



# Caringbah Baptist Church

Half-Yearly Business Meeting

Agenda, Minutes, Budget & Papers

Meeting Date – 6<sup>th</sup> July 2025

Dear Church Family,

I'm writing to formally invite you to attend our Half-Yearly Business Meeting, which will take place on Sunday 6 July 2025 at 11:30am, following our morning service.

Please find attached the Agenda, Minutes of the previous members' meeting, and relevant meeting papers for your review in advance of our time together.

One of the important items we will be presenting is a Leadership CBC position paper on Women in Ministry. We recognise this is a topic on which people may hold a range of thoughtful and prayerful convictions. Our desire in bringing this forward is to provide clarity, acknowledge our church's history and identity, and set a direction that is pastorally wise for the season ahead.

If you have any questions, concerns, or reflections on this paper, we would warmly encourage you to share them prior to the meeting by emailing the Leadership Team at [Leadership@ecbc.org.au](mailto:Leadership@ecbc.org.au). This will allow space for pastoral conversations and thoughtful engagement ahead of our time together as a church family.

Please also note that the financial report for the period ending 30 June 2025 will be distributed as soon as possible after the close of the financial year, and in time for our meeting.

As always, our business meetings are more than procedures—they are an opportunity to reflect on what God has been doing in our community, to look forward with faith and unity, and to commit ourselves to serving Christ together.

Thank you for your continued love, service, and prayerful participation in the life of Caringbah Baptist Church.

With grace and peace,

A handwritten signature in black ink, appearing to read 'Ian Altman', with a stylized flourish at the end.

Rev Ian Altman

Lead Pastor

Caringbah Baptist Church

**CARINGBAH BAPTIST CHURCH  
AGENDA FOR MEMBERS HALF YEARLY MEETING  
TO BE HELD ON 6th JULY 2025 11.30AM**

**OPENING**

**APPOINTMENT OF CHAIRPERSON**

**ATTENDANCE/APOLOGIES**

**FIRE DRILL VIDEO**

**CONFIRMATION OF MINUTES**

- (a) Annual members meeting held Sunday 24<sup>th</sup> November 2024.

**BUSINESS ARISING**

- (a) Women in Ministry Policy – document attached.
- (b) Jan Cargill's bequest.

**CORRESPONDENCE**

**PASTORS REPORT – Ian Altman**

**FINANCE – Sean Atkins**

- (a) Financial Statement 1<sup>st</sup> July 2024 to 30<sup>th</sup> June 2025
- (b) Budget 2025/2026
- (c) Budget year proposal.

**NEW BUSINESS – Ian Altman**

- (a) Membership report
- (b) Leadership changes

**ANY OTHER BUSINESS**

**CLOSE**



**CARINGBAH BAPTIST CHURCH**  
**MINUTES FOR MEMBERS ANNUAL GENERAL BUSINESS MEETING**  
**HELD ON 24<sup>th</sup> of NOVEMBER 2024**

**OPENING** – Opened in prayer by Church Secretary, Brent Wallace.

**APPOINTMENT OF CHAIRMAN** – Leadership recommended Operations Manager Broderick Storey.  
Accepted by a voice vote.

**ATTENDANCE/APOLOGIES** - the required quorum was met with:  
101 members in attendance  
19 apologies.

**FIRE DRILL VIDEO** - the fire training video for church services (OHS-041) was played to the meeting.

**CONFIRMATION OF MINUTES**

- (a) Half-Yearly members meeting held 14<sup>th</sup> July 2024  
Moved by Leadership, seconded by Lawson Wallace  
Accepted by the meeting as a true and accurate record.

**BUSINESS ARISING** – Nil.

**CORRESPONDENCE** – Nil.

**REPORTS**

- (a) Church Report – submitted to the meeting by Lead Pastor Rev Ian Altman.  
The report prepared for the AGM covered the many and varied aspects within the life of the Church. Sections of the report were referenced in subsequent items of the meeting's agenda.
- (b) Pastor's Report – (refer AGM report) given by Lead Pastor Rev Ian Altman.  
Open time of Questions/Comments was had from the floor regarding both reports.

**FINANCE**

All finance reports presented by Treasurer Mark Lindsay.

- (a) Finance Committee Members  
Acknowledgement of finance committee members:  
Mark Lindsay (Treasurer), Sean Atkins, Carolyn Dong, Rev Ian Altman (Lead Pastor) and Broderick Storey (Operations Manager).
- (b) 2023 / 2024 - Auditor's report – was read to the meeting by Mark.  
Moved to be accepted by Mark Lindsay, seconded by Nicola Don.  
ACCEPTED by a voice vote.
- (c) 2024 / 2025 - Financial Statement - 1st July 2024 to 31st October 2024  
Moved by Mark Lindsay, seconded by Ian Kennedy.  
ACCEPTED by a voice vote.

## MISSION

- (a) Mission Support Update – (refer AGM report) given by Lead Pastor Rev Ian Altman.  
A mission policy is being developed that will direct future support decisions. Currently it is still in draft form.
- (b) Asia's Hope MOU renewal – (refer AGM report)  
The following formal Motion was presented to the meeting:  
The Leadership recommended  
"That CBC does not renew the funding partnership with Asia's Hope and The Lighthouse Home in Battambang, Cambodia, at the end of the current funding agreement on 30<sup>th</sup> June 2025"  
Moved by Leadership, seconded by Kay Djoeandy.  
Open time of Questions/Comments was had from the floor.
  - a. Appointment of scrutineers – Ian Kennedy, Carolyn Dong & Craig Crawley.  
Moved by Chairman, seconded by Beverley Sparks, approved by vocal approval of Membership.
  - b. Voting by secret ballot – **Motion carried.**

## NEW BUSINESS

- (a) Election of Church Officers (Leadership)  
Rev Ian Altman talked the meeting through the proposed Leadership structure moving forward – (refer AGM report).  
Retiring from Leadership – Secretary Brent Wallace and Deacon Craig Cleaver.  
(Rev Ian Altman prayed for the retiring members).  
Mid Term Leadership Ron Cameron, Julia Sked, Will Sked.  
Leadership re-standing  
– Deacons – Elise Atkins, Lyndal Salter, Sam Woods & Aiden Wynne.  
- Administrator (Treasurer and Secretary role combined) - Mark Lindsay.  
- Elder – Neil Reynolds.  
Leadership who were re-standing left the meeting to allow questions/comments from the floor.
  - a. Appointment of scrutineers (as previously appointed)
  - b. Voting by secret ballot – **All positions re-elected** by a majority Yes vote (>75%).
- (b) Membership report - given by Pathways Coordinator Jill Hubbard.  
Current Members = 196  
New Members received since last meeting = 2  
Matthew and Rhea Garas.  
Membership which have lapsed since last meeting = 9  
Gary and Carol Franks, Ken and Judy Clendinning, Anna Bryan-Ellis, Elsa Hubbard (deceased), Ann-Marie Kenna, John and Kerry Kwok.  
Thanks given to Jill by a round of applause from the meeting.
- (c) Prayer for newly elected church officers by Rev Ian Altman.

## ANY OTHER BUSINESS

- (a) Gift – Jan Cargill  
Rev Ian Altman indicated to the meeting that the church had been advised by the estate of former member Janet Cargill, that CBC has been listed as a significant beneficiary. The estate has not yet been finalized.  
Sean Atkins, finance committee member, talked through the process of how the finance committee will be dealing with Jan's generous bequeath. The initial intention is that upon receipt, to place the funds in a high interest bearing account for 12 months.  
Sean lead the meeting in prayer.

**(b)** 2025 Vision & Strategy – Given by Lead Pastor Rev Ian Altman.

Ian outlined his current thinking of a 4 – 3 – 1 strategy.

4 – Four strategic priorities (discipleship, worship, mission, community engagement)

3 – Three personal commitments (one worship service, one small group, one ministry)

1 – One Major initiative (community engagement)

Open time of Questions/Comments was had from the floor.

**CLOSE** – In prayer by Brod Storey.

**Confirmed by Chairman:**

Name: \_\_\_\_\_ Sign: \_\_\_\_\_ Date: \_\_\_\_\_





CARINGBAH BAPTIST CHURCH  
BUDGET 2025/2026

<b>WORKING INCOME</b>		<b>1,156,132</b>
Giving	\$12,450	647,400
Appeal Offering		120,000
Lease		211,809
Centre Income		163,174
Playgroup		5,000
Interest		8,750
<b>WORKING EXPENDITURE</b>		<b>1,156,132</b>
<b>Staff</b>		<b>781,170</b>
Authorisation		Ops Mgr
Salaries		675,607
Super & LSL		88,563
Ancillary Costs		17,000
<b>Administration</b>		<b>151,462</b>
Authorisation		Ops Mgr
Utilities		
Electricity		30,000
Water Rates		4,500
Refuse		3,000
Cleaning Consumables		3,000
Security		1,000
Office Expenses		
Photocopier		2,000
Stationery		1,900
Communications		5,000
Promotion & Advertising		3,000
Sundries		562
IT Expenses		
Licences & Permits		10,000
IT Support		1,500
E-Commerce Presence		2,000
Financial Expenses		
Bank Fees		3,500
Financial Auditing		3,000
Insurance		
Property		65,000
Workers Compensation		10,000
Redress Scheme		2,500
<b>Church Ministries</b>		<b>25,000</b>
Authorisation		Area Leader
Catering		2,000
Event Theming		3,000
Discipleship/Outreach		7,000
Pastoral Care		2,000
Worship Ministry		3,000
Kids Ministry		2,000
Families Ministry		1,000
Youth Ministry		2,000
Young Adults		2,000
PM Services		1,000
<b>Mission Giving</b>		<b>150,000</b>
Authorisation		Snr Pastor
Mission Local		31,000
Mission Overseas		55,000
Mission Unspecified		64,000
<b>Centre Expenses</b>		<b>18,500</b>
Authorisation		Ops Mgr
<b>Playgroup Expenses</b>		<b>2,000</b>
Authorisation		P.G. Staff
<b>Property Maintenance</b>		<b>21,000</b>
Authorisation		Ops Mgr
<b>Capital</b>		<b>7,000</b>
Authorisation		Leadership
<b>Operating Surplus / (Deficit)</b>		<b>0</b>

**MISSION BUDGET 2025 / 2026****150,000****OVERSEAS MISSION SUPPORT****55,000**

Rachel Djoeandy	5,000
Roger & Michelle Hartley	10,000
Adrian & Claire Young	10,000
FEBC	10,000
IJM	10,000
Mobilization costs-Staff and GI6	10,000

**LOCAL MISSION SUPPORT****31,000**

School Education	4,500
Baptist Union Fees	20,000
Hopestreet	5,000
Kurnell Chaplaincy	1,500

**UNSPECIFIED MISSION SUPPORT****64,000**

New Mission Initiatives - Local & Global	24,000
May Mission Specific Appeals	40,000

## COMMENTS - BUDGET 2025-2026

		COMMENT	VARIATION	TOTAL VARIATION
<b>INCOME</b>				<b>30,605</b>
	Giving	Static	0	
	Appeal Offering	Static	0	
	Lease	Increase reflects current lease agreement	6,169	
	Centre Income	Stable, reflects forecast of current hire groups	18,206	
	Playgroup	Static	0	
	Interest	Reflects forecast funds on hand	6,230	
<b>EXPENDITURE</b>				<b>30,604</b>
	<b>Staff</b>			<b>49,215</b>
		Allowance for statutory increases	31,884	
		Adjusted to current staffing positions	15,331	
		Ancillary cost adjusted	2,000	
	<b>Administration</b>			<b>4,789</b>
	Utilities	Electricity - static	0	
		Water Rates	500	
		Refuse, Cleaning consumables, Security - static	1,300	
	Office	Promotion, Advertising & Photocopier	3,000	
		except Sundries - adjusted to balance budget	-511	
	IT	All Areas - static	0	
	Financial	All Areas - static	0	
	Insurance	Property	0	
		Workers compensation	0	
		Redress scheme	500	
	<b>Church Ministries</b>	All ministries static	0	<b>0</b>
	<b>Mission</b>			<b>-22,900</b>
	<b>Overseas</b>	End of Term for Support: (Omar Djoeandy, Wilkins, Oakley's, Asia Hope)	-71,000	
		New Missionary - Rachel Djoeandy	5,000	
	<b>Local</b>	Reduced allocation to the Baptist Association	-8,000	
		Reassigned: Local Mission (Discretionary) & Contingency	-9,000	
		Ceased Student Support	-3,900	
	<b>Unspecified Support</b>	New heading for: New Mission Initiatives - Local & Global	24,000	
		May Mission Specific Appeals	40,000	
	<b>Centre</b>			<b>1,500</b>
		Factory 3 - Agent management fees slight adjustment	-500	
		Electricity	2,000	
	<b>Playgroup</b>	Static		<b>0</b>
	<b>Property Maintenance</b>	Slight Adjustment		<b>1,000</b>
	<b>Capital</b>	Reduced		<b>-3,000</b>



# CBC Policy Position on Women in Ministry.

## Occasion and Purpose

Following the AGM, it became clear to the leadership that there was a need for clarification and a clear position in relation to the role of women in the life of CBC.

The leadership has reflected on the history within the life of the church, considered the two main theological positions, the position of the Baptist Churches of NSW & ACT and the needs of CBC today and into the future.

The Leadership of CBC acknowledges that there are a variety of opinions on this issue within the church and that it will not be possible to arrive at a position that all fully agree on. Summaries of the two main views are set out in Appendices 1 and 2 (with a related bibliography for those who wish to consider the issue further) and we are not seeking to defend one over the other but to recognise that both exist in our church. Instead, we set out below a statement of our understanding of the practical outworking of the roles of women in ministry in CBC.

Our aim is to faithfully reflect both our understanding of the teaching of Scripture and our church history, while honouring the gifts and callings of all believers, both men and women, in building up the body of Christ.

## CBC Position

We recognise that, within CBC, there will be people that hold both main views outlined in the appendices and that the Baptist Association, of which we are members, fully supports the ordination of women, as do a number of our sister churches (e.g. GyMEA). However, the Association allows individual churches to come to their own conclusions.

Taking into account the history of CBC, where we have had women elders, we believe there is support for a position that affirms the equal value, gifting, and essential contributions of women in the life of the church, while also maintaining the conviction that certain leadership roles—specifically the role of senior pastor—are reserved for qualified men, based on our understanding of Scripture.

Within that framework, we are committed to affirming, supporting and maximising the involvement and flourishing of women in every other area of ministry and church life:

- Teaching and speaking in a variety of settings, including corporate worship services.
- Serving as elders, deacons, ministry leaders, teachers, missionaries, counsellors, and worship leaders.
- Participating in theological education, discipleship, spiritual formation, and prayer ministry.
- Providing wisdom, insight, and leadership in church decision-making.

## **Commitment to Empower and Uplift**

We believe that the church is healthiest when both men and women are equipped, empowered, and encouraged to use their gifts in unity and mutual respect. We are committed to:

- Valuing the voices of women in all aspects of church life.
- Creating environments where both men and women are discipled, developed, and released into ministry.
- Modelling servant leadership and honouring God's design for the church.

## **Limitation and Boundaries**

While affirming the gifting, calling and supporting of women in leadership in the life of the church, we note that the history of involvement and leadership in CBC, and the practice of many churches within the Baptist Churches of NSW & ACT, has not extended the role of women to the lead or senior role of leading the Church. While this may change in the future, we feel that this position should remain the agreed one within CBC.

## APPENDIX 1 – The Egalitarian View

The egalitarian view holds that men and women are equal in worth, dignity, and function within the church and that all leadership roles, including preaching and pastoral ministry, are open to both genders. Egalitarians believe that ministry qualifications are based on spiritual gifting, character, and calling—not gender.

### Biblical Foundations

Egalitarians emphasise that scripture should be interpreted by scripture and, therefore, when there are different interpretations of some verses, we should look carefully at the overall view of the bible. There is no text that limits the endowment of leadership or spiritual gifting to men.

### The Old Testament

- In **Genesis 1:27** it says that God created humanity, male and female, in his image and gave them the same directives. In Genesis 2 much is made of the statement that woman is created as a ‘helper’ suitable for the man. **But the word ‘helper’ is used in other contexts to describe God and is not used in a subordinate way here.** Furthermore, there is nothing about headship or authority found in these texts.
- Even at the fall, Eve is not condemned for not listening to her husband and neither is Adam for not exercising authority over her. Both are condemned for believing Satan. Only after the Fall tainted God’s design is there a change in relationship.
- **Deborah** (Judges 4–5) and **Huldah** (2 Kings 22) are examples of female spiritual leaders in the Old Testament, while Miriam was a recognised prophet and leader (Ex 15:20).
- In **Esther**, the people of Israel were saved from annihilation by her actions showing again that God uses women in the highest levels of leadership.
- In **Joel 2:28-29**, God says he will pour out his spirit on all people, to men and women alike and that both men and women will prophesy.

### Jesus and Women

The actions of Jesus were such as to elevate women in a way that was very counter-cultural but time and again he placed them on the same level as men.

- Prior to Jesus there were no women disciples of any Jewish teachers or Rabbis. If you read the Talmud and the Mishnah, one of the things that the Rabbis said was that a woman is too flighty of mind to be able to absorb profound teaching.
- Not only did Jesus affirm their position and right to be disciples, he gave them roles beyond the traditional roles they would have in a family, indeed, even the right to be patronesses of the twelve as well as his disciples – they were travelling providers of funds and resources for Jesus and the other disciples.
- In Jesus’ story, Mary was far more spiritually perceptive than Joseph, and Elizabeth was far more spiritually perceptive than Zechariah, who as a priest should have been the spiritual leader.

- In the healing of the crippled woman, Jesus called her a “daughter of Abraham”, making her equal in status to men – a description never before used (Luke 13:16).
- In the story of Martha and Mary. Jesus could have said to Mary after Martha’s complaint – go back to your traditional role of looking after the household and feeding people. But instead, he said Mary had chosen the good portion - to sit at the feet of Jesus and learn from him. Thus, to allow women to be educated in the scriptures (Luke 10:38-42), which did not happen at the time.
- The significant role of women in the gospels - key witnesses at the birth, the death, and the resurrection of Jesus. They were the first eyewitnesses of these events. They were last at the cross and first at the tomb, and in the person of Mary Magdalene, the very first to see the risen Jesus. Why did Jesus do this – it was so counter-cultural? If it was important to have witnesses to the resurrection, no one in that day would have chosen women because their testimony would not be believed. But Jesus chose them.
- So much of the teaching of Jesus is redemptive, that is it restores what God had intended from the beginning.

## Acts

In Acts 2:17–18, the Holy Spirit empowers both sons and daughters to prophesy and we see examples of this happening in churches in Paul’s letters. In Acts 21:9 we read of Philip whose 4 daughters had the gift of prophecy.

## Paul’s statements and his practice.

1. Much discussion occurs about the statements by Paul in 1 Cor 14 and in I Tim 2 (see later) but Paul also said in **Galatians 3:28** – "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Clearly stating that neither gender nor race is a determinant in God’s church and His gifting.
2. Further Paul’s **practice** was to have women in all spiritual leadership roles.
  - Phoebe (Romans 16:1-2) – Described as a **deacon** (Greek: *diakonos*), indicating she held an official church position. Not only a deacon but it goes on to say “give her ever assistance because she herself has been a patroness of many, including me myself”. This was a woman of great importance in the church. Other woman leaders in the church are also mentioned e.g. Lydia.
  - In Acts 18:26, Paul refers to the role of Priscilla and Aquila in **teaching** Apollos and unusually for that time puts Priscilla’s name first and in Rom 16 describes them as co-workers in Christ, “for the sake of my life risked their own lives, for whom not I alone give thanks but also **all the churches of the Gentiles**. They were known in all the churches.
  - In Romans 16:7, Junia is referred to as "outstanding among the apostles," with the usual reading of the language suggesting a woman held an apostolic role. She was also in prison with Paul and is described as by him as being “in Christ before me”. Many believe this to be Joanna.



- In 1 Corinthians 11:5 we have a lengthy argument, the gist of which is that Paul wishes **to allow women to pray and prophesy in church** so long as they will wear the appropriate head covering.
  - Elsewhere Paul talks about the women on the front line, who laboured alongside him in the gospel and who were in prison with him.
3. Hence, if Paul allowed women in all aspects of church life, how do we interpret the statements in 1 Cor 14: and 1 Tim 2:12, which are often cited in the case against women. If the prohibitions were universal truths, why does Paul not implement them in practice and why does he allow women to minister in churches as described elsewhere in his letters? Each passage can be interpreted as dealing with specific issues of abuse in the church. Many complementarians agree that the 1 Tim passage refers to usurping authority over men (in particular, during a church service), while the whole of 1 Cor 14 is about order in the church. In other cases, it seems most appropriate to read 'wife' and not 'woman' e.g. regarding women being saved by childbirth.
- Some highlight the appeal to creation but this appeal is also made with regard to women having their head covered and yet women today do not see this an ongoing command.

#### Theological Convictions

- The image of God is equally reflected in both men and women (Genesis 1:27). Women were created equal with men and will be equal with men in heaven.
- Spiritual gifts and roles in the church are given regardless of gender (1 Corinthians 11:5, 12:7,11).
- The New Covenant expands the roles of women in line with the Spirit's work, as we see clearly in the early church.

Some make much of the analogy with husband and wife and of the roles in the Trinity but these analogies are not equivalent as in the church the equivalence would be to Christ as the head and the church as the bride (not men and women in the church), while, with regard to the Trinity, there is no role that Jesus is excluded from (He is our creator, sustainer, judge of all, coming Saviour to whom every knee will bow). The church has consistently rejected any argument that says that God is the 'authority over' or 'ruler over' Christ i.e. that Christ is subordinate to the Father.

#### Practical Implications

Egalitarian churches affirm women as:

- Active in all church ministries, including pastors, elders, and preachers
- Able to engage in theological education and teaching
- Missionaries and ministry leaders
- Partners in church governance and vision

This view encourages the full participation of women and men side by side, in obedience to Christ and for the building up of the church. However, this is predicated on a calling to, and gifting for, the roles.

## **APPENDIX 2 – The Complementarian View**

The complementarian view<sup>1</sup> affirms that men and women are equal in worth, dignity and gifting before God, while also maintaining that certain leadership roles within the church—especially the role of senior pastor or elder—are reserved for qualified men, based on Scripture. However, this perspective enthusiastically supports and encourages women to serve in a wide range of ministries, including teaching, leadership, and pastoral care, under the authority and structure outlined in the New Testament.

Key passages include Genesis 2:18-25, 1 Corinthians 14:33-38, 1 Timothy 2:11-12, Ephesians 5:22-33, and Colossians 3:18-19.

### **Biblical Foundations**

#### **1. Creation Order (Genesis 1–2)**

- Complementarians believe God created men and women with distinct roles from the beginning. Adam was created first (Genesis 2:7), and Eve was made as a “helper”<sup>2</sup> (Genesis 2:18).
- God gave Adam authority to name the animals and “woman” whom God formed out of Adam’s rib. (Genesis 2:23).
- God gave Adam the command to not eat from the tree of the knowledge of good and evil. (Genesis 2:16-17) The serpent subverted God’s pattern of leadership by tempting Eve rather than Adam. (Genesis 3:1) God approached Adam first after the couple had sinned, even though Eve sinned first. (Genesis 3:9-11).

Complementarians believe not all of these arguments have equal weight or clarity but displays the overall divine design, order and headship given prior to the Fall.

#### **2. The Fall and Its Consequences (Genesis 3:16)**

- After the Fall, God tells Eve that her desire will be for her husband, and he will rule over her (Genesis 3:16). This now tainted relationship is descriptive and not prescriptive. Instead, it shows how sin distorted the created order of men and women as co-equals ruling over the earth to a relationship now marked by servitude and dominion as men and women seek to rule over each other. This scripture is merely describing what came to pass as a result of sin and not a prescription of how we are to live out our relationships.

#### **3. New Testament Teachings on Church Leadership**

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<sup>1</sup> It is worth noting that complementarians views vary on a scale of more conservative to more liberal. Some use the terminology of soft complementarian verses hard complementarian.

<sup>2</sup> in Scripture the word *ezer*, or “helper,” is most commonly applied to God himself. It does not denote lesser value but function. The Holy Spirit is also called “helper”.

- Male Headship in the Church: Paul writes that the heavy responsibility of pastors and elders fall on men. (1 Timothy 2:12–13, 1 Timothy 3:1–7, Titus 1:5–9 1 Corinthians 14:33–38).

Paul intentionally justifies male headship by linking it back to Adam and Eve's relationship before the fall (1 Timothy 2:12–13) which suggest we cannot denote this only applies to the church in Paul's day. If there is any letter from Paul that is addressed to the church at large it is 1 Timothy. In 2:14–15 Paul says "I am writing you these instructions...so that you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth." Paul in his letter is helping the church understand how it should be organised and operate.

In 1 Corinthians 14:33b Paul reiterates this headship which he says is to be observed "in all the congregations of the Lord's people". It is not bound to a specific single cultural context. He then goes on to speak about the order of church elders and women's roles as a command from God. (1 Corinthians 14:36–37).

- Headship in Marriage: Ephesians 5:22–33 and 1 Corinthians 11:3 describes the husband as the "head" of the wife, as Christ is the head of the church, implying a leadership role.

#### 4. 1 Corinthians 11

- Paul argues for male leadership using creation order (1 Corinthians 11:8–9), reinforcing the idea of gender-specific roles.

However, these distinctions do not prohibit women from using their gifts in significant and meaningful ways within the church.

### **Theological foundations**

#### 1. Trinitarian design

- Complementarians compare gender roles to the Trinity: the Son is equal to the Father but submits joyfully, not compelled but to accomplish the beauty of the trinity. (1 Corinthians 15:28). Our submission is a way to mimic that of Jesus' submission to the Father and be an expression of trinitarian love.

#### 2. God's Design for Flourishing

- Complementarians believe that distinct roles allow for harmony and flourishing in marriage and the church, preventing confusion and conflict.

#### 3. Descriptive vs Prescriptive

All Christians are charged with the Great Commission, male and female. Jesus welcomed and taught women among his disciples (Luke 10:39) and involved them in his ministry (Luke 8:1–3). In Titus older women are commended for teaching biblical wisdom to younger women (1 Titus 2:3–5). Women are also commended for speaking in public and not condemned. In 1 Corinthians 11:5, women prophesy and pray. Priscilla and Aquila clarify the gospel to a man (Apollos) in Act 18:26 and in Romans 16:3, Paul refers to Priscilla as a 'fellow worker' (synergos), a designation that also applies to Euodia and Syntyche in Philippians 4:3. Phoebe, a patron and deacon of

the church of Cenchreae, is commended by Paul and was likely the courier for Paul's epistle to the Romans, indicating her participation in gospel ministry (Rom. 16:1-2). And we see in Mark 16:7, women are the first witnesses of Jesus' resurrection.

In the Old Testament we see leaders and prophets such as Miriam, Deborah, Esther and Huldah. We celebrate the biblical picture of men and women serving the Church of our Lord Jesus together. We rejoice in biblical examples of men and women using their gifts in the Church for the glory of God.

Women are encouraged to teach the word in public and further the gospel, we see this in many descriptive passages above, however Paul's prescriptive passage, 1 Timothy 2:11-12 demonstrates one particular role, that of elder or pastor that is set aside for men.

### **Ministry Opportunities for Women**

Under this view, women are encouraged to:

- Teach in various settings (e.g., mixed settings under pastoral oversight, women's ministries, youth)
- Lead ministries, teams, and outreach efforts
- Speak publicly in church services through testimonies, Scripture readings, and prayer
- Serve in pastoral care, discipleship, worship, administration, and mission
- Engage in theological education and contribute to the life of the church

### **Theological Emphasis**

While there are differences of emphasis among complementarians, complementarians emphasise:

- The equal gifting of the Holy Spirit to men and women (1 Corinthians 12)
- A vision of mutual flourishing, where women are empowered to serve fully within their biblical calling
- The servant leadership of men in the model of Christ (Ephesians 5:25)

The complementarian perspective seeks to honour biblical teaching on gender roles while creating space for women to thrive in ministry. It upholds male eldership in the church while affirming that the gifts, wisdom, and leadership of women are essential for the health, mission, and growth of the church.

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