all the parishes we are patron of. If you would like to be sent this, please contact the office.

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Visit **churchsociety.org** to download a brochure and application form.

Crossway

Autumn 2023/169
Editor: Kirsten Birkett

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THE Global Anglican
Established in 1879 as *The Churchman*

The Global Anglican

The September 2023 issue of *The Global Anglican*, an international theological journal produced quarterly by Church Society, is now out:

- Editorial – 'Resourcing the Teachers': *Peter Jensen*
- 'Communicative or Classical Theism?: Kevin Vanhoozer's Remythologizing Theology and its Reformed Scholastic Alternative': *Charlie Butler*
- 'Holiness in the thinking of Thomas Cranmer: An Exploration of Solifidianism in Theory and Practice': *Maurice Elliott*
- 'Theology Among the Barbarians (1): A "Dark Age" for Divinity?': *Bob Evans*

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Here is a convenient form of words which can be used to make a bequest to Church Society in your Will:
'I GIVE the residue of my estate / the sum of _____ pounds (£) to CHURCH SOCIETY of Ground Floor, Centre Block, Hille Business Park, 132 St Albans Road, Watford WD24 4AE and I DIRECT that the receipt of the Administrator or other proper officer of Church Society shall be good and sufficient discharge to my Executor.'

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