

## In what ways, and for what reasons, should the Church be affirming men?

This essay addresses an important issue that is often overlooked within churches: the pastoral care of men. Specifically, it proposes that the Church must take an active role in the affirmation of men, as part of their wholeness in Christ, and for the health of the Church body as a whole. In Section I we describe the nature of the problem and in Section II we briefly consider social and religious dynamics causing and interacting with it. Section III explores why this issue is important – not just for men, but for women and for the Church and society as a whole. Section IV analyses how the necessary affirmation may be given and, by way of a conclusion, Section V suggests a biblical model of affirmation that is instructive for our own times. Throughout this essay, I will be including my personal experiences and reflections as a thirty-year-old Christian man.

### Section I

Masculinity<sup>1</sup> is in crisis. Several books<sup>2</sup> and our own experiences and reflections tell us this is the case. Both within the Church and without, men are experiencing considerable confusion over their identity, in terms of *who* they are and *what* they should do. At the turn of the century, Roy McCloughry was reporting “a loss of definition and a confusion about what is expected of men... It is amazing how quickly men seem to have lost their confidence” (1999, 4). But such complaints were already familiar, having their origin in the turbulent changes in gender relations in the 1960s, and the ensuing ‘sex war’. By 1985 Leanne Payne was able to note that this “growing cultural malady” was already “epic in proportions” and equated to a full-blown “crisis in masculinity” (1985, 9).

Today, many men feel ashamed of their gender, and find themselves held responsible for the historic abuses of patriarchy. They are criticised and scorned, as never before in history. I find myself the fall-guy of TV adverts, newspaper columnists, jokes and even academic papers.<sup>3</sup> As women have come to consciously shape and delineate their identities, men’s identities have been ruptured and dislocated, with no meaningful masculine identity established in place of traditional ones.<sup>4</sup> In short, it is unusual to feel good specifically about being a man. In response to this flux, and the resulting search for what some have termed the ‘deep masculine’, the Church’s response has been both feeble and disappointing.<sup>5</sup> It is little surprise, therefore, that men today constitute less than 40% (and sometimes less than 30%) of church congregations in the UK and the US. Many of those remaining feel alienated, unaccepted and, especially, unaffirmed. Every Sunday I see a lack of my Christian brothers in church, and I ask myself where they are and what is excluding them.

---

<sup>1</sup> I shall not dwell overlong on definitions here, but my usage of ‘masculinity’ refers to the transcendent, essential dimension of maleness and qualities endemic to the very being of man. This is in contrast to culture-specific or stereotypical definitions, such as Culbertson (2002, 4) who defines masculinity as “the expectations and ideals of behaviour and modes of being societies believe to be appropriate to men... [especially] a preference for linear rationality and a suspicion of affective and arational modes of being; a tendency to be emotionally inexpressive; identification with the mind and separation from the body; a perceived need for control; competitiveness, risk-taking, and a goal-orientation; the perception of the self as an individual entity separated from other individuals; homophobia.” We are more concerned here with the deeper, intrinsic realities that may typically result in such characteristics. Various other Christian approaches to masculinity have defined it as an energy, will, passion, momentum, stepping into chaos or life force.

<sup>2</sup> This ‘crisis’ is explicit in, for example, the titles of Anthony Clare, *On Men: Masculinity in Crisis* (London: Chatto & Windus, 2000), Roger Horrocks, *Masculinity in Crisis* (Basingstoke: MacMillan, 1994) and Leanne Payne, *Crisis in Masculinity* (Eastbourne: Kingsway, 1985).

<sup>3</sup> To give one particularly rabid example, feminist writer Marilyn French (1978, 462) famously said that “All men are rapists and that’s all they are. They rape us with their eyes, their laws, and their codes.”

<sup>4</sup> And it has not necessarily been helpful that women have played such a prominent role in the debate about who *men* are. Richard Rohr (2004, x), a Franciscan Catholic, noted that “recently... [men] have largely been interpreted... by women, which has been both good and bad for us” but that ideally, “*men must first and finally interpret men*” (emphasis his).

<sup>5</sup> Culbertson (2002, 226) puts it politely thus: “The men’s movement outside the church is already thirty years old, but its full impact has yet to be felt by the institution.” Dittes (1991, 589) argued for the necessity of a kind of ‘men’s movement’ within the Church, which “would emphasize the distinctiveness of masculinity and its diversity.” His clarion call has been largely unheeded, and the situation has worsened, with the nascent men’s movement being steered in the US by mythopoeists (such as the highly influential Robert Bly) and in the UK by extremists (such as Fathers 4 Justice). Dittes’ central argument (1991, 588) that “Men should not have to look outside the church to find support and direction for living the manhood for which they were created” hits the mark perfectly. A feminist interpretation of such men’s movements is that they are a “cry to reinforce the crumbling walls of those men’s clubs whose primary interests were exclusion and self-perpetuation” and therefore “hazardous,” (Baumgaertner 1991, 596). Nothing could be further from the truth, and one must be careful not to give too much weight to what has been called the ‘velvet veto’, that is, women’s irrefutable determination of what is permissible within the Church and what is not.

Within the Church, pastoral care and pastoral studies have not adequately responded to this identity crisis, despite the fact that it is one of the most significant social problems of our time, and despite the Church body suffering as a direct result.<sup>6,7</sup> The Church, therefore, cannot pretend to be apart from these social dynamics. As Culbertson (2002, 221) observes, “The beginning of this new millennium finds many men in the church too often confused, in emotional pain, insecure in their gendered identity, and shame-filled. This is what we mean when we say that men are suffering ‘gender dysphoria’.”

## Section II

The nature and causes of this crisis in masculinity are complex. On the most basic level, the crisis is a response to (often valid) criticisms from the feminist movement. The 1960s saw women increasingly questioning and redefining their social roles and private identities, with that decade culminating in Germaine Greer’s seminal *The Female Eunuch*. Men were castigated as oppressors in both the public and private realms, and the feminist movement put forward many articulate, cogent and convincing critiques of ‘male domination’. The impact and influence of the feminist movement is hard to overestimate, as it transformed women’s legal standing, self-awareness, career choices, relationships and power. My mother’s generation was the first where the majority of married women went out to work as joint breadwinners. Such transformation has been enduring and profound, and we must recognise that the social concept of masculinity is still in the process of responding. However, beyond this well-rehearsed argument, the crisis in masculinity is, in my opinion, exacerbated and sustained by three additional factors.

Firstly, there is no coherent ‘masculinist’ response, largely because whereas women took the opportunity to define themselves positively and proactively, men’s identities have been forged *reactively* and very often in negative terms.<sup>8</sup> There is little to speak of in the way of a men’s movement, especially in the UK, to act as a consciousness-raising force. Further, there is little societal acceptance of the need for men’s identity to be affirmed, or men’s rights articulated, especially since men are understood to have traditionally oppressed women through patriarchal structures. Thus there seems to be neither the mechanism nor the conceptual space for contemporary masculinity to be affirmed – hence the looks of incredulity and incomprehension I have sometimes experienced when explaining to others about my research.

Secondly, the crisis of masculinity has coincided with the rise of postmodernist thinking, which rejects overarching explanations and metanarratives. This has had the unfortunate effect of reducing the legitimacy of universalistic conceptualisations about masculinity. Thus it has become fashionable to speak of ‘masculinities’ in the plural, and to speak of a continuum or spectrum of gender, as opposed to the traditional (and biblical) bipolar view.

Thirdly, within the institution that is the Church, there has been an ongoing process of (largely unintended) feminization.<sup>9</sup> One of the traditional buttresses of masculine identity – assumed as God-given – has thereby been seriously undermined, with the Church absorbing many cultural values and practices which are more attuned to the needs and emotional vocabulary of women, rather than men.<sup>10</sup> Some of the expressions of this include focusing on the humanness of Jesus

---

<sup>6</sup> Cook’s assertion (1992, 13) that, with UK churches losing 100 men a day in the early 1990s, “I do not think that church leaders have come to terms with the situation” is as true now as it was then, and possibly even more so.

<sup>7</sup> We would do well to heed Pryce’s (1993, 2) advice that “Those who seek to offer pastoral care need to be attentive to these [social] movements if they are to be able to give sensitive help, guidance and support to men in the flux of these personal and social renegotiations.”

<sup>8</sup> Quoting sociologist Victor Seidler, Nelson (1992, 7) says that “masculinity is an essentially negative identity learnt through defining itself against emotionality and connectedness.”

<sup>9</sup> This is not entirely a new occurrence: according to Murrow (2005, 3-4), 19th-century Baptist preacher Charles Spurgeon observed that “There has got abroad a notion, somehow, that if you become a Christian you must sink your manliness and turn milksop.” Rohr (2004, 145) agrees that “most official church rituals appeal much more to the feminine psyche than to the masculine. For all of the patriarchal structure of the church, its symbols and liturgies are very feminine... [it] does not feed the mind of the ordinary male... [and] is foreign terrain instead of sacred space.” The results of this are as predictable as they are undesirable: “The church which ignores or even scorns... masculine values must ultimately lose all men and become wholly feminized” (Dalbey 1989, 180).

<sup>10</sup> This argument has been explored and developed well in David Murrow’s extraordinary, honest book, *Why Men Hate Going to Church* (Nashville: Nelson Books, 2005). Murrow found “a consistent, disturbing pattern: men want to know God, but they want nothing to do with church” (p.viii). Thus portrayed, the problem lies predominantly with the Church, rather than with ‘unspiritual’

rather than His maleness;<sup>11</sup> the popularity of 'personal'-style worship songs; and the growing use of 'gender-neutral' language or even feminist labelling of God as 'Her'.<sup>12</sup> Most men I know would agree with me that they feel alienated or simply put off by such trends, especially those whom I consider to be 'men's men.'

These factors have combined to sustain an ongoing crisis of masculinity; in the following section we briefly explain why this is greatly significant.

### Section III

This crisis of masculinity, where men are confused over their identity and feel their masculinity is unaffirmed or even denounced, is important for a variety of reasons. Here, we look at the three most important ones from a Christian perspective; they constitute different realms from the personal to the corporate and the societal.

Firstly, and most importantly, the Church should speak to affirm men in their masculinity because it is a *God-given identity* (Genesis 1:27, 2:15-24). I find that so many people have lost sight of this fundamental principle. Obviously, people differ on how masculinity is expressed in varying cultures and over time, but these are just the outworkings, the social expressions of a deeper, underlying masculinity that was created, endowed and blessed by God. As such it is a transcendent reality.<sup>13</sup> Those who equate masculinity with its mere cultural expressions are missing the point, and a good number of Christian writers are amongst them.

Recent gender studies literature has taken its cue from postmodernism and described a plurality of 'masculinities'.<sup>14</sup> This belief in a gender spectrum is profoundly unbiblical and speaks only at the most superficial level; of course men are different in many ways, but this should not blind us to their essential likeness and shared identity. This is a truth revealed to the Church and one that must be declared and, where necessary, defended. It is to the diminishment of men themselves, their self-understanding and their identity, that lack of affirmation will continue to lead. Associated symptoms are confusion, self-doubt, depression, apathy and loss of confidence, and the majority of (especially middle-aged) men I know would ultimately admit to one or more of these feelings.

Secondly, it is important for the Church to affirm men since the Church itself will benefit whenever that happens, and it has undoubtedly been impoverished in recent times by missing aspects of masculinity and a correspondingly absent section of society. The Church is called to be unified and complete as a body (1 Corinthians 12:12-20), yet essential parts of that body are missing. This impacts on a practical level (insufficient male role models; not enough mature male Christians to support and nurture new ones; exhaustion of those males present, etc.) as well as theologically. This communal aspect is noted by Keyes (1998, 4), who realised that "A person with a strong and true sense of identity will experience peace with self, others, and God."

Thirdly, when the Church fails to speak out in support of masculinity and towards affirmation of men, society itself is the poorer and the very fabric of community life may be undermined. If men are not affirmed as who God wants them to be, they are less likely to succeed as the fathers, leaders or *people* they could be. When this is the case, men forsake their transformative power, acclaimed by Dalbey (1989, 29) thus: "I believe that a unique and truly awesome power arises

---

men. We must be wary of unproven assumptions, such as Cook's (1992, 38) that biological "differences give a woman a bias towards the spiritual side of life," when it is entirely plausible that men merely experience and express spirituality differently.

<sup>11</sup> While Pryce (1996, 108) sensibly argues that "the maleness of Jesus is an historical/textual fact, and gender-consciousness must take account of this crucial aspect of his humanness," Diane Tennis (1978, 137) complains that "The maleness of Jesus is a stumbling block to many women who correctly perceive their oppression by male symbols," and believes that "[m]ost of those who positively appreciate the maleness of Jesus do so in order to preserve male privilege." Likewise, McCloughry's (1992, 140) assertion that Christ "is of the male sex but not the masculine gender" seems a strange step in a dangerous direction.

<sup>12</sup> For example, Bergen in Penner (1998, 110) argues that, since "we are trapped by our language," we can somehow better relate to God as 'Her'.

<sup>13</sup> As C.S. Lewis said in *That Hideous Strength* (1945), "Masculine and feminine meet us on planes of reality where male and female would be simply meaningless. The male and female of organic creatures are rather faint and blurred reflections of masculine and feminine..." quoted in Payne (1985, 78). Popular American men's writer John Eldredge (2001a, 27) makes the same point from an essentialist (as opposed to constructivist) perspective: "Gender simply must be at the level of the soul, in the deep and everlasting places within us."

<sup>14</sup> Perpetrators include, for example, Pryce (1993, 8 and 1996, 45), Culbertson (2002, xii) and McCloughry (1992, 249).

when men gather together: the power which God gives especially to men collectively, to get His work done in this world.” Similarly, in Dobson’s vision,

“our world would be a much different place, for men would be able once again to truly lead, guide, and direct their own lives and others’. They would be able to carry their fair share of the burdens of our human and Christian communities. They would once again be truly able to enjoy their lives, not in selfishness, but in the wonder of contributing their strength for the well-being of others” (in Dalbey 1989, 14).

I find this vision inspiring and uplifting, especially with its ultimate emphasis on the well-being of others, especially since many men I know long to be of use to society but are uncertain how to be so.<sup>15</sup>

#### Section IV

Having identified this great need, explained its significance and its origin, we must now ask what can be done: how can the Church affirm men? First, let us clarify what we mean by ‘affirm’, which is “to assert confidently or positively; to ratify; to confirm or stand by; to declare one’s commitment to” (Chambers Dictionary, 1998). Other dictionaries add further subtleties: “to support or uphold the validity of” (American Heritage Dictionary, 2000). It is worth noting that this word’s Latin root, *firmus*, means ‘strong’, so the word has definite connotations of *making something strong by recognising and confirming its validity*. With this in mind, I suggest the following measures for the affirmation of men, intending widespread, deep and lasting benefit.

##### (a) Affirmation of Men’s Design

Most importantly, men should be given permission to be who they are (and who they feel called to be). That is not to say that society must accept men’s extremes, their violence and excesses; rather, it should be acknowledged that strong emotions and powerful personalities can be a part of masculinity, and this should be harnessed rather than decried, ignored or stifled. Much of the recent (and commendable) shift towards equality of the sexes seems to have been predicated on the assumption that, in order to be equal, men and women must be as identical as possible. Again, this is unbiblical, and the Church must stand up for God’s original purposes in creating men and women as equal but *different* and *complementary* beings. With this foundational point in mind, men should be encouraged to develop and deepen their full masculinity, rather than being feminised or neutered. To my great despair, some of the threat to this has come from within the church itself, e.g. Schlichting in Penner (1998, 60-61) writes on gender and the Church, saying “I hope we can blur the lines between what is masculine and feminine.”

##### (b) Affirmation of Men’s Roles

It is arguable that men’s contribution to the Church has very often been taken for granted. It certainly feels that way. Men’s leadership of churches, their involvement in activities, their participation in worship and even their presence in church are seen as automatic expressions of what a Christian man must be; and so it would be good to publicly recognise men’s contributions. To be grateful for both what they are and what they do. Whilst there is a continuing debate about the suitability of women as ordained leaders within many churches, this should not blind us to the fact that we can meanwhile affirm men in *their* roles. Many Christians believe this to include headship (under Christ) of both the church and the family.<sup>16</sup>

##### (c) Affirmation of Men’s Needs

It is widely recognised that men are often not very good at sharing (or even identifying) their emotions and their emotional needs<sup>17</sup> (although I do believe that my generation is making healthy progress in this area). The obvious danger here is that those needs will easily be overlooked, ignored or unidentified. From personal experience I have witnessed several churches that provide what superficially seems to be a healthy system of pastoral care but, upon closer inspection, is typically a system of female pastoral carers – providing care for other women. Whilst those women’s needs are real and must not be ignored, carers within the church

<sup>15</sup> As psychologist and popular author John Gray said, “Not to be needed is slow death for a man,” cited in Murrow (2005, 40).

<sup>16</sup> Arterburn (2003, 7) argues, counter-culturally, that “Most men are surprised to learn that their wives long for them to step up and lead.”

<sup>17</sup> To give but one example, Aiden Schlichting Enns tells of a spiritual retreat he went on, noticing others’ reactions, he too “wanted to dance around and celebrate the goodness of life and creation, but [he] couldn’t do it. Instead, [he] sat down and wrote about it in [his] journal” in Penner (1998, 60).

must also provide spiritual and pastoral care for men, despite their inability or reluctance to open themselves up.<sup>18</sup>

#### *(d) Affirmation of Masculinity Itself*

As we briefly discussed in Section III above, masculinity itself should be affirmed within the Church – or, more specifically, the Church must create a space where men can engage with their identities and explore their masculinity, without fear of rejection, denial or illegitimization. In the course of researching this essay, I have spoken at length with many Christians, both male and female, and I have been amazed at how many fail to take this issue seriously: after all, they say, men are in leadership positions – so the Church *must* be attractive to men; pastoral care and counselling *are* available for those who want them; or even, perversely, men within the Church have oppressed women for so long that surely now it's their turn.

This process of illegitimization is extremely dangerous, as it denies a voice to those who are already suffering, and it militates against offering them either a solution or hope of improvement. It feels suffocating. Masculinity itself should be seen a blessing from God, and therefore something to be celebrated. As McCloughry (1992, 7) argues, men's lack of self-awareness means that they "are invisible to themselves as men. This... prevents men from celebrating what it means to be a man."<sup>19</sup> The Church can provide a space both for self-awareness to be developed (in relation to oneself, Christ, and others) and for celebration to take place.

#### *(e) Summary*

In summary, the Church must recognise that it has a duty to affirm men both in who they are, and in their quest to discover meaning in that identity. It has a responsibility to promote a biblical understanding of the role of men within society and within the family. And it has the opportunity to create a space in which men can safely explore these and related issues – after all, who else in society is going to take a lead in this area? This is no act of self-indulgence on the part of reflective men, no self-centred navel-gazing – it is a response to God's call for authentic masculinity: "Christ will challenge our masculinity to limits that we never imagined possible, and still want more [but]... this is one of the things that many men find so satisfying in his service" (Smith 1985, 27).<sup>20</sup>

In practical terms, we must see more preaching encompassing God's creation of man and woman with significant gender differences. Moreover, the Church should be encouraged to delight in them, for they were part of God's (pre-Fall and post-Fall) plan for His creation. All churchgoers should be encouraged to affirm men, and those with a specific responsibility for pastoral care should take a lead. We turn now to what I see as being a key biblical model of affirmation.

## **Section V**

The Bible contains many examples of affirmation of men, especially in the form of father–son relationships. Jesus Himself was publicly affirmed by His Almighty Father on two separate occasions: at His baptism in the River Jordan (Matthew 3:13-17 and parr.) and at His transfiguration (Matthew 17:1-13 and parr.). We use here the latter (17:5) as a model of affirmation for men; it is a model which works on many levels and as such could be used either by a father to his son,<sup>21</sup> or by a church to its men in general.

---

<sup>18</sup> Pastoral theologian Paul Goodliff (1998, 246) notes that "How we offer pastoral care to a culture like this is one of the great challenges of our day, if not the greatest challenge facing the Church of Jesus Christ."

<sup>19</sup> Nelson (1992, 4) has commented profoundly on this invisibility: "what we failed to notice is that treating dominant males as generically and normatively 'human' has made men largely invisible to themselves. It has prevented men from exploring self-consciously and self-critically their own distinctively masculine experience," and in contrast to women who have recently been defining themselves in opposition to those generic (but male-defined) human typologies.

<sup>20</sup> Likewise, Crabb (1995, 33): "Men who learn to be fascinated more with Christ than with themselves will become the authentic men of our day."

<sup>21</sup> For specific examples of contemporary father-son initiations and affirmations, see Molitor's excellent *A Boy's Passage: Celebrating Your Son's Journey to Maturity* (Colorado Springs: WaterBrook Press, 2001) and Rohr's *Adam's Return: The 5 Promises of Male Initiation* (New York: Crossroad Publishing, 2004).

*“This is my Son...”*

God the Father identified Jesus as His Son, and related intimately with Him. It is a helpful exercise to read this statement four times, each time with emphasis on a different word: *this* is my Son (here He is. It is He); *this is* my Son (He is truly my Son); *this is my* Son (I am proud to call Him that. I identify with Him); *this is my Son* (part of His identity is His relationship with me. He bears my image).<sup>22</sup> Men in the church can likewise be identified as sons of God and as brothers together in the Church.<sup>23</sup> “Here they are,” we should say, “made in God’s image and in relation to Him.”

*“...whom I love...”*

God the Father loves Jesus with the utmost passion, depth and profundity. And whilst we cannot hope to meet such levels ourselves, we *can* do enough to be affirming: these men of the church, these men in my life, them I love. Let this be a public declaration, a cry of triumph, even a boast. Those men need to hear that they are loved, and the community in which they live need to be reminded of their responsibility to love.

*“...with him I am well pleased...”*

Jesus lived a life in perfect obedience and faithfulness to God, whilst we humans stumble from one sin to the next. Nonetheless, our efforts to follow God, to commune with and worship Him, can be acceptable, pleasing even, to Him. Here is a mandate to affirm the good that men are doing; let us say to them that we are pleased with their good works, their positive examples, their godly leadership. I find that young men and mentees especially need to hear this affirmation. To God be the glory, yes, but we should also encourage each other in God’s service (Hebrews 10:25).

*“...Listen to him!”<sup>24</sup>*

Jesus had a unique ministry, and He more than any other person in history should be listened to. Most men, on the other hand, seem to have little to say, or they keep their thoughts to themselves (and hide their emotions even more tightly). We should be encouraging men to talk about their feelings, their thoughts, their struggles in life, their difficulties in following Christ – and we should listen to them. One of the most troubling sights I see in Church today is the silent, suffering man; he who is resigned to the world, he who has set his boundaries and has retreated behind them.<sup>25</sup> In his 1854 anthology *Walden*, American poet Henry David Thoreau said, “The mass of men lead lives of quiet desperation and go to the grave with the song still in them.” We must encourage that song to be sung, admire its beauty and heed its message.

This, then, serves as our model of affirmation; there may be countless others, but the important thing is that a start is made.<sup>26</sup> Let men be who God created them to be – such affirmation will liberate them to “fight the good fight of the faith” (1 Timothy 6:12a) for His glory.<sup>27</sup>

**Christopher Ducker**  
May 2006

---

<sup>22</sup> Crabb (1995, 148) laments the fact that “Most men in our generation have never received any of these [affirming] messages from their dads. Something is missing in the souls of unfathered men.”

<sup>23</sup> Such language has deep biblical roots, e.g. “those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers” (Romans 8:29), “Therefore, my dear brothers, stand firm” (1 Corinthians 15:58), “Jesus is not ashamed to call them brothers. He says, ‘I will declare your name to my brothers’” (Hebrews 2:11-12); and Paul called both Timothy and Titus his sons.

<sup>24</sup> Luke’s version (9:35) is slightly different, and includes the phrase “whom I have chosen.” As a potential fifth element of affirmation, this speaks of purpose and meaning in a man’s life, and as such could certainly be included in an extended version of this model.

<sup>25</sup> Typically (and especially so in the Church) he retreats but, as Crabb (1995, 28) notes, the worse alternative is that “he dominates someone or something in order to feel powerful.” The violent man must not be seen as the only alternative to the silent one; an assured, calm voice must be sought.

<sup>26</sup> In one sense, then, we can agree with Hawkins and Tunnell’s (2002, 13) optimistic stance that “Now is an exciting time for men,” since it is an opportunity to reawaken and embrace our sense of God-given masculinity.

<sup>27</sup> It was the second-century bishop and theologian Irenaeus who claimed “The Glory of God is a man fully alive!”, cited in Murrow (2005, 59).

## Bibliography

- Arterburn (2003) Arterburn, Stephen et al, *Being God's Man... in Leading a Family*, Colorado Springs: WaterBrook Press, 2003
- Atkins (1998) Atkins, Anne, *Split Image: Discovering God's True Intention for Male and Female*, London: Hodder & Stoughton, 1998
- Baumgaertner (1991) Baumgaertner, Jill P., 'The New Masculinity or the Old Mystification?', *The Christian Century*, May-June 1991, pp.593-596
- Bly (1990) Bly, Robert, *Iron John: A Book about Men*, London: Rider, 1990
- Butcher (2000) Butcher, Catherine, 'Heart Searching', *The Christian Counsellor* 7, October-December 2000, pp.43-45
- Butcher (2001) Butcher, Catherine, 'Wimps or Warriors', *Christianity and Renewal*, June 2001, pp.19-21, London: Monarch, 2001
- Campbell (1986) Campbell, Alastair V., *Rediscovering Pastoral Care*, 2nd ed., London: Darton, Longman & Todd, 1986
- Clare (2000) Clare, Anthony, *On Men: Masculinity in Crisis*, London: Chatto & Windus, 2000
- Cook (1992) Cook, Derek, *Men! What's Missing in Today's Church*, London: MarshallPickering, 1992
- Crabb (1995) Crabb, Larry, *Be Strong, Be Courageous: God's Calling to Men*, London: Marshall-Pickering, 1995
- Culbertson (2002) Culbertson, Philip L. (ed.), *The Spirituality of Men: Sixteen Christians Write About Their Faith*, Minneapolis: Fortress Press, 2002
- Dalbey (1989) Dalbey, Gordon, *Healing the Masculine Soul*, Milton Keynes: Word (UK), 1989
- Dittes (1991) Dittes, James E., 'A Men's Movement for the Church?', *The Christian Century*, May-June 1991, pp.588-590
- Eldredge (2001a) Eldredge, John, 'Man: Made in God's Image', *The Christian Counsellor* 9, April-June 2001, pp.27-31
- Eldredge (2001b) Eldredge, John, *Wild at Heart: Discovering the Secret of a Man's Soul*, Nashville: Thomas Nelson, 2001
- Eldredge (2003) Eldredge, John, *Wild at Heart Journal*, Nashville: Thomas Nelson, 2003
- French (1978) French, Marilyn, *The Women's Room*, London: Sphere, 1978
- Goodliff (1998) Goodliff, Paul, *Care in a Confused Climate: Pastoral Care and Postmodern Culture*, London: Darton, Longman & Todd, 1998
- Gray (1993) Gray, John, *Men are from Mars, Women are from Venus*, London: Thorsons, 1993
- Greer (1970) Greer, Germaine, *The Female Eunuch*, New York: McGraw-Hill, 1970
- Hawkins & Tunnell (2002) Hawkins, David and Tunnell III, Ross A., *Reclaiming Manhood: A 12-Step Journey to Becoming the Man God Meant You to Be*, Wheaton: Victor Books

- Horrocks (1994) Horrocks, Roger, *Masculinity in Crisis: Myths, Fantasies and Realities*, Basingstoke: The MacMillan Press, 1994
- Keyes (1998) Keyes, Dick, *Beyond Identity: Finding Your Self in the Image and Character of God*, Carlisle: Paternoster Press, 1998
- McCloughry (1992) McCloughry, Roy, *Men and Masculinity: From Power to Love*, London: Hodder & Stoughton, 1992
- McCloughry (1999) McCloughry, Roy, *Hearing Men's Voices: Men in Search of their Soul*, London: Hodder & Stoughton, 1999
- Molitor (2001) Molitor, Brian D., *A Boy's Passage: Celebrating Your Son's Journey to Maturity*, Colorado Springs: WaterBrook Press, 2001
- Morgan (1980) Morgan III, Edward, 'Implications of the Masculine and the Feminine in Pastoral Ministry', *The Journal of Pastoral Care* 34:4, December 1980, pp.268-277
- Murrow (2005) Murrow, David, *Why Men Hate Going to Church*, Nashville: Nelson Books, 2005
- Nelson (1992) Nelson, James, *The Intimate Connection: Male Sexuality, Masculine Spirituality*, London: SPCK, 1992
- Payne (1985) Payne, Leanne, *Crisis in Masculinity*, Eastbourne: Kingsway Publications, 1985
- Penner (1998) Penner, Carol (ed.), *Women and Men: Gender in the Church*, Scottdale, Pennsylvania: Mennonite Publishing House, 1998
- Pierce (2000) Pierce, John, 'Can Men Really Talk?', *The Christian Counsellor* 4, January-March 2000, pp.35-37
- Pryce (1996) Pryce, Mark, *Finding a Voice: Men, Women and the Community of the Church*, London: SCM Press, 1996
- Pryce (1993) Pryce, Mark, *Men, Masculinity and Pastoral Care*, Edinburgh: Contact Pastoral Limited Trust, 1993
- Rohr (2004) Rohr, Richard, *Adam's Return: The Five Promises of Male Initiation*, New York: Crossroad Publishing, 2004
- Schmidt (1991) Schmidt, Stephen A., 'Recovering the Wild Man', *The Christian Century*, May-June 1991, pp.591-593
- Smith (1985) Smith, Jim, *Manhunt*, Eastbourne: Kingsway, 1985
- Tennis (1978) Tennis, Diane, 'Reflections on the Maleness of Jesus', *Cross Currents* 28:2, Summer 1978, pp.137-140
- Terrien (2004) Terrien, Samuel, *Till the Heart Sings: A Biblical Theology of Manhood and Womanhood*, 2nd ed., Cambridge: Eerdmans, 2004
- Van Leeuwen (1990) Van Leeuwen, Mary Stewart, *Gender and Grace: Women and Men in a Changing World*, Leicester: Inter-Varsity Press, 1990