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Crossway

THE MAGAZINE OF CHURCH SOCIETY

Everyone welcome!
Christine Winmill

Fully inclusive
Ros Clarke

Including men
Chris Moore

Class and the evangelical church
Kirsten Birkett

Church Society

EQUIPPING GOD'S PEOPLE TO LIVE GOD'S WORD

Everyone welcome!

Christine Winmill looks at accessibility issues in church for those with learning disabilities.

A true story (with names changed)

Jenny lived with her mum and dad and was loved and accepted in the village church. She came to know Jesus as her Friend and Saviour and was confirmed by the bishop, later being elected onto the PCC. One Sunday morning Jenny stood up to read from John 11. After a confident start her voice began to tremble. The vicar stood quietly beside her while she composed herself for the words that were to come. With a lump in her throat and tears streaming down her face she read, 'Jesus wept'. There was hardly a dry eye in church that morning and, as the vicar said, there was no need for a sermon… and then went on to deliver one!

I should add that Jenny has Down's Syndrome. She is not defined by her learning disability and demonstrates that people with learning disabilities can enrich church life for everyone.

Our vision is for every church to welcome adults with learning disabilities so that they can know Jesus and grow in him.

Our story

In 2017 my husband Pete and I were at a crossroads. We were convinced that God wanted us to continue supporting churches to be more accessible for adults with learning disabilities but this was becoming impossible where we worked. Should we stay or should we go? After more guidance from God than we had experienced in over 40 years of marriage we took the plunge and started the charity Count Everyone In. From the start we had a quiet assurance that this was God's idea, not ours. He proved it repeatedly by providing for us in ways we could not have imagined: prayer and financial support from individuals and churches, a car, a house just where we needed to be, and even someone with the same passion and calling to work with us.

Our vision is for every church to welcome adults with learning disabilities so that they can know Jesus and grow in him. It isn't enough to be in church without understanding what it is all about and that Jesus can be our Saviour and Friend. We developed Know and Grow workshops to equip churches to be more accessible – not simply for physical access, important though that is, but also in the way in which we speak or the Bible translation we use. If we claim that everyone is welcome, we may have to make some tweaks!

You will also find us at Christian events, such as Spring Harvest, Word Alive and the Keswick Convention, where we offer easier-to-understand, interactive sessions for adults with learning disabilities in parallel with the main programme.

Does it matter?

More than two per cent of the UK population has a learning disability, but is that statistic reflected in your congregation? Archbishop William Temple famously said, 'The church is the only society on earth that exists for the benefit of non-members.' If we take the Great Commission (Matthew 28:20) seriously and truly seek to serve people who society often overlooks, then we may need to think again.

Learning disability is a lifelong condition that affects cognitive ability. It won't simply go away. It isn't an illness to be healed or demon possession to be exorcised. It may co-exist with a physical disability or mental health issue. People may require support in social skills, such as understanding emotions and social cues, daily living tasks, communication and personal care. Speech may be difficult to make out. It isn't that people with learning disabilities are unable to understand or learn new things but it is generally harder and may take longer.

Adults with learning disabilities are still adults, not children, and are created by God in his own image, just like everyone else. They often experience stigma and social isolation. They, and their families if they have them, may be extremely lonely; as church and as individuals we can reach out in friendship to draw them into the family of God.

A challenge

If a church is accessible for adults with learning disabilities, it is likely to be accessible for everyone. Imagine it is your first time in church.

Prayer Diary: July

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

1. Pray for Church Society members to feel part of our fellowship increasingly, through the prayer meetings, webinars, and other events and resources. Pray that no one will feel as though they are contending alone for the gospel in the Church of England.
2. Airmyn* (Sheffield) – Vicar, Philip Ball. Please pray for the strong connections in our community to lead to growth in regular church attendance. For the midweek service to reach those less inclined to traditional Sunday services, and people on the periphery to be drawn into a living relationship with God.
3. Pray that the bishops and clergy in the Church of England would uphold biblical teaching on human sexuality.
4. Akeley* (Oxford) – Rector, Hans Taling. Give thanks that both County approval and Faculty are now received for our new church building project. Pray for the finance we need as charities for funding have been approached and we wait for their reply.
5. Anchorsholme, All Saints (Blackburn) – Vicar, Anthony Barnshaw.
6. Pray for the Church Society Council meeting today, for useful discussions and wise decisions. For Andrew Towner as Chairman.
7. Pray for the meeting of General Synod this weekend in York, that biblical wisdom will guide the discussions and decisions. Pray especially for Church Society members on Synod to be bold and courageous in holding out the true gospel.
8. Pray for the presentation to General Synod today on the proposed Prayers of Love and Faith. Pray for the Holy Spirit to open blind eyes, and to bring about repentance so that the church does not attempt to bless sin.
9. Babcary*, Holy Cross (Bath & Wells) – Vacancy.

May our churches be places of respite, care and love in action where there is no discrimination or hypocrisy.

What will it feel like? How will you be greeted? What will happen? Help! We can offer a kind and friendly welcome with uncomplicated language and keep information simple.

In our training we consider the Christian language with its wealth of metaphors and similes, the assumption that everyone can read, church culture, sacraments, concentration span and, most importantly, our attitude towards people who may appear or behave differently from us.

Lengthy sermons are a challenge in this age of instant communication, abbreviations and emojis. It is helpful to have one main point and no more. A sermon can be divided up with hymns or songs and a one-sentence summary at the end is likely to aid memory and understanding.

Simply because your church projects words onto a screen does not magically enable a non-reader to read. Liturgy where the congregation is invited to join in with the words in bold just doesn't cut it when you can't read any of it! It has taken years for one adult member of our congregation to accept that he is no less a Christian because he cannot read.

Think about the words we sing, both old and new. Many are full of beautiful, rich, poetic language and strange concepts. Ask a Makaton signer (Makaton is a key word-signing programme used by adults and children with learning disabilities) to sign these and they may say it is impossible to interpret both the words and their meaning.

Dare I mention standing to worship? Is the worship of a wheelchair user any less acceptable to God? It's so easy by our words to discriminate against those who cannot stand. Additionally, some people are literal thinkers for whom expressions such as 'Grab your seat' or 'Take a pew' are unhelpful!

What about disturbances?

I have known profound and beautiful silences when the Holy Spirit has been moving almost tangibly in our meetings with people with learning disabilities. That isn't always the case though. Making persistent noises can be a way to express a range of emotions, or people may be upset as a reaction to what has been said or done. Let's be sensitive and not critical. Consider inviting the person to move into a space away from the congregation, but always with due regard to safeguarding.

It can be hard for families with adults or children with additional needs of any kind to feel welcome in church so let's not add to their discomfort by peering round, tutting or complaining. May our churches be places of respite, care and love in action where there is no discrimination or hypocrisy.

Church was God's idea. We are all one in Christ Jesus but each one is different. Adults with learning disabilities can and should be welcomed and accepted into our church families. It may take a bit of effort if we are to be truly accessible but it is worth it and our churches will be enriched as a result.

Count Everyone In exists to inspire and equip the church. Why not get in touch and see how we can help you? Please visit counteveryonein.org.uk to find out more or email info@counteveryonein.org.uk

Christine Winmill and her husband Pete are part of the St Nic's church family in Newbury, West Berkshire, where they run a group for adults with learning disabilities, part of the national charity Count Everyone In.

Junior Anglican Evangelical Conference 2023

The Church *for* England

2023 has already been a turbulent year for the Church of England. At this summer's Junior Anglican Evangelical Conference we will pause to take stock of what the Church of England should be and what she now is.

JAEC is open to anyone considering or in the early stages of ministry, whether lay or ordained.

Details and the booking form are on the Church Society website.

29–31 August 2023

King's Park Centre, Northampton

Prayer Diary: July

10 Audley, St James the Great (Lichfield) – Vicar, Simon Tomkins. Please pray for the whole church that whatever final decisions individuals come to, the Lord would protect our love for each other, and our unity in him, as we work through our different responses to the Bishops' proposals.

11 Pray for clergy on holidays over the summer, to be refreshed in body and soul as they enjoy time away from their usual responsibilities.

12 Bacup* (Manchester) – Vacancy.

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

14 Barton Seagrave, St Botolph (Peterborough) – Rector, Mark Lucas.

15 Pray for leaders and young people as preparations are made for Christian camps and other activities this summer.

16 Bebington, St Andrew (Chester) – Rector, David Vestergaard. Please give thanks for a good number of recent new members of all ages, countering some of the loss during the pandemic. Pray for those who haven't already come to faith in Jesus to do so, and all to grow in faith.

17 Beeby, All Saints* (Leicester) – Vacancy.

18 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.

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

20 Beeston next Mileham* (Norwich) – Vacancy.

21 Pray for the Archbishops of Canterbury and York.

22 Pray that evangelical leaders in the Church of England will work well across networks for the sake of a common witness and common goals, especially in responding to Living in Love and Faith.

Fully inclusive

Ros Clarke contrasts Inclusive Church's statement on issues of sexuality and gender identity, with gospel doctrine.

When I gave my speech during the Living in Love and Faith debate at General Synod in February, I wore a hoodie which featured a heart in rainbow colours and the words 'God's Love is Fully Inclusive'. A photograph of me wearing this with my bright pink hair made it into several news reports, and most commentators assumed that I was there to represent the values of Inclusive Church. I assure you, I was not!

Inclusive Church is the name of a particular organisation which campaigns for 'a church which celebrates and affirms every person and does not discriminate'. [www.inclusive-church.org/] Although they state that they will challenge all kinds of discrimination (on grounds of disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality) they are primarily known for their work with respect to sexuality and gender identity. Inclusive Church campaign for same-sex marriage in the Church of England, as well as for the rights of other LGBTQIA+ people to be celebrated and affirmed, without being called to repent for any sinful behaviour in these aspects of their lives.

We can all, without exception, receive forgiveness, freedom and eternal life only by repenting of our sin and trusting in Christ.

God does not discriminate

As the other articles in this issue of *Crossway* demonstrate, God does not discriminate and God's love is indeed fully inclusive. One of the most well-known summaries of the gospel makes this clear: 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life' (John 3:16). God loved the world. The *whole* world: people of every tribe and tongue and nation; little children and old men; Jew and Gentile, Samaritan women and Roman guards; those who were disabled and diseased; the outcast, the unclean, the prostitute and the leper. No one is excluded from God's love because of who they are or what they have done.

I was proud to wear that hoodie proclaiming God's fully inclusive love to every single person, at General Synod and beyond.

But on the back of it, I had added my own personalisation in silver glitter paint, '1 Tim. 1:9–11'. There wasn't room to write out the verses in full, but anyone who knew them or bothered to look them up would read this,

> We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful,

> the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for those practising homosexuality, for slave traders and liars and perjurers – and for whatever else is contrary to the sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.

The gospel – the good news of John 3:16 – establishes its own sound doctrine, which itself leads to a gospel way of life. The good news is for the whole world – fully inclusive – but it comes with a condition. The condition in John 3:16 is 'whoever believes in him'. Not everyone will be saved, but only those who believe in God. Those who believe *in* God, must also *believe* God. That is, *gospel* doctrine is *God's* doctrine.

And as 1 Timothy 1 makes clear, God's gospel doctrine tells us that we are all, without exception, sinners. We are all, without exception, destined to perish. We can all, without exception, receive forgiveness, freedom and eternal life only by repenting of our sin and trusting in Christ.

The need for repentance

A key part of the Inclusive Church statement is that they 'celebrate and affirm' every person. They do not believe in calling people to repent of their sins, even when those sins are explicitly condemned by God. Unlike God, they do not seem to think it is loving to warn people of

Prayer Diary: July–August

23 Pray for the ministry of readers and the responsibilities of church wardens and members of PCCs.

24 Blackpool, St John (Blackburn) – Vicar, Andy Dykes.

25 Bispham, All Hallows (Blackburn) – Rector, Jonny Lee. Give thanks for God raising up our new treasurer. Please pray for workers for the harvest field, for developing a faith-sharing culture, for deeper discipleship particularly for those on the fringes, for God's provision for our finances.

26 Bournemouth (Throop), St Paul (Winchester) – P-in-C, James Findlay.

27 Pray for the Latimer Trust and its publications ministry.

28 Bovingdon, St Lawrence (St Albans) – Vicar, Charles Burch.

29 Pray for the Anglican Primates, that they would be faithful to the Scriptures under the pressures they face.

30 Bradfield & Stanford Dingley (Oxford) – Vacancy.

31 Pray for Ros Clarke speaking at seminars during the Keswick Convention this week about being human. Pray that those who attend delight in their created and redeemed humanity in new ways.

August

1 Brixton St Matthew with St Jude (Southwark) – Vicar, Stephen Sichel. Please pray for the success of joint work between the police, local council and the church membership on antisocial behaviour at St Matthew's. Give thanks for the return of pre-pandemic levels of attendance.

2 Pray for those considering full-time ministry in the Church of England, and for those whose job it is to discern vocations nationally and within each diocese. Pray for wisdom and faithfulness.

3 Continue to pray for Christian camps and activities for children and teenagers over the summer. For opportunities to share the gospel and build up young people in Christ.

the dangers of persisting in their unrepentant sin. Unlike God, they do not seem to believe that true faith and the power of the Spirit can transform a person, help them to resist sin, and lead them into new life in Christ.

The true test of inclusive church is not whether all kinds of people are allowed to join and remain unchanged. The true test is whether all kinds of people are welcomed into the transforming power of the gospel of forgiveness and grace.

Of course, the church is not a place for perfect people, suddenly able to live without ever sinning. But it is a place for repentant sinners, who are being healed, restored and forgiven. It is a place for everyone, no matter who they are, what they have done, or what temptations they continue to struggle against. It is a place where we walk together as disciples of Christ, helping each other to bear burdens, spurring each other on to love and good deeds.

Let us not go further than God. Let us not pretend that God is not holy, nor just. Let us not tell people that their sin does not matter to God.

We must tell people when their lives, their words, their feelings and thoughts, are cutting them off from God's love.

A truly inclusive church

A truly inclusive church will not exclude those whom Christ loved and welcomed. We will seek to reach those on the fringes of society: the homeless, the addicts, the criminals, the asylum-seekers. We will delight in our brothers and sisters with whom we have little in common – except Christ. We will love to spend time with the people God has brought into our churches and to see how he is at work in their lives. Together we will learn the truth of Ephesians 3:18, that it is 'together with all the Lord's holy people [that we may] grasp how wide and long and high and deep is the love of Christ'. Let us make sure that our churches are as inclusive as God.

But let us not go further than God. Let us not pretend that God is not holy, nor just. Let us not tell people that their sin does not matter to God. We must tell people when their lives, their words, their feelings and thoughts, are cutting them off from God's love.

We must proclaim with all our hearts the gospel which Jesus Christ brought to the world: Repent and believe, for the kingdom of heaven is near.

Ros Clarke is Associate Director of Church Society and a member of General Synod.

Vacancies & appointments

Church Society Trust holds the rights of patronage for a number of benefices in the Church of England. To find out more about the current vacancies, or to apply, please see churchsociety.org/vacancies.

Appointments

Mark Bee, P-in-C, Ringsfield, Diocese of St Eds & Ips

Rory Graham, Vicar, St Mary, Hailsham, Diocese of Chichester (pictured)

David Simpson, Vicar, All Saints' and Holy Trinity, Wandsworth, Diocese of Southwark

Teena Twelves, Team Vicar, St Mary, Sevington, Diocese of Canterbury

Prayer Diary: August

4 Brixton, St Paul w St Saviour (Southwark) – P-in-C, Heather Peters. Pray for this time of transition with Heather as Priest in Charge until 31 December 2023. Pray as we seek a new incumbent, to be in post early in 2024, that the right person comes forward and is appointed to this role.

5 Brunswick, Christ Church (Manchester) – Rector, Simon Gatenby.

6 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.

7 Burlingham (North)* (Norwich) – Rector, Kevin Billson.

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

9 Burlingham (South)* with Lingwood (Norwich) – Vacancy. Give thanks for the flourishing of our preschool group Butterflies. Pray for the Benefice as a whole following the retirement of Revd David Wakefield in June, especially for the churchwardens as they draw up the Benefice profile.

10 Pray for the Network of Revitalisation Ministries (NoRM) run by our regional directors. Pray it will encourage ministers in revitalisation work 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.

11 Burton-on-Trent, All Saints w Christ Church (Lichfield) – P-in-C, David Collier. Please pray for the ongoing Alpha Course and that those attending grow in faith.

12 Pray for the King and the Royal Family.

13 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.

Including men

Meilisa Dwi Nurdiyanti on Unsplash

Chris Moore shares practical ways in which local churches could become more inclusive of men.

The lack of men in the Church of England is not new. One scholar, Susan Mumm, has stated that 'it is reasonable to assert that the Anglican Church did undergo significant feminization during the nineteenth century.' At the time, this was blamed upon the rituals which accompanied Anglo-Catholicism and a focus on the more 'feminine' qualities of 'love, rest, prayer, trust, desire for fortitude to endure'. This, concluded a Victorian practitioner of the new field of psychology, was why only seven per cent of young men were regular attenders of church. 'Muscular Christianity' was one response to this, but to little avail.

Alongside all this, the role of women – exclusively lay, of course – grew with the formation of many societies such as the Mothers' Union. Yet, this should not be seen as a zero-sum game. Why shouldn't both men and women thrive as they live out their faith? It would be foolish to conclude that as women practise their faith with greater organisation men wander off.

We should not shy away from the enormous challenge of Christianity. ...Men like to be told what is needed, even if it is a struggle, and to have a clear aim.

A positive vision

So what might we identify as the reasons for all this? How might the church become more inclusive of men? Well, for the past five minutes I have been staring out of the window, unusually still. This question is simple enough, but the path to the answer leads through a minefield. How do I sidestep accusations of stereotypes? In the current climate where masculinity is often viewed as 'toxic', how might a positive vision be set out?

In the end, I thought it safest to speak from experience. I am, after all, a man and I have five sons. I was brought up in the church and, after a teenage falling away, I returned to it. I have ministered in both Baptist and Anglican churches, and worshipped in many more denominations. I have had a long connection to Eastern Orthodoxy, both in this country and overseas. Given all this, what might I conclude?

I think it all boils down to this: we should not shy away from the enormous challenge of Christianity. Men are (often pathetically) competitive and we like clear goals. Wives will swiftly attest that men are not good at picking up hints, and will too quickly offer solutions rather than a listening ear. Men like to be told what is needed, even if it is a struggle, and to have a clear aim. Simple people need simple tasks.

This challenge is paired with a goal: we

Present sanctification as well as salvation. Or, to put it another way, preach all of Christ: goal as well as Saviour. Salvation is not simply a ticket to heaven, but it is being united to Jesus.

are to 'run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith' (Hebrews 12:1–2). The goal of sanctification is Christlikeness, a dwelling with Christ through the indwelling of the Holy Spirit. Jesus urged the apostles:

> 'Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing' (John 15:4–5).

We have, therefore, a clear and glorious goal: union with Christ. We also have a path to follow to attain that goal: sanctification. Here, I would suggest, is a pattern of spirituality which will connect with men. Here is the second lung of praise to sit alongside adoration. Here is the path along which the Christian may walk in imitation of Jesus, 'who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God' (Hebrews 12:2).

So how might this all play out in the life of the local church? I would suggest a few things.

A plan of action for the local church

Preach all of Christ

First of all, present sanctification as well as salvation. Or, to put it another way, preach all of Christ: goal as well as Saviour. Salvation is not simply a ticket to heaven, but it is being united to Jesus. It is a transformation by the renewal of the mind (Romans 12:1–2). Set forth the full riches of the gospel, the goal of the perpetual enjoyment of God.

Set out the challenge of sanctification

It is hard work. 'I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified' (1 Corinthians 9:27). It is gaining mastery over the body, so 'let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith' (Hebrews 12:1–2). It is a matter of discipline, so 'work out your own salvation with fear and trembling' (Philippians 2:12) and 'fight the good fight of the faith' (1 Timothy 6:12). Yet our challenge is not simply external, but internal, so 'let not sin therefore reign in your mortal bodies, to make you obey their passions' (Romans 6:12).

Here is the internal struggle of sanctification, the putting to death of sin. The Spirit aids us in the task, but it remains our task to undertake. As John Owen (1616–1683) so memorably put it: 'be always at it whilst you live; cease not a day from this work; be killing sin or it will be killing you.'

Be disciplined

Lay out the means for this great task. Not simply a reliance upon the Spirit, but a discipline to be undertaken. We good faithful Protestants, so wary of a gospel of work, have tended to shy away from anything which might

suggest we play a part in our own salvation, but that is to overlook so much taken for granted in the Bible. Jesus urges 'when you fast', not *if* you fast (Matthew 6:16). Here is a tool for gaining mastery over our desires, and should you find yourself in other parts of the Christian world you would find this a discipline taken seriously. In a pornography-saturated world, do we echo Jesus' teaching to pluck out our eyes (or turn off our mobiles)? Do we avoid the dafter parts of the internet ('Have nothing to do with irreverent, silly myths.' 1 Timothy 4:7) and instead spend our time in disciplined reading of all the Scriptures (2 Timothy 3:16–17)?

Look to Jesus

Set Jesus before our eyes as the great role model for all our life. So allergic is the evangelical to the notion that Jesus is simply an exemplar, a model of God's love, that we ignore the fact that he is one to be imitated. It's notable that when Paul teaches on marriage he places Jesus before the husband: love your wife as Christ loved the church and laid down his life for her (Ephesians 5:25).

It's notable that when Paul teaches on marriage he places Jesus before the husband: love your wife as Christ loved the church and laid down his life for her.

Engage our brains

Christianity demands a renewal of the mind (Romans 12:2), and the great doctrines of the faith inform the way in which we view the world. A great part of enjoying God is to revel in who he is. Catechising has passed from much of the modern church, and we are the poorer for it. We would do well to heed the words of Jeremiah 9:23–24:

> Thus says the LORD: 'Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practises steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.'

Consider liturgy and hymnody

Finally, let your liturgy and hymnody reflect all this. A commentator has recently noted a growing engagement of young men with the Book of Common Prayer. Why? I would suggest that it contains both theological 'heft' and a focus on sin. Near death, John Newton exclaimed: 'My memory is nearly gone; but I remember two things: that I am a great sinner, and that Christ is a great Saviour.' Let our hymns, songs and liturgy proclaim that glorious fact.

Chris Moore is rector of a rural, multi-parish benefice in the Diocese of Hereford, and a Regional Director of Church Society, responsible for the Southwest and the West Midlands.

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**

New Partner Churches

St Simon Zelotes, Upper Chelsea
St Nicholas, Tuxford
St Giles', Normanton
St Mark's, Little Common
St Alkmund's, Duffield
Christ Church, Horam

Paul Farmer / St Simon Zelotes, Milner Street

St Giles' Normanton / Nikki Mahadevan, CC BY-SA 2.0

Prayer Diary: August

14 Camborne (Truro) – P-in-C, Rosheen Browning. We give thanks for our cluster of churches and our ecumenical partnerships. We pray that more people will join in with our mission and outreach to the poorest in our communities.

15 Pray for the work of the Church of England Evangelical Council (CEEC) as it seeks to contend for the gospel in the Church of England. Particularly pray for their work in encouraging churches and ministers to hold fast to biblical teaching on sexuality in the ongoing LLF discussions.

16 Pray for all incumbents to have appropriate administrative support, and for churches to have suitable people who can take on the increasingly complex and important tasks of safeguarding, finance and maintenance.

17 Pray for Christian families and young people getting their A-Level results today, to trust in the Lord however things turn out for them.

18 Pray for the continuing witness of the *Thirty-Nine Articles*. For the Church of England to uphold them and ensure that they are taught and valued.

19 Pray for Ros Clarke and Kirsten Birkett overseeing the Priscilla Programme. Pray for many new students to enrol for September and for enough seminar group leaders.

20 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.

21 Chadderton, Christ Church & St Saviour's (Manchester) – Vicar, Ben Wilkinson. Give thanks for many hearing the gospel during a mission week in May and for a number of seekers joining Christianity Explored. Pray that each one will come to faith in Christ and for momentum in evangelism to grow.

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

Class and the evangelical church

Kirsten Birkett has written a series of articles, available on the Church Society website, examining the issue of social class in the UK and how it relates to the church.

> *'I wanted to be a pastor. But it didn't seem to be something that a working-class man could do.'*
> (Retired working-class Anglican man).
>
> *'I felt like an NCO walking into the Officers' Mess.'*
> (Working-class pastor on his experience of attending an evangelical conference).
>
> *'My first thought was: they're going to cover up this one, too.'*
> (Working-class evangelical Christian on hearing of Jonathan Fletcher's activities).
>
> *'My great-grandfather had to doff his hat at the squire. Didn't matter how good a man he was or how bad a man the squire was. It made my grandfather full of fury. I still get angry about it when I hear posh accents.'*

I have been asked to write some observations on class in the evangelical church in England. Those who asked me apparently think that my Australian background gives me an advantage; I am not embedded in the British class system myself, so can be more objective. I'm not sure that this is all that much of an advantage: class in Britain is a very complicated and deeply-entrenched matter, not at all easy to understand. It still surprises me that even after 17 years living and working in Britain, I find certain aspects of the class system entirely foreign. Reading and researching on class issues has demonstrated that there is a lot that even now I had never realised, in particular how powerful are the emotions and attitudes involved. The classes are different, in significant ways, and it really matters to people.

Middle-class churches will not reach the working classes

What has struck me most is that running middle-class churches will not reach the working classes. This strategy will not be evangelistically successful, any more than running English-speaking churches in China would. There are exceptions and miracles, and small successes; they do not change the basic issues.

What I have also discovered is that what I will be saying is nothing new. Plenty of research has been done, and good books written, on class in the evangelical church, from the academic level to the general. The statistics and the analyses are out there. Books and papers provide summaries of government and academic research, collections of personal testimony, insightful analysis and practical suggestions. Working-class Christian authors testify to years of being ignored or overlooked by otherwise faithful evangelicals who don't believe that there is a problem, or fail to do anything about it. Yet some of the voices they record tell a poignant story, noticing differences

in how people dress, how they socialise, and even how they use humour.

Of course, class is not the only division that creates this kind of experience. It could be applied to race, or foreignness in general, or age, marital status or sexuality, and will differ from church to church. There are many groups that can potentially find themselves in a minority and feeling excluded in church, and that should never happen for anyone. Here, however, we are focusing particularly on class.

Evangelical churches are not reaching the working class. It is not that they necessarily lack conscious ministry to the poor; a lot of churches have social action projects, and even see people come to faith. But with the decline of working-class gospel churches, this means large parts of the British population remain unevangelised.

Yet evangelical Christians want to reach the nation. Conservative evangelicals have discussed and researched evangelism and church planting in considerable depth over the past few decades. Middle-class evangelicals want people to be saved, and want people to be helped; they want to be generous and welcoming. What, then, is going wrong?

Issues to consider

There seem to be a number of issues that are easily confused when discussing class and the church. Some overlap, but all need addressing.

What is the working class?

I find that in casual conversation the term

Prayer Diary: August–September

23 Chadwell St Mary (Chelmsford) – P-in-C, Darren Barlow.

24 Pray for Christian families and teenagers getting their GCSE results today, to trust in the Lord however things turn out for them.

25 Chatham, St Philip & St James (Rochester) – Vicar, Martyn Saunders. Please pray for the outworking of our vision to Encounter, Grow and Go. For the ongoing effects of our Church Awayday at Home with guest speakers. For God to increase our hunger for worship, corporate prayer, God's word, the Holy Spirit and mission.

26 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.

27 Cheadle, St Mary (Chester) – Vacancy.

28 Chilton* (St Eds & Ips) – Rector, Andrew Doarks.

29 Pray for the Junior Anglican Evangelical Conference (JAEC) on the theme of 'The Church for England', starting today. Pray for speakers, organisation, and usefulness of conference for junior evangelicals.

30 Continue to pray for JAEC, and also for the Church Society AGM this afternoon. Pray for those who will be elected to the Church Society Council to serve faithfully and diligently.

31 Great Chishill* (Chelmsford) – Vacancy.

September

1 Pray for a peaceful solution to the ongoing conflict in Ukraine, and for many to turn to the Lord in these times of distress and upheaval.

2 Compton Chamberlayne* (Salisbury) – Team Rector, Graham Southgate.

3 Pray for churches with close links to schools, that they may be faithful and effective in presenting the Christian faith clearly.

4 Corley (Coventry) – Vacancy.

Those who have not grown up with middle-class values feel either that they are forced to change unnecessarily in order to conform to church culture, or that they are excluded altogether by that culture.

'working class' is tossed around as if everyone knows what it means. Yet secular as well as Christian writers struggle to define what the 'working class' is and who belongs to it. Even when considerable time is spent on careful definition and description of categories, it is easy for the discussion to slide from one definition to another. Do we mean people who live on council estates? People who work in manual labour? People without university degrees? Those on benefits? If you are none of these, does that make you middle class – or is it possible to be a working-class person with a degree and a professional job? Many writers say that it is – that in fact working class-ness has more to do with attitudes and feelings than (necessarily) economic status or geographical location.

Should people stop being working class?
Is that what the aim is – to move everyone out of poverty/benefits dependency/menial work/working-class culture to property ownership/'meaningful' work/middle-class values? Is it right to aim for all of Britain to become middle class, as various politicians over the years have suggested? Is there not *anything* good about being working class that society, and churches, might want to preserve and champion? Asking this question brings us to:

What exactly is a Christian culture?
What sort of lives do we want people to have? If by social action we somehow managed to get everyone out of poverty, how ought they to live? What would socialising look like? Hospitality? Sharing? Homes? Dress? How much time would we spend together and what would we do?

What exactly is the problem with the middle-class church culture?
Is it that it is too 'intellectual', with long, difficult sermons? Is it too book-based? Is it a manner of speaking that tends to the indirect and values politeness over honesty? Is it an assumption that money should be accumulated and invested? Is it an insular nuclear family that puts children's education on a pedestal? Is it a failure to preach and practise self-sacrifice?

Questions 2 and 4, I suspect, could entirely accurately be answered both 'yes' and 'no'. The failure of evangelical churches to reach the working classes has many dimensions, and part of it is a failure to challenge all cultures with the Bible.

Some non-negotiables
There are some non-negotiables. For instance, Christianity is word-based. It requires a book. Christians have always spread literacy and education for precisely this reason. Moreover, it assumes that people are capable of hearing and understanding Scripture. Any church service must include the word taught and responded to in some way. There are also a whole host of moral behaviours that are required by Scripture, including honesty in speech and work, hospitality, faithfulness in marriage, purity of conduct, responsible

management of families. What exactly it looks like to live according to these values, however, can encompass a wide range of social types.

This seems to be where the majority of commentators see the problem with the evangelical church in Britain. Middle-class values have become confused with biblical values. For that reason, those who have not grown up with middle-class values feel either that they are forced to change unnecessarily in order to conform to church culture, or that they are excluded altogether by that culture. Moreover, when new churches are planted, they fail to preach to anyone who does not already have similar values. This means not only that whole sections of society are not reached with the gospel, but that middle-class Christians are not being rightly challenged to conform to Christ.

There is definitely a problem. Even though other problems in the church might seem to be looming larger at the moment, the problem of whole swathes of the country never hearing the gospel is actually more important.

As I said at the beginning, the research has been done. It is out there. We need to start listening, and doing something about it.

Kirsten Birkett is Church Society's Director of Publications.

Prayer Diary: September

5 Pray for wise administration and use of the funds and properties entrusted to Church Society for gospel work.

6 Cowden, St Mary Magdalene (Chichester) – Vacancy.

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

8 Cudham, St Peter & St Paul (Rochester) – Vicar, John Musson. Praise God for two successful 'warm welcome' events recently reaching many in the parish. Please pray as we look to set up a more family-friendly Sunday afternoon service, as well as developing our work with older people as John and Kim Curle are commissioned as Anna Chaplains, working with our pastoral care team which regularly visits 30 people.

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

10 Dagenham, St Peter & St Paul (Chelmsford) – Vicar, Joel Edwards. Praise God for gathering here a very diverse church family in nationalities and ages. Pray for eternal fruit from our toddlers' group, door-to-door visiting, monthly youth lunch and Bible study. Pray for wise response to the bishops' harmful actions in LLF.

11 Pray for the work of Affinity in connecting evangelicals across denominations in the UK. For Anglican evangelicals to have good relationships with non-Anglicans. For Lee Gatiss on their Advisory Council.

12 Danehill, All Saints (Chichester) – Vicar, Paddy MacBain. Pray that we will walk closely with the Lord, and know and share the love of Christ. Pray for godly and effective leadership in all areas of church life.

13 Pray for recently ordained curates settling into new routines in their parishes, to work well with their training incumbents and be happy to learn from them.

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

Including LGBT people

Anne Witton's article is adapted from 'What Does it Mean to be a Truly Inclusive Church?' on the Living Out website (livingout.org).

Many of our LGBT friends wonder if they'd be truly welcome in church, and many Christians who struggle with their sexuality or gender identity aren't sure how they'll be treated by other Christians, or whether the local church is somewhere they can thrive.

So how can those of us who want to hold faithfully to biblical teaching that sex is a gift for a lifelong marriage between one man and one woman make sure that LGBT people are welcomed in church, able to encounter Jesus for themselves, and supported in lifelong discipleship?

The church should be the place where anyone can come and feel welcome, regardless of background, lifestyle, beliefs, gender, sexuality or anything else. The gospel is for everyone and all are invited to meet Jesus at the cross (Galatians 3:28; John 3:16). Part of that welcome will be encouraging people to express their questions and doubts, and wrestle with the teaching they're hearing. But it's also important for our churches to be honest about the things that we stand for, that make us distinctive as Christians and shape our community life together.

Churches need to have confidence in the goodness of biblical sexual ethics and clearly teach on and model biblical sexuality... while at the same time welcoming everyone.

Here are nine things we can do to become truly inclusive churches:

First, churches need to have confidence in the goodness of biblical sexual ethics and clearly teach on and model biblical sexuality (in its broadest sense including marriage, porn, faithfulness, singleness, celibacy etc.) while at the same time welcoming everyone.

Only the sexual morality taught by the church for 2,000 years equally dignifies single and married people, values virgins, dismantles the cultural pressure to have sex, encourages deep non-sexual intimacy, and reflects the sufficiency and worthiness of Christ as a greater treasure than even one of humankind's most profound experiences. Space for debate, doubt and personally wrestling with biblical teaching is really important, in the context of a church that clearly teaches and applies God's word.

We need to remember that all people of every background are called to deep discipleship, to die to ourselves, to pick up our crosses and follow Jesus (Mark 8:34). The

call to LGBT people is no more demanding than the call to everyone – lay down your own life and desires to live the better life of obedience to Christ. Inclusivity is not principally about ensuring everyone enjoys church. It is about ensuring everyone can encounter and be transformed by our holy God. The cost of discipleship is everything for all of us. That's about as inclusive as you can get! And the rich reward is a life of purpose, meaning, joy, fruitfulness and true love.

Jesus doesn't promise us a life free from suffering and hardship (at least not until the new creation), but he does promise that following him is worth it for every single one of us.

We need to follow Jesus' example of expressing loving truth and truthful love.

Jesus was soft on people but hard on sin (because he loves people and hates whatever damages them and their relationships with him and others). When Jesus encountered the sexually broken, he demonstrated scandalous love and acceptance of people, without accepting their sin (John 4; 8:1–11). Indeed, rejecting their sin was integral to his love, just as removing cancer is integral to promoting a person's health.

The scholar Robert Gagnon maintains that unquestioningly applauding behaviour that opposes God's desire is not a loving thing to do. He also argues that 'No one on either side of the homosexuality debate wants to be inclusive of harmful behavior or widen diversity to include sin.'

Prayer Diary: September

15 Dolton* (Exeter) – P-in-C, Susan Oldham. Please pray for the parishes as the Benefice will be in vacancy. Please pray for wisdom for the Diocese as they decide who will take these parishes forward.

16 Doncaster, St Mary (Sheffield) – Vicar, Andy Thomas. Give thanks that we have recently become a CST parish, and that a few more mature Christians have settled with us. Please pray we'd be effective in discipling some Pakistani families who have started attending.

17 Duffield, St Alkmund (Derby) – Vicar, James Hughes. Please give thanks for our vicar's recent sabbatical, and for the ministry team and church wardens as they took on more responsibility. Pray for James to return refreshed and energised. Pray for the whole church as we move forward on our 2022 vision.

18 Pray for all the Priscilla Programme students as the new term begins today. Pray that they will delight in all that they learn together this term about God, from his word in the Old Testament, and from his work throughout Church History.

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.

20 Great Dunham* (Norwich) – Vacancy.

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

22 Düsseldorf, Christ Church (Germany) – Chaplain, Stephen Walton. Give thanks that we keep getting new people turning up, saying that they are looking for God, or want to know more about Christian faith. Pray that Christ Church will be united around the gospel, and contend for the faith.

23 Pray that evangelical Anglican theological colleges would not be discriminated against when candidates are advised on training.

Unguarded language can unintentionally communicate to people who struggle with sexuality and gender that they're not welcome, seen or understood.

We need to avoid derogatory and unhelpful language. When I demean somebody with my language in my banter or in my jokes I'm demeaning somebody who was created in the image of God. The last place that should be happening is upfront in churches or in conversation between church members, both in person and online. Unguarded language can unintentionally communicate to people who struggle with sexuality and gender that they're not welcome, seen or understood.

We need to be careful about not reinforcing unhelpful gender stereotypes that are based on the culture around us rather than on what the Bible teaches. Can a man who doesn't like sport but loves crafts thrive in your church? Can a woman who isn't gifted in childcare or catering but is an exceptional public speaker use her God-given gifts in your congregation?

We should make every effort to cultivate a culture of openness and honesty. If church isn't a safe place for us to be really honest with each other, where else can we go? Obviously, we've got to be wise about how we share things and not have a huge confession of sexual sins every Sunday, but we do need to talk to one another about porn, masturbation, sexual difficulties within marriage, gender identity problems and same-sex attraction if we're going to help each other.

I've found that once someone is prepared to be vulnerable, others follow. I've shared my story up front at church and I consistently find that it seems to give people permission to talk about their struggles too, even if they're different from mine. There's a sense of 'Phew – it's OK to talk about that here.' This kind of openness allows people who have been struggling in silence to get the help that they need.

We must be consistent in our approach to church leadership, membership, and discipline. Our treatment of people in gay relationships should be the same as people co-habiting, having affairs, dating non-Christians, sinning within marriages, using porn etc. We must also emphasise other sins listed alongside sexual sin and ensure we hold leaders accountable in all areas. True equality and inclusivity mean spurring one another on to Christlikeness, whatever our particular struggles.

We should promote and value singleness as much as we do marriage. Marriage and singleness are both amazing gifts from God with their own unique challenges and blessings, but often we treat marriage as an ideal and singleness as something less than ideal, to be endured rather than celebrated. Marriage and sex are good things, but they're not ultimate things and we mustn't behave as though they are. There are many single Christians, including those who are same-sex attracted, and if they can't flourish in the church, it will be very difficult for them to stay.

The Living Out website includes lots of stories of single Christians and ideas about how to honour singleness in our churches.

Living Out

Everyone should be encouraged to find their identity in Christ rather than their sexuality, gender, marital status or anything else. The most important thing about us as Christians is that we have been wonderfully united with Christ and incredibly God has invited you and I to be his sons and daughters. That is the great defining thing about all of us and is the thing that should shape most of all how we think and relate to the world.

All these points and more are covered in the Living Out Church Audit – a practical tool to help your church become more biblically inclusive and be a community where LGBT people can thrive. I would encourage you to download the free tool and work through it as a fellowship. There are also accompanying podcasts to guide you through each step.

Let's work hard to make sure that our church communities are loving and welcoming places where all people can encounter the transformational love of Christ.

Anne Witton is based in Newcastle UK, is one of the directors of Living Out and a missionary with the local church.

Prayer Diary: September

24 Eastbourne, All Souls (Chichester) – Vicar, Mark Redhouse. We thank God for the appointment of the Revd Steve Finch as our associate Vicar. Please pray for Steve to settle in quickly and that God will use him for his glory and the development of ministry here at All Souls.

25 Pray for the ReNew conference over the next two days. Please pray for more healthy Anglican churches to be pioneered, established, and secured through the work of the ReNew conference.

26 Eastbourne, Holy Trinity (Chichester) – Vicar, Philip Coekin. Give thanks for our new Music Director, and provision of accommodation. Give thanks for a new Growth Group of six seekers continuing after Christianity Explored, and for the reinstatement of the Men's Prayer Breakfast. Pray that all believers might express our love for Christ through serving one another.

27 Pray for Parliament and Government, especially for the witness of Christians.

28 Egham, St John the Baptist (Guildford) – Vicar, Esther Prior. Please pray that God would use our Evangelism Season – which culminated in a Mission Week in July – to give people confidence to share their faith and to call people to repentance and faith in Christ Jesus.

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

30 Low Elswick (Newcastle) – Vicar, George Curry. Give thanks for provision of an excellent new head teacher who started this month, and for modest numerical growth. Prayer for wisdom and grace in days of spiritual and moral drift in church and state, and asn outpouring of God's Spirit in awakening and refreshing power.

Thank you for praying with us.

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

Reflections on GAFCON

Ellelein Kirk shares her experiences of GAFCON 4 in Kigali, Rwanda.

Chapter 1 – opening a book

Whenever I buy or am given a new book, there is an excitement in finding out if the content matches what is written or depicted on the cover. Kigali was a bit like that for me – a story of a thousand hills, a thousand smiles and the global Anglican community.

Chapter 2 – a landmark of historical significance

It was my first time at a Gafcon conference. I had seen the programme cover but I didn't know if it was going to be as good as it looked. I was told that the conference was meant to be a true landmark of historical significance for Anglicans; especially after the announcement of the possibility of the prayers of love and faith being implemented in churches across England.

Our descent into Kigali showed luscious green mountains and luxuriant warmth. Upon arrival at the hotel, we were given our programmes, which looked packed. There was a certain apprehension at the long days ahead but not without the excitement of the interesting sessions we could attend. However, what awaited at the Convention Centre was far more wonderful than I had expected.

Chapter 3 – an oasis in a multicultural setting

There was a buzz in the air, a cacophony of languages combined with laughter. Fifty-three countries and 42 Anglican provinces represented. Thousands of people brought together by the word of God, the Bible.

Gafcon began in 2008 when '…moral compromise, doctrinal error and the collapse of biblical witness in parts of the Anglican communion had reached such a level that the leaders of the majority of the world's Anglicans felt it was necessary to take a united stand for truth.'

In my opinion, for those in the UK, coming from a fresh battlefield in order to uphold biblical truth, this space was immensely soothing. The theme of the conference 'To whom shall we go?' (John 6:68), reminded us that there is no one else we can turn to and there is no other hope but that of Christ. Each morning, as we opened our Bibles and dipped into Colossians, we were reminded that we should always go to Jesus, seeking him as he is revealed to us in his unadulterated word. We were asked to be encouraged and to be united as the body of Christ; living in fellowship as this was granted by Jesus' blood and our subsequent adoption into his family. We were also told to spread the good news, not as a burden but as a privilege, and in love to avoid the eternal death of those who still do not know him.

All of this was done with the ordinary liturgy that as a family of Anglicans we all knew. There was in this simplicity a reassurance of being united by Christ and being one body. Otherwise, how could it be that we were here – different cultures, races, languages and backgrounds together worshipping God, striving to live by faith in him. Sung worship and prayer, and especially a call to repentance every morning, marked the need for humility from everyone.

There was a call to repent again and again, because of the consequences of dire disobedience and an unholy alliance with the spirit of the world.

Chapter 4 – the dawn of a new order?

The statement came almost at the end, but at least in my heart, it did not mar the conference in a negative way. I grieve at the state of the Church of England but the words that were said needed to be proclaimed aloud. They were given not out of a lack of love but precisely because of the deep love and appreciation for the Church of England. There was a call to repent again and again, because of the consequences of dire disobedience and an unholy alliance with the spirit of the world. It was clear to us all that the instruments of communion '…have failed to maintain true communion based on the Word of God and shared faith in Christ', and therefore, it rendered the role of the Archbishop of Canterbury and his '…leadership role in the Anglican Communion entirely indefensible'.

However, there was also no mistaking the support of Gafcon for the faithful remnant in the CofE and their efforts in fighting for the truth. This made a difference when speaking to our family within the Anglican communion, many of whom thought at the beginning of the conference that all those in the Church of England had departed from biblical truth.

Whilst there was shock on the faces of many, sadness was also evident too. It was felt that the Church of England, considered by many as the 'mother church' of Anglicanism, had betrayed them. Somebody from Nigeria said to me that it seems that what the English missionaries taught them – love for the Scriptures, the necessity to suffer for the gospel and not succumb to the fear of man – was of no importance to English Anglicans any more.

Chapter 5 – should I stay or should I go?

As I turned the page on the last day of Kigali, there were words of support from those from the global communion. Invitations to flee a boat that they clearly saw sinking. Yet there was also a commitment to continue to pray for God's deliverance, something I am also doing. It seems to me that if the Church of England ends up outside the global Anglican communion we will be considered as being in the same sack as those who have departed from Scripture, who live by the spirit of the age, and who do not bring light into the darkness of this world. We will exchange a global movement that reaches out to others with the word of God, for one that offers only spiritual death. We will not be bearers of good news but instead will keep silent, or worse, encourage a world to live for today as if there were no world to come.

The end?

As I boarded the plane home, I glanced again at the cover of the conference booklet which said: 'To whom shall we go?' And I replied in hopeful silence, 'to no one else but you Lord: have mercy on us'. The story is not yet finished…

Ellelein Kirk serves with her husband Daniel at St Michael's Gidea Park. She works for the Latimer Trust and contributes occasionally to The Gospel Coalition and Accesso Directo (in Spanish).

Crossway

Summer 2023/168
Editor: Kirsten Birkett

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THE Global Anglican
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The Global Anglican

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

- Editorial – 'The Need for Good Politics': *Peter Jensen*
- 'Alexandria and Antioch: Two Schools or One Tradition?': *Christopher Murphy*
- 'The Unbegotten Father of the Only-Begotten Son': *Gerald Bray*
- 'The Virtuous Preacher and Subversive Rhetoric: An Exploration of 1 Corinthians 2:4 and its Implications': *Jake Eggertsen*
- 'Christianity and Liberalism at 100: Lessons from Gresham Machen's influential 1923 book': *Lee Gatiss*

Making a bequest to Church Society

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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