SPRING 2025/175

Crossway

THE MAGAZINE OF CHURCH SOCIETY

Why focus on complementarianism?
Ros Clarke

What is complementarianism?
Michael Hayden

'Rejoicing' in complementarianism
Cori Bromfield

Learning from Phoebe
Adele Pye

Church Society
EQUIPPING GOD'S PEOPLE TO LIVE GOD'S WORD

Why focus on complementarianism?

Ros Clarke's editorial introduces the context for this issue's theme of complementarian theology and practice.

Venus and Mars

In 1992 we were told that men were from Mars and women were from Venus, and it made sense to us. Everyone knew that men and women were fundamentally different and it was very helpful to have it confirmed, with some of the specific differences spelled out, particularly given the decades of feminist rhetoric which had told us women were no different from men.

But 1992 also bore witness to the fiercely contested debates over the ordination of women in the Church of England. By 1994, the first women were ordained. In 2015, the first women were consecrated as bishops. What came to be known as complementarian theology was superseded by the new egalitarian theology.

As I write this in March 2025, the process for selecting the next Archbishop of Canterbury is beginning, and there is a very real possibility that a woman will be chosen. Women serve as diocesan and suffragan bishops, cathedral deans and archdeacons, and in every other role within the denomination. And yet, complementarian theology persists, and complementarian churches are growing and healthy.

Affirming complementarian theology

At Church Society, we welcome anyone as a member provided they believe and contend for the Thirty-Nine Articles, which do not state a position on the ministry of women. But we have always actively upheld complementarian theology, especially during the debates around the consecration of women as bishops. Our directors and Council members sign the Church Society Declaration of Faith, which affirms complementarian theology.

This edition of *Crossway* is focused on complementarian theology and practice, but if as you read this you are not a complementarian, you are not alone! If you are a member of Church Society, or one of our Partner Churches, you are very welcome. I hope that you find the articles interesting and helpful in coming to a better understanding of what complementarian theology is, and what it looks like in practice, perhaps beginning with the **Bishop of Ebbsfleet**'s article for the theology and **Adele Pye**'s article for the practice. We are seeing a great resurgence of unity amongst evangelicals in the Church of England at the moment – conservatives and charismatics, complementarians and egalitarians – and this can only be a good thing. Understanding one another better will strengthen that unity which glorifies the Lord.

The society in which we live is so far from complementarian that it is extremely unlikely anyone would fall into complementarian theology by accident. **Cori Bromfield** shares her story of coming to accept and even rejoice in complementarian theology in her article. No one is likely to presume that there are distinctions between the roles of men and women in the church or the household, unless they are clearly taught. Thirty years ago, people wanted to know what to think about

No one is likely to presume that there are distinctions between the roles of men and women in the church or the household, unless they are clearly taught.

the question that was potentially dividing the church. They still do, but the question itself has changed. Although, as **Kirsten Birkett** points out, complementarian theology's wider applications give us solid ground from which to counter transgender ideology. Similar arguments can be made with respect to same-sex attraction and complementarianism.

Why complementarian theology matters

Complementarianism is no longer an issue under debate in the church, and so for many people, it has drifted into the background while we contend for the gospel in the debates around sexuality. In practice, there can be obstacles to complementarians being selected, training and being ordained, as well as difficulties finding suitable posts after ordination. But in the parish, there is often little appetite for thinking about such issues.

This mustn't become just a matter for clergy. It is lay people, members of PCCs, who are charged with passing resolutions concerning the need for a complementarian bishop. In particular, PCCs with resolutions will often be asked to reconsider these during an interregnum, and so they will need to understand the issues themselves. It is vital that complementarian theology has been well taught so that the people are prepared for the discussion they will have without the vicar there to guide them.

Complementarians working together

Since 2022, a Standing Commission* has been considering the ongoing implementation of the provision for complementarian evangelicals and traditional Catholics. This group consists of bishops, clergy and lay people, egalitarians and complementarians. I represent complementarian evangelical lay people on this group, and in general, it has been very encouraging. We have seen some examples of very good practice, as well as considered some of the problems which have been encountered. We have found ourselves able to work well together despite our differences. Amongst other things, we were able to make a submission to the LLF working groups, explaining clearly why the provision made on the issue of women's ministry would not be appropriate to consider for the issue of same-sex blessings.

David Banting's article outlines the history within which the decisions were made in General Synod, and put into practice in the Church. Thanks to the work of those who fought for it in 2014, there is provision for complementarians to continue as full, active participants within the Church of England – even to flourish within its structures. Ten years on, it is encouraging to see the growing number of parishes requesting the oversight of a complementarian bishop. But if that number is to continue growing, it will only be because complementarians are continuing to teach complementarian theology. No one else will do it for us!

Ros Clarke is the Associate Director of Church Society.

* *www.churchofengland.org/about/governance/general-synod/structure/house-bishops/house-bishops-declaration-ministry-bishops-and-priests-and-five-guiding-principles*

What is complementarianism?

Michael Hayden explains complementarianism, starting from the biblical picture of marriage.

Complementarianism is the theological position that men and women are equal in dignity and worth, yet distinct in their identity and roles. We are equals, as human beings, but we are not interchangeable in everything. That principle can be found all through the Bible, beginning in Genesis 1:27: 'So God created man in his own image, in the image of God he created him; male and female he created them.' Both men *and* women are made in God's image equally. Men and women *together* are made in God's image.

Complementarianism teaches that men and women *need one another*. It is together, in our differences, that we display the image of God in the world. That's why we call it complementarianism – because men and women *complement* each other. Men and women are not pitted against each other, vying for dominance, but instead they are set alongside each other, working together and relying on each other.

Complementarianism in practice

In the New Testament, the relationship between husbands and wives is used as a picture of the relationship between Christ and the Church (see especially Ephesians 5). A husband is to love his wife in the way that Christ loves his bride, the church – that is to say, by laying down his life for her. A wife is to love her husband in the way that the church loves Christ, by being obedient to him. This is love in both directions, but love expressed differently by the two participants. The church does not love Christ by laying down her life for him, nor does Christ love the church by obeying her! If marriage is to be a good picture of Christ's love for the church, it must also have this asymmetry.

In the context of marriage, we are also given the language of 'headship' by Paul: 'But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.' (1 Corinthians 11:3) These three relationships: man/Christ; wife/husband; Christ/God are set up as parallel to each other. In some way, the relationship between a wife and her husband reflects the relationship between Christ and God. This is clearly a relationship between equals, but equals who are different. It is in no way demeaning to a wife to suggest that her role mirrors that of Christ. True complementarianism never implies that women are less worthy or less able than men, merely that they have a different role to play.

It is also clear that this 'headship' cannot, in its analogy with the Trinity, imply differences of power or relationships of coercion; the distinction of roles must exist in a unity of Christlike, selfless love to be truly complementary relationships.

As well as in marriage, complementarianism is also put into practice within the household of God, that is, the church. For example, in Titus 2, older men should be living as examples of godly life for the younger men, while older women are serving as examples of godly life for the younger women. Of course, we can learn godliness from anyone, but those of the same

There should be great comfort in the Bible's simple teaching: men and women are equal in the sight of God, but that doesn't mean that they are interchangeable.

sex, fulfilling the same roles we do in the home and the church, are likely to be those we learn from most. We need men to be distinctively men and we need women to be distinctively women. We are equal but not interchangeable.

The role given to those older women is explicitly described as a *teaching* and a *training* role (Titus 2:3–4). Complementarianism does not silence women. It recognises that women have important teaching roles within the church, not least in teaching other women. And while there are certain contexts in which ministry is reserved exclusively for men or for women, there are opportunities for everyone to exercise all their God-given gifts.

Just as a husband is to be the head of his wife, so a male presbyter is to be the head of the church – which is itself a household. In both these roles, a man should seek to be the image of Christ by lovingly, sacrificially leading. And in both contexts, women should seek to be the image of the Church by joyfully submitting to Christ's authority.

Complementarianism is not a matter of men being better, smarter, more capable, more godly, or stronger than women. It's about teaching us about the love between Christ and his Church.

Complementarianism is a good thing

We are surrounded by a culture that is tearing itself apart over what a woman even is – and only even mentions masculinity when it is deemed 'toxic'. There's a mental health crisis in our younger generations, and it's being made much worse by questioning the very fundamentals of identity. How can you have any hope of stability when your identity is fluid and undefined?

The fall from grace brought discord and disorder into human relationships (Genesis 3:16), but God's plan was always for peace and order. Ultimate peace and ultimate order will come with the return of the Lord Jesus Christ – but that doesn't mean that we can't enjoy something of that kingdom life in the interim. We flourish, as individuals and in relationships, when we live in the ways our Creator has ordained for us.

There should be great comfort in the Bible's simple teaching: men and women are equal in the sight of God, but that doesn't mean that they are interchangeable. They each bring something distinct to the Church and the world. We can celebrate our differences while being content in our own bodies. We can't do everything on our own, and we were never meant to. We need each other, men and women, to work together for God's kingdom and God's glory.

Michael Hayden is chaplain to the Bishop of Ebbsfleet.

‘Rejoicing’ in complementarianism?

Cori Bromfield outlines her journey from atheism to serving on the staff of a conservative evangelical church in London.

If you had told me, fifteen years ago, that I would one day find myself in a complementarian church, I’d have thought you were crazy; (once I’d asked you to explain what ‘complementarian’ means, of course). However, today I am the Women and Families’ Worker in a conservative evangelical Anglican church, and I am passionate about good complementarianism. So, what changed?

Being utterly transformed

Firstly, and most significantly, I came to know Jesus. As a teen I assumed I was an atheist; as a university student I was somewhat less certain, but even then I would never throw in my lot with *that sort* of Christian – you know, the misogynistic, homophobic, intolerant, bigoted ones. I knew, with deep certainty, exactly how unjust and unloving those Christians, and by extension their God, were. All that changed when I truly heard the gospel for the first time. I met a God who does hate, but he hates my sin, not me. I met a God who does give rules, but they are for our good not our oppression. I met a God who, ultimately, was willing to give his Son for me, when all I had offered him was hatred. My life was utterly transformed.

Of course, this story doesn’t necessarily lead to ‘rejoicing in complementarianism’. At the time of my conversion it was many years after the first female vicars were ordained, and swiftly approaching the consecration of the first female bishops. I could, very easily, have stumbled into one of their churches. However, in one of those moments where we can look back and see God’s sovereign goodness overruling, the church I entered happened to be complementarian, even though I didn’t know it at the time. All I saw was a male vicar (who I was initially a bit suspicious of, but later came to love dearly), and a mixture of male and female staff and volunteers, each doing their bit to tell people about Jesus. In truth, I was far more concerned about what the Bible said about sexual ethics, and the sacrifices that might mean for me, than about who was preaching the sermon.

Considering ministry

In those early days, the most important thing for me was to begin to understand the reality of my sin and God’s grace. The Christians encouraging me recognised this: they deliberately chose not to overburden me with contentious issues, until I had come to see the wonder of Jesus. However, it was not long before I began to understand Jesus’ claims over my life, both in the changes and sacrifices I should make, and in my enthusiasm as I considered ministry with children and young people. It was as we discussed training and opportunities that I really began to think about the role of women in the church.

In some ways, the question of ‘should I be a church leader?’ was an easy one. I simply didn’t want to! I was excited about working

with children and young people, not about preaching Sunday sermons. At that time, Oak Hill College was offering a degree course specialising in Youth and Children's Ministry, and it was clear that this was the right option for me. However, this was also the time when I first noticed pressure from some quarters to 'just do what the men do'. The question 'Why aren't you being ordained?' came up periodically, and the honest answer 'I don't want to', often failed to satisfy. (As an aside, during my time at college I came to understand the idea of the Distinctive Diaconate, and think it is a brilliant role for many women – but not for me). I realised how strongly many women felt about egalitarianism, and I needed to wrestle with these questions for myself once again.

Learning that God knows best

I had already spent considerable time in the Scriptures, discovering God's plans for sex and marriage. I had come to understand, through prayer and study and some tears, God's design for men and women. I had discovered how sex is rightly kept within the marriage of one man and one woman, because only they can truly match, or complement, one another. I had seen the wonder of marriage as a picture of Christ and his church. I had marvelled at my place within his bride, and I had finally seen the goodness of God's will, and come to rejoice in it. I took these insights about sex and marriage, and saw how they linked with the roles of men and women in the church. For example, Paul repeatedly makes it clear that his instructions

Prayer Diary: April

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

1 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.

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

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

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

5 Pray today for Church Society Partner Church, St Luke's, Wolverhampton in the Diocese of Lichfield, and the Vicar Richard Espin-Bradley.

6 Fowey, St Fimbarrus (Truro) – Interim Assistant Curate, Carol Edleston.

7 Pray today for Church Society Partner Church, St Nicholas, Stevenage in the Diocese of St Albans, and the Vicar Edward Keene. Prayer for sermons on the decalogue and proper epistles for Easter to strengthen us. For the Youth & children's ministry team to grow, and for our new home groups rotation to work well and build fellowship around the word.

8 Pray for the work of Affinity and discussions about a proposed Gospel Coalition UK. For Lee Gatiss on their Advisory Council.

9 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.

10 Freethorpe & Reedham (Norwich) – Vacancy.

11 Frettenham (Norwich) – Vacancy.

12 Frodingham North* (York) – HfD, Shirley Hebden.

Good complementarianism means I can serve alongside men who embrace and rejoice in their manhood, and who recognise our equality, and our differences.

for ordered roles within the church are based on our creation as male and female in Genesis 1–2. The more I understood the scriptural basis for differentiation of roles, the more I realised how great a blessing it is. As with the issues of sex and sexuality, I learned that God knows best.

Understanding complementarianism

I am, and always have been, a feminist. I advocate for the equality of women. I fight against misogyny and abuse of power. And I am passionate about complementarianism, because the fact is I am not a man; I am a woman. I am the woman that God has designed me to be; and as I read the Bible I see that I am 'fearfully and wonderfully made'. Being female does not make me less important than men, nor are we exactly the same. Understanding complementarianism means that I can embrace and rejoice in my womanhood. Good complementarianism means I can serve alongside men who embrace and rejoice in their manhood, and who recognise our equality, and our differences. God's word, rightly understood, does not oppress me or make me less important; it frees me to be who I have been made to be.

Rejoicing in my role

As I trained for ministry, I became clearer and more passionate in my complementarianism. However, I also came to better understand the grey areas in this discussion. Scripture may be clear on the difference between men and women in ministry, but it doesn't offer a tick list of appropriate roles for women. As I approached graduation, I realised that this would be a crucial thing to discuss with any potential church, to avoid frustration on either side.

I am very thankful to God that he brought me to St John's, Walthamstow. From our earliest conversations, the vicar Kieran and I talked about what it meant for me to be the Women and Families' Worker serving with him. We don't always agree on every outworking of our complementarian positions, but that's ok. We respect one another, and our individual consciences, and I know my role is valued. I have never been forced into a role that I don't feel is appropriate, and nor have I been silenced or shut down. We don't always get it right; there are frustrations, from people wanting me to take a lead on things which I do not think I should have authority over, to time pressures leading us to neglect opportunities to model good complementarianism.

However, I rejoice in my role here. I know that God has good plans and purposes for me, and that he wants me to embrace my womanhood as I serve him. I see how good complementarianism blesses men and women in ministry, and in the wider church. And I praise God for his wisdom in his wonderful design for us all.

Cori Bromfield is the Women and Families' Worker at St John's Church, Walthamstow.

Junior Anglican Evangelical Conference 2025

While the Church of England continues to tie itself in knots over what it means to live in love and faith, we know that God himself is the one who defines love.

In this year's conference, therefore, we will be considering what it means to be loved by God, and to follow the commands to love God, love our neighbours and love our enemies.

To book, contact the Church Society office at admin@churchsociety.org or book online at churchsociety.org

26–28 August 2025

King's Park Conference Centre Northampton

Prayer Diary: April

13 Pray today for Church Society Partner Church, St Simon, Zelotes in the Diocese of London, and the Vicar Mike Neville. We hope to recruit a staff member, primarily to oversee the church's children's ministry, but potentially also with one or two other areas of work in the profile. We would appreciate prayer to find the right person for the role.

14 Pray for evangelistic opportunities over the Easter week. For the crucified and risen Christ to be proclaimed clearly in the churches of our land.

15 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.

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

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

18 Good Friday. Pray that Christians everywhere will have a deeper love for the Saviour who died for us.

19 Gloucester Mariners – Minister, Kieran Douglass.

20 Easter Sunday. Praise God that the Lord Jesus Christ has defeated sin and death to give us new life and hope. Pray for Lee Gatiss preaching at Christ Church, Cambridge this evening.

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

22 Gaulby (Leicester) – Vacancy.

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

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

25 Halliwell, St Paul (Manchester) – Vacancy.

Learning from Phoebe

Adele Pye explores three specific ways complementarians can learn from Phoebe's role.

Romans 16 contains Paul's longest list of co-workers, and Phoebe is one of the ten women commended. Egalitarians often use Phoebe to argue that women should be in roles of spiritual oversight, while complementarians interpret her role as one of practical help.

Phoebe's valuable voice

In the New Testament, letter carriers like Timothy (1 Corinthians 4:17), Titus (2 Corinthians 8:23, 12:18), Tychicus (Ephesians 6:21–22; Colossians 4:7–9), and Epaphroditus (Philippians 2:25–30) are regularly commended by Paul. Tychicus is instructed to inform the church about Paul's well-being and to encourage them. In Acts 19:22, Timothy and Erastus act in Paul's name and with his authority. Paul uses similar patterns as he recommends Phoebe, and is consistent with wider letter-writing conventions of the time.

This role was much more than merely a delivery person; firstly, it was as though the author was there with you face to face and secondly, it is likely to include expanding on details, discussing the content and answering any questions from the recipients. Some use this to conclude Phoebe was a preacher, while complementarians are likely to be cautious of that conclusion. They must ensure they do not dismiss the ancient letter-writing traditions. Phoebe had a valuable voice in communicating and defending the letter of Romans as she makes a theological and pastoral contribution. When a church values its 'Phoebes', it values women's theological and pastoral contributions to the whole church, appreciating the wisdom and insight they bring to Scripture and the church community. For example, 'Phoebes' could be included within the whole processes of preparing and writing sermons, or more publicly contributing to church life. The greatest flourishing of all occurs when this comes with theological clarity, as ambiguity and inconsistency can be a hindrance.

The collaboration between Paul and Phoebe causes complementarians to consider how our church structures can reflect more inclusive processes.

Phoebe's shared collaboration

Paul describes Phoebe's ministry using a word that could be translated as helper, patron or benefactor. If Paul wanted to describe Phoebe strictly as a helper, he could have chosen more suitable Greek words. 'Patron' could come with unhelpful connotations of the power dynamics between Phoebe and Paul. However, 'benefactor' helpfully conveys a corporate and mutual appreciation, where benefactors supplied help to the community. This acknowledges Phoebe as a highly honoured

person in society who used her considerable resources to support Paul and his missionary efforts. The mutual honouring we see between Phoebe and Paul fits with ideas more broadly within Romans, for example the body metaphor in Romans 12–13, and the mutual receiving of one another in Romans 14–15.

Complementarians should be able to share this understanding of Phoebe as a benefactor and joyfully echo mutuality and honour between elders and their female co-workers. When we examine the working relationships between complementarian men and women, we need to see this mutuality and collaboration in ministry on display. For example, in decision-making, a rigid complementarian structure that excludes women from decisions – such as male-only, closed elders' meetings – can hinder collaboration. Churches that value the voices of 'Phoebes' will involve men and women in the decision-making processes, while holding that only some men qualify to be elders. The collaboration between Paul and Phoebe causes complementarians to consider how our church structures can reflect more inclusive processes, and expressing complementarian convictions relationally rather than structurally.

Phoebe's recognised ministry

Phoebe's role as *diakonos* has been debated considerably; translations include servant, minister and deacon. The Greek grammar highlights that Phoebe held a recognised position or ministry in the church. In Romans 15:25 and 31, Paul speaks of his own ministry to the saints in the

Prayer Diary: April–May

26 Hailsham, St Mary (Chichester) – Vicar, Rory Graham. Praise God for the joy of folk becoming believers over the past few months. He has been very kind to us as a congregation. Please pray that suitable people would apply for the important staff roles we need to fill.

27 Pray for the Priscilla Programme students and leaders beginning a new term today. Pray that they will be better equipped to serve the Lord in their own churches as a result of their studies.

28 Pray for the Bishop of Ebbsfleet's Network Conference at St Andrew's, Leyland today, on the theme of Revival. Pray for the speakers including Lee Gatiss leading a session on 'Revive our Church!'.

29 Pray for the Bishop of Ebbsfleet's Network Conference at Christ Church, Fulwood today, on the theme of Revival. Pray for the speakers including Lee Gatiss leading a session on 'Revive our Church!'.

30 Harborne, St John the Baptist (Birmingham) – Vicar, Jonathan Tattersall. Please pray for St John's as we continue to seek the Lord for his priorities in this new season of life. As our new vicar Jon settles into the role, please pray we would grow deeper in faith and trust in Jesus.

May

1 Pray for the meeting of The Alliance today. Pray that the churches represented in The Alliance would work well together in proclaiming the good news of Jesus Christ afresh in each generation to the people of England and play their part in revitalising the Church of England.

2 Pray for the 'Bible By The Beach' conference in Eastbourne over the next four days on the topic of: 'In all things God at work'. Pray for Lee Gatiss and Ros Clarke, both speaking. Pray that their sessions will be well-attended and useful to those who come.

3 Hartford, St John (Chester) – Vicar, Mike Smith.

While complementarians will see men and women having different roles in ministry they should recognise appropriate leadership roles for women of a manner similar to Phoebe.

church in Jerusalem. More broadly, Paul employs the same term to describe himself as a minister of God (2 Corinthians 4:6), of Christ (2 Corinthians 11:23), of the new covenant (2 Corinthians 3:6), of the gospel (Ephesians 3:7; Colossians 1:23), and of the church (Colossians 1:25). His co-workers are described as deacons, ministers or servants (1 Corinthians 3:5; 2 Corinthians 6:4; Ephesians 6:21; Colossians 1:7; 1 Timothy 4:6). This leads David Peterson to conclude that a deacon's role as purely 'visitation of the sick, poor relief, and perhaps financial oversight' are making church life too narrow.[1]

Phoebe's brief mention in Romans 16:1–2 can also be better understood through similar examples in the New Testament. For example, Stephanas (1 Corinthians 16:15–17) is devoted to serving the saints, and has the specific task of being Paul's liaison with the Corinthian church, and to refresh Paul's spirit. Epaphras (Colossians 1:7) and Tychicus (Colossians 4:7; Ephesians 6:21) are called *diakonos*; they have a sustained commitment as co-workers without a designated office. All these co-workers shared responsibility and effective participation in ministry for the church's sake, and Phoebe follows this pattern.

John Collins helps us to see Phoebe as a minister, especially that the word *diakon* is associated with being a spokesperson of God (1 Corinthians 3:5; 2 Corinthians 3:6, 6:4, 11:23).[2] This helps to recover the value of set-aside ministers who are taking God's word to people. While *diakon* is often associated with humble service in the Gospels (Mark 9:35, 10:43, 45; Luke 17:7–10, 22:24–27) and Paul's letters (1 Corinthians 3:5–7), 'ministry' and 'humble service' are not directly interchangeable. Especially as in Ephesians 3:7 Paul describes his role as *diakonos* in declaring the mystery of Christ. In Ephesians 4:11 various teaching ministries are given to equip the church for the 'work of ministry', which is not humble service, but speaking truth in love to grow the Church. Timothy is described as a minister (1 Timothy 4:6; 2 Timothy 4:5), a role that involves teaching truth, promoting right living and opposing false teaching. While modern ministers are not identical to Paul in Ephesians 3:7, they are certainly to follow in the footsteps of Timothy.

Our conclusions can so easily be shaped by hermeneutical frameworks, especially as complementarians tend towards emphasising the generic servant language for Phoebe. Complementarians need to speak positively about Phoebe's role as a co-worker of equal standing with Timothy, Stephanas, Tychicus and Epaphras. Following this model would include recognising and valuing woman in vocational ministry beyond practical support for those in need. There needs to be language to acknowledge her as a minister, taking God's word to others, in a way that is consistent with wider frameworks. While complementarians will see men and women having different roles in ministry they should recognise appropriate leadership roles for women of a manner similar to Phoebe.

Ordination as deacons

One avenue for better practice in an Anglican setting is a greater emphasis on women being ordained as deacons. This involves women being set apart and commissioned publicly to use their pastoral gifts for growing the church. In the Diocese of Sydney, it is much more common for complementarian women to be ordained as

deacons, where a deacon is a full-time minister of the gospel with the bishop recognising his/her conviction, character and competencies, shaped by his/her knowledge of God.

The stereotype of complementarians being 'against the ordination of women' is perpetuated when complementarian women called to pastoral ministry do not pursue ordination as permanent deacons. This could be because the Church of England describes those remaining as deacons as being 'outward moving and community minded…out and about, building relationships, identifying and meeting needs, and creating stepping-stones between God and the world.'[3]

This description seems inconsistent with the Ordination Service for Deacons within the Church of England. The service is much more reflective of appropriately recognising women as ministers, who, like Phoebe, have a full and equal standing as men in the church, all being designated as ministers even if they are to take on different roles.

Adele Pye is training for ordination as a distinctive deacon at Oak Hill Theological College.

[1] David Peterson, *Romans*, Evangelical Biblical theology commentary (Bellingham, WA: Lexham Press, 2020), 534.
[2] John N. Collins, *Diakonia: Re-Interpreting the Ancient Sources* (New York: OUP, 2009), 195–216.
[3] www.churchofengland.org/faith-life/vocations/ordained-ministry/distinctive-deacons.

Prayer Diary: May

4 Hastings, Emmanuel (Chichester) – Vicar, Martin Lane. Please pray for God to provide a Youth & Families Worker as we begin to advertise a three-year post, and to raise up volunteers from within the church who can be equipped to serve in this area of ministry.

5 Pray today for Church Society Partner Church, St Paul's, Banbury in the Diocese of Oxford. Pray for the vicar Dan McGowan and Associate Minister, Steve Short, leading the new congregation sent to serve the Bretch Hill Estate, with a view to reach every part of the parish with the gospel.

6 Pray for the Bishop of Ebbsfleet's Network Conference at Christ Church, Cambridge today, on the theme of Revival. Pray for the speakers including Lee Gatiss leading a session on 'Revive our Church!'.

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

8 Henham (Chelmsford) – Vicar, Louis Wilson. Praise God that a major reordering project on one of our church buildings has just been completed. Please pray for much wisdom to ensure that this new facility is used to bring great glory to God. We have a curate arriving in July. Please pray for issues around orthodox ordination and his making a really fruitful start in the HEU Benefice.

9 Pray today for Church Society Partner Church, St Botolph's, Barton Seagrave in the Diocese of Peterborough, and the Rector Mark Lucas.

10 Holborn Queen Square (London) – Rector, James Haith.

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

12 Hoo St Mary (Rochester) – Vacancy.

13 Pray for the Bishop of Ebbsfleet's Network Conference at All Soul's, Langham Place today, on the theme of Revival. Pray for the speakers including Lee Gatiss leading a session on 'Revive our Church!'.

The elemental value of complementarity

Kirsten Birkett looks at how the Bible's teaching on complementarity speaks into today's debates on gender ideology.

Apparently J. K. Rowling is angry with the left. It is quite likely, she seems to be saying, that if the left had not embraced the new gender ideology, Trump would never have been able to win. She has written that people are tired of being 'bullied' by an academic ideology that seems to go against what most people believe about the real world.

She may have a point. It did seem, for a while there, that the new sexual ethics and wholehearted acceptance of a more left-leaning ideology was unstoppable. As far as I can tell, every legal reform that gay lobbyists wanted has been made, up to the point of fully legal gay marriage. Social acceptance is reflected in advertising, reality shows, and all levels of media. The next major campaign was for full acceptance of transgender, and that has certainly made considerable advances.

It was noticeable in discussions throughout the eighties and nineties that suggesting there could be innate differences between women and men was very controversial.

However, there has been a snag. Too many women, it seems, are afraid of losing safe spaces, privacy and the ability to compete on a level playing field in sports – not to mention adults worried about children being given potentially irreversible treatments.

But how did gender ideology get to this point at all? After centuries of easy acceptance of women and men as different, and this being something obvious, basic and simply part of reality, how did Western society come to turn these ideas upside down?

Men and women are equal

There is a particular line of argument that has been made since the late twentieth century, beginning in academic circles and only recently emerging in more popular culture. It came out of one strand of feminist theory, as all sorts of feminisms were studied and discussed in women's studies courses and departments in universities.

The first, fundamental premise, is that men and women are equal. This is not in itself a surprising premise – it is what the Bible has taught for millennia, and its effects can be seen in Christian cultures around the world. The Bible teaches that men and women are both created by God, both in the image of God, both given gifts and abilities and charged with the responsibility to care for God's world under his authority. Men and women are also both equally sinful, having rejected that authority, but both are wonderfully welcomed back into God's kingdom through the saving death of Christ.

Feminism, which since the sixties has often been explicitly anti-Christian, usually gave a different basis for equality. It was sometimes based in citizenship or personhood, but often defended in terms of ability. After all, women can do maths and engineering, they can be good motorbike mechanics or farmers or builders. Not all women have such talents, but then not all men do, either.

So, it was argued, there should be no barriers to women doing whatever they want to do. Many restrictions against women taking up careers, particular jobs or interests were broken down.

This view of equality was based on a notion of sameness, or interchangeability. The sameness of women and men was stressed. It was noticeable in discussions throughout the eighties and nineties that suggesting there could be innate differences between women and men was very controversial. This view of equality could not tolerate difference, for difference might suggest hierarchy – that one type is better than another type. Equal meant interchangeable.

From interchangeable to fluid

Once that step is made, it is very easy to go from interchangeable to fluid. If there is no fundamental difference between women and men, then even physical differences become somewhat irrelevant. After all, we don't consider that people under five foot four inches are a different type of person than taller people. We don't consider that there's

Prayer Diary: May

14 Hurworth (Durham) – P-in-C, Anthony Smith. Pray for our engagement in the Growing Churches 3M Process beginning in our deanery (Maturity, Mission, Multiplication), that we would see fruit in response to our prayers.

15 Pray for the Bishop of Ebbsfleet's Network Conference at All Soul's, Langham Place today, on the theme of Revival. Pray for the speakers including Lee Gatiss leading a session on 'Revive our Church!'.

16 Kencot (Oxford) – Rector, Harry MacInnes.

17 Pray today for Church Society Partner Church, St Peter & St Paul, Cudham in the Diocese of Rochester.

18 Kensington, Christ Church (London) – Vicar, Brian Elfick.

19 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, and pray for fellow-workers to join them.

20 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.

21 Pray for the Church Society Council meeting today, for useful discussions and wise decisions.

22 Pray for the Evangelical Patronage Consultative Council (EPCC) meeting today, and for the ongoing work of evangelical patronage trusts, including Church Society Trust.

23 Kingham with Daylesford, Churchill & Sarsden (Oxford) – Team Vicar, David Salter. We give thanks to God for the support of being part of the Chipping Norton Team and the North Cotswold Gospel Partnership. We pray for God's provision of PCC officers, and finance to make necessary repairs to the building.

The Bible gives us an objective basis for the difference between men and women. We are made different, it says, in God's good creation. We are also made equal in his sight and in his plan for humanity. The two can go together.

some fundamental divide in humanity between left-handed and right-handed people, or blue-eyed and green-eyed. So why should anything in society be divided up according to other random physical characteristics, such as reproductive organs? Aren't they just as irrelevant? Doesn't who I am, the inner me as a person, matter more than what kind of physical characteristics I have?

At the same time, gender was being separated from sex. Physical sex differentiation is one thing, gender theories argued, but gender is different. Gender is how you experience the world and how you present yourself. It's performative and constructed. It has in the past been determined for you by your culture, but now we should take control of it ourselves. You can present yourself in terms of gender however you like.

Society transformed

As these ideas developed, the physical body you were born with became less and less important. Eventually it would be rejected as not determining anything about you at all. Your performative gender is all there is, and that's something you can change.

It's a message that has transformed society, and particularly thrives amongst the young. Who doesn't want to hear that they have such absolute freedom over themselves? Many young people are very uncomfortable in their bodies – teenage years are uncomfortable for all sorts of reasons. Now there is a new solution that promises both a diagnosis and a cure for that discomfort. If your body seems not to fit with the real you, then why not change it? This goes far beyond what was called 'gender dysphoria', psychological distress with one's physical sex. In the new ideology, the whole idea of gender becomes so diverse it sometimes appears to be dissolved altogether.

The trouble is, there are real-world consequences to the new ideology that have made people worried. As a growing minority of feminists have pointed out, this view goes against the fight for women's rights. If a man can declare himself a woman, especially if he still has a male body, and have access to female-only spaces, then women can be put in danger. If a man has gone through male puberty, he will always have advantages in terms of physical strength that threaten the parity of female sports.

But even beyond these specific issues, many women and men find it difficult to accept that sex differentiation is just an irrelevant physical detail. It seems to be more fundamental than that.

Made different, and equal

What if we had a reason for saying so, right back at the beginning of the argument?

The Bible gives us an objective basis for the difference between men and women. We are made different, it says, in God's good creation. We are also made equal in his sight and in his plan for humanity. The two can go together.

When men and women do different things that they were made for, neither one need sacrifice any jot of equality. We have to keep

saying this, because people are sinful, and in their sinfulness will try to elevate themselves above others, and exploit difference to try to make someone else less than themselves. But God made us equal, and the fact that he also made us different does not and must not impinge on that equality.

Jesus has also demonstrated that work is not about status, or superiority – not even leadership. The least is the greatest in the kingdom of heaven. Being a leader, or not being a leader, is about servanthood. We sinners don't like that. We want to be seen as important because of what we do. But Christians are always to regard others as better than ourselves. It turns all worldly ideas of status on their head.

The Bible's view of men and women starts with equality, and difference. It can continue with equality and difference both being recognised in practice. We have a real basis for rejoicing in male and female, as God's glorious creation.

Kirsten Birkett is Publications Manager of Church Society.

Prayer Diary: May–June

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

25 Pray for the King and the Royal Family.

26 Lightbowne Evangelical Church, Manchester. We thank God for the blessing and encouragement we have received. We pray we will recognise the gifts we have been given and use these in our calling to serve Christ Jesus in this church and area of Manchester.

27 Pray today 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 in the LLF discussions.

28 Lindfield, All Saints (Chichester) – Vicar, Steve Nichols. Give thanks for unbelievers coming to church; pray they would be saved and grow. Pray for wisdom in using the renovated buildings to reach and serve the village in Christ's name.

29 Lydford-on-Fosse (Bath & Wells) – P-in-C, Jane Durham.

30 Pray for Lee Gatiss speaking on 1 Timothy at a Bible teaching conference this weekend for young adults in Northern Ireland called 'At The Castle'.

31 Manningford Bruce & Abbots (Salisbury) – Team Rector, Rhona Floate. We give thanks to God for those who serve as officers and ministers in the benefice, also for Matthew Haynes being priested and Brenda Woodrow being ordained deacon in June, and Christopher Chapman who starts ordination training in September.

June

1 Thank God for the ministry of Church Society, which was created on 1 June 1950 by a merger of older organisations, and pray that it may continue to equip God's people to live God's word, contending to reform and renew the Church of England in biblical faith in this 75th anniversary year.

A history of the five guiding principles

How has the Women Bishops Settlement fared for conservatives? David Banting carries out a tenth-anniversary MoT.

In November 2014, after fourteen years of intense debate, the legislation to enable women to become Bishops in the Church of England finally passed, and the first woman Bishop was consecrated in January 2015. There was a new mood in Synod – or was it just weariness? Complementarian evangelicals conceded that this was an issue of faith and order within the Church and not a first-order issue of faith and salvation. They were prepared to accept that the provision for their integrity or conscience was adequate and, with the new mood of trust, potentially workable.

Ordination of women to the priesthood

In 1992/3, the debate was the ordination of women to the priesthood, and the provisions for the minority conscience were aimed at the needs of traditional Catholics. For them female priests were theologically impossible and sacramentally invalid – their difficulties were absolute and their crucial need was for 'sacramental assurance'. The Act of Synod in 1993 provided dissenters with three Provincial Episcopal Visitors (PEVs, popularly known as flying Bishops), all Anglo-Catholic, and with Options A, B and C:

A no woman to preside at Holy Communion
B no woman to be incumbent
C request to have access to one of the PEVs.

None of these seemed relevant to 'headship' evangelicals, who at best went for B and only *in extremis* for C. The language defining conscientious objectors was simply negative (those who 'could not accept or receive the priestly ministry of a woman'), and the whole ethos of the provisions for 'sacramental assurance' was theologically Catholic in its slant and portrayal of ministry and ordination.

By 2014–15 the provisions for complementarian evangelicals recognised their need for what was in effect 'oversight assurance'. In 1992 the legislation only passed for women priests when the Bishop of Chester, Michael Baughen, persuaded just enough evangelical lay people that the line for 'headship' for evangelicals in the CofE was not the presbyterate, but the episcopate.

Reform emerged in 1993 and declared that it 'affirmed and promoted the unique value of women's ministry, but, because of the divine order of male headship, women as incumbents, Archdeacons and Bishops would be biblically inappropriate'. Carefully it made no mention of ordination as such, only of headship, i.e. oversight.

Consecration of women bishops

The Women Bishops debate was initiated in 2000, and all sides now recognised that the conscience of complementarian evangelicals needed to be addressed, as well as that of traditional Catholics. After all, the 1998 Lambeth Conference no less, as well as the celebrated clause 1.10, stated that proponents and opponents in the ordination and consecration of

women debates were both 'loyal Anglicans'.

The debates of the previous two decades had also shown complementarian evangelicals that they needed to articulate, present and model their own position better, more clearly and positively, in public debate, for appointment processes, and on the ground in the parishes. The infelicitous expression 'headship evangelical' gave way to complementarian evangelical, since 'head' is only explicitly used of human life in marriage and of Christ in the Church, whereas the brilliant partnership of men and women in ministry is well described as complementary.

New attempts were made at describing complementarian theology and practice of ministry in the direction of positive language and a whole-Bible theology (as opposed to a single-issue position). For example, 'women and men as equal but different' was clarified as 'equal and different'. ReNew's stance is commendably succinct: 'The ministry of men and women is equally valid, valuable and necessary in God's eyes, but the Church must take care to obey Scripture with regard to preserving the complementarity of their roles.'

A Theology Paper was carefully drafted for the Appointment process for the Bishop of Maidstone in 2015 and incorporated the paragraph:

> The headship view arises from within a rich theological vision encompassing the Trinity, Creation, and the Church, in which complementarity is recognised and celebrated. Within the ordering

Prayer Diary: June

2 Pray for Lee Gatiss speaking at a meeting of evangelical clergy in Ireland today.

3 Mayfield (Lichfield) – Vicar, Brian Leathers. Give thanks for growth in faith in the pre-Christmas Alpha and formation of a small group. But pray for Mayfield's 900th celebration all year and the recent Alpha Course led by our new Assistant Priest, Chamil Fernando, and Confirmation this month.

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

5 Meysey Hampton (Gloucester) – Team Rector, John Swanton.

6 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.

7 Pray for Ros Clarke leading a seminar at the Southern Women's Convention today. Pray that women will be helped to have a better theology of the body, leading to greater godliness.

8 Moulton (Peterborough) – Vicar, Nick Alexander. At MPC we are giving thanks for a time of small but steady growth in numbers and in spiritual depth. A small number of youth committed themselves to the Lord in the last year. We are running a youth Alpha (20 YPS) and an adult Alpha (seven participants) on the back of a 321 course.

9 Mursley (Oxford) – Rector, Yvonne Mullins.

10 Pray today for Church Society Partner Church, St Thomas, Kilnhurst in the Diocese of Sheffield, and the Interim Minister, Matthew Lawes. Please pray for God's grace to us in a transition season and for clarity about the long-term ministry provision here.

11 Norwich (St Andrew) – Vicar, Martin Young.

The bigger and first-order issue of human sexuality, now specifically targeting marriage, gender and identity, has been surging and is now a tsunami.

of God's triune life, full equality and difference is observed, sometimes described theologically as *perichoresis*. This is reflected in the whole created order and highlighted in the creation of men and women as fully equal and different. Complementarians recognise in the New Testament such equality and difference both in the family, in terms of the ordering of men and women in marriage, and in the church family, in terms of the ordering of oversight within leadership. It is important that the person appointed to this episcopacy both inhabits this theology *ex animo* and can teach this position clearly and warmly.

The Five Guiding Principles

The provisions offered in 2014–15 had complementarians in mind, and also offered a change of approach away from rules and regulations which tend to drive people into corners, towards a more pastoral ethos of principles which endeavour to hold people together across middle ground.

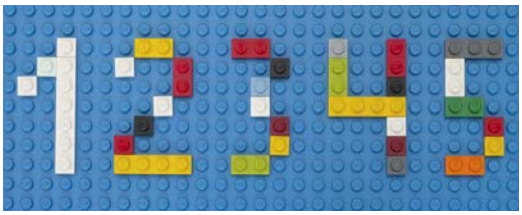
Five Guiding Principles (5GP) were established, to be held all together in tension and not used selectively or individually, in the full awareness that all parties would find their boundaries or sensitivities stretched and pushed somewhere. An incisive booklet* was published by the Faith and Order Commission (FAOC) as a 'resource for study' – it is excellent reading, possibly the only thing out there to help understanding and application. If the 5GP are now required learning and training for all ordinands, then the active knowledge and use of the FAOC booklet should be obligatory for all senior staff in dioceses and all involved in interviews to fill parochial and diocesan vacancies or in MDRs.

The Bishops' Declaration of 2014–15 (GS Misc 1076) was crucial throughout in its explanations and guidelines. The famous para 30 stated that 'at least (!) one Bishop of complementarian convictions in the College would be required to maintain the necessary climate of trust' both to represent and to advocate for complementarians – for as long as there was need. In 2015 four senior complementarians, all members of the Reform Council, were interviewed, and Rod Thomas was appointed Bishop of the revived See of Maidstone – legally to act as a Suffragan of the Archbishop of Canterbury himself.

At the end of Bishop Rod's seven years (2015–22) he had attracted 148 parishes and their incumbents, and about as many other clergy to his formal or informal oversight. These numbers gave the Dioceses Commission in 2018 and again in 2022 great concern for the burden of workload and responsibility for this one Bishop across the entire country.

The debates that gave the CofE women priests took 17 years (1975–92), while the debates that gave women bishops took another 22 years. The theology that was requested in 2000 was published in 2004, known as the Rochester Report (after the Bishop of Rochester who chaired it, Michael Nazir-Ali). It was a good piece of work, both in itself, and always good to do theology first. However, it was all too cursorily considered and never really given focused debate in its own right, so keen were proponents to push on to considering legislation.

Everyone who was there recalls the quinquennium of the 2005–10 General Synod as 'a series of wretchedly ill-tempered debates', as proposal after proposal was voted down: No to separate Province or diocese, No to any form of delegated or transferred



jurisdiction or special episcopal arrangements, No to parallel or co-ordinate jurisdiction even when unprecedentedly proposed by both Archbishops.

The last defeat in November 2012 was a total train crash – when the vote for a 'simple Measure with a Code of Practice attached' (but crucially at the time not clarified and finalised) fell short by just six votes in the House of Laity, the sky fell in and there was uproar. The outrage continued the next day, as a pained Archbishop Rowan declared that the Synod would have to live with the watching world now thinking the Church was immoral. He resigned at the end of December.

The new Archbishop soon jockeyed a shocked Synod into the new approach which issued in 2013 in the Bishops' Declaration and Guidelines, with the 5GP and a new kind of Bishop at their heart. The 5GP were to be the bedrock of agreement and trust for all to commit themselves to the principle of 'mutual flourishing'. The provisions were not ideal for complementarians, but they were better than what had been feared and potentially workable if all proved genuinely committed to mutual flourishing.

Ten years on...

The following ten years and two episcopates (Maidstone and Ebbsfleet) have been decidedly mixed in both experience and perception. At best, the 5GP are too little known, referred to or implemented, and sadly the FAOC booklet seems to have been forgotten. At worst, they are ignored as past history, theologically incoherent and personally offensive. However, complementarians still have much to be thankful for: the 5GP and FAOC booklet; the foundational theology embedded in the job description for the Bishop of Ebbsfleet; the role

Prayer Diary: June

12 Pray for the Standing Commission on the Five Guiding Principles as they meet today. Pray for good relationships and profitable discussions to ensure that there continues to be a place for complementarian evangelicals in the Church of England.

13 Old Hill, Holy Trinity (Worcester) – Vicar, Nick Gowers. Give thanks for new disciples and pray for more, for growth, for perseverance and for raising up leaders. Please pray for gospel unity through building works and for Christ to be honoured, and for the right people for various roles.

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

15 Ongar with Norton Mandeville (Chelmsford) – P-in-C, Stewart Gibbs. Praise God for new members of the church, and many visitors to our services over the first months of the year. We ask for prayers around the theme of deeper discipleship, relaunching of fellowship groups and refurbishment of St Mary's, High Ongar.

16 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.

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 Oulton (Norwich) – Team Rector, Helen Jary. Please pray that our church can follow Jesus as we seek to be the centre of our community of 22,000 people.

19 Pray for *The Global Anglican* editorial Board meeting in Cambridge today, for Lee Gatiss as Chairman and Peter Jensen as Editor.

of the new complementarian bishop now clearly reaffirmed; and, for all that we still have work to do, the increased clarity, positiveness and confidence of our complementarian theology and practice of ministry.

In particular, the Theology Paper will present the more positive and holistic biblical theology of complementarianism; why the maleness of the Bishop provided to petitioning parishes is necessary, but crucially *not sufficient* in itself; and why it is important for the Bishop provided both to hold complementarian convictions *ex animo* and to teach them *bona fide*.

Several things remain to be dealt with: the conspicuous lack of uniformity between dioceses in how they respond to petitioning parishes; the continuance of the negative language used to define the complementarian conscience as 'cannot accept or receive the priestly or episcopal ministry of women'; and why the provision of not just 'pastoral and sacramental ministry', but explicitly of *episcopal* ministry (as the Bishops' Declaration calls it) does not routinely include the two distinctive *episcopal* responsibilities to ordain and to appoint/license. Without these restrictions or omissions being sorted, the Bishop of Ebbsfleet will still only be able to minister at each Diocesan's 'discretion' and will inevitably be seen and treated as something less than a full Bishop in the CofE.

The issue of human sexuality

For all the years of the women bishops debate and experience, the bigger and first-order issue of human sexuality, now specifically targeting marriage, gender and identity, has been surging and is now a tsunami. Even proponents are talking of some delegated (*sic*) provision, while the ranks of the 'orthodox opposition' are with growing urgency asking for separate structural and institutionally legal provision.

Maybe this greater issue and potential provision will create the space and freedom that complementarians long for. The Anglican Mission in England (AMiE), which is doctrinally complementarian and Anglican, already exists, but outside the CofE. Will the combined pressure and wisdom of CEEC and The Alliance lead to another expression of historically orthodox Anglicanism which remains within the CofE?

David Banting, Canon Emeritus.

* *The Five Guiding Principles – a resource for study* (FAOC, published by CHP, 2018).

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 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 Church: St George's, Shrewsbury, Diocese of Lichfield.

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.

Appointment

Revd Marcus Ottaviani, Vicar, St Paul with St Saviour, Brixton, Diocese of Southwark.

Join us!

Church Society members are clergy and lay people, young and old, from around the UK and beyond, who are committed to contending to reform and renew the Church of England in biblical faith.

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

Prayer Diary: June

20 Pray for the Latimer Trust and its publications ministry.

21 Over, Winsford, St John (Chester) – Vicar, Richard Marshall. Please pray for relationships with local community groups and schools – that they may bear gospel fruit. Pray that our small groups may be effective in growing disciples, and for the successful roll-out of 'Open the Book' in local schools.

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

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

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

25 Pray today for Church Society Partner Church, St Paul's, Hadley Wood in the Diocese of London, and the Minister Sam Ashton. Praise God for numerical growth. Pray we grow up together in Christ as we journey through Ephesians.

26 Peldon (Chelmsford) – P-in-C, Joanna Parrott.

27 Pray for the ministry of readers and the responsibilities of churchwardens and members of PCCs.

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

29 Pray for leaders and young people as preparations are made for Christian camps this summer.

30 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.

Crossway

Spring 2025/175
Editor: Ros Clarke

Crossway is the quarterly magazine of Church Society and is available free to members of the Society. For details of how to become a member, please check our website or contact us using the details listed below.

Crossway is also available by annual subscription. Our 2025 rates, which include postage, are:
UK: £10
Overseas: £17

Individual copies are available from Church Society at £1.50 plus postage. If you place an order of 10 or more copies, we will send them to you postage free.

Church Society (Dean Wace House)
Ground Floor, Centre Block
Hille Business Park
132 St Albans Road
Watford WD24 4AE

Tel 01923 255410
Web churchsociety.org
Email admin@churchsociety.org

Church Society is a company limited by guarantee, registered in England No. 213142 and a registered charity No. 249574.

ISSN 0261 8915

THE Global Anglican

Established in 1879 as *The Churchman*

The Global Anglican

The March 2025 issue of *The Global Anglican*, an international theological journal produced quarterly by Church Society, is now out:

- Editorial – 'Authority.'
  Peter Jensen
- 'The State of Christianity in Nigeria Today: Issues of Concern and the Church's Response.'
  Stephen Ayodegi A. Fagbemi
- 'The East African Revival and Its Importance for the Contemporary Church.'
  Alfred Olwa
- 'The Legacy of the East African Revival.'
  Colin Reed
- '"Empty Stomachs Have No Ears": The Holistic Homiletics of David Gitari.'
  Grant LeMarquand

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.'

Church Society
EQUIPPING GOD'S PEOPLE TO LIVE GOD'S WORD