

# CEEC

Church of England Evangelical Council

Engaging with

# LIVING IN LOVE & FAITH

Guidance For Course Leaders

## Introduction

This material has been produced by the CEEC to help those considering whether to run the LLF Course and if so how to run it well. It draws on the feedback of those recently participating in LLF courses run by CEEC for its members and so reflects the variety of their responses. There is a separate leaflet for those who are participating in (but not leading) the LLF Course. This may also be helpful as it has both overlapping and different material to that found here. The material is offered from the perspective of the CEEC's Basis of Faith and additional declarations and intended primarily for those who approach learning through the course from that perspective.

### What is the Living in Love & Faith Course?

This is a 5-session course to enable groups to engage with each other and to learn together using some of the key material in the LLF resources. There is a course booklet (PDF free on LLF hub) and a set of 5 films (about 25-30 mins each) within the LLF Learning Hub. If running the session in full with the films each session should last about 90 minutes.



Although slightly different for the first introductory session, the key components of each session in the videos are:

- Introduction to the Session's Structure and Aims
- Teaching input on one of the Pastoral Principles
- Two short teaching sessions on the subject of the session each followed by group discussion
- A Bible passage and short teaching on it followed by group Bible Study
- Two story films in which Christians share their own stories in relation to identity, sexuality and relationships.

### What sort of course is the LLF Course?

The course is very different from most courses that church groups are likely to have been part of or to have led. It is important to be aware of this in deciding whether/how to use it. Here are some of the key distinctive elements to consider –

- Its focus is on subjects which are very personal and can be painful and are also often contentious within the church. Participants **make commitments** to each other at the start of the course about how they will participate. There is also more detailed guidance here which is aimed at helping leaders and entitled 'Braver and safer: creating spaces for learning together well'.
- Many will not have discussed these matters before with fellow Christians in a group but will often have strong opinions. Many will see what is at stake in this learning and discernment process as significant for themselves and for the church. They may also have suspicions about the course's presumed agenda and react to its content on the basis of that.
- It's designed to be used by the whole church and by Christians (including within the same group) holding a range of views on identity, sexuality, relationships and marriage. Participants will also have varying levels and forms of prior learning in relation to these areas.
- It uses the pastoral principles to frame how we should discuss together on the course thus stressing the need to address ignorance, pay attention to power, cast out fear, acknowledge prejudice, speak into silence, and admit hypocrisy. The problems addressed here are found across the whole church and the principles are therefore a challenge for all.
- It sets out both current church teaching and the views of those who disagree with that teaching.
- It seeks to assist learning by enabling us to explore together our disagreements but does not offer its own definitive answer to these differences. Instead, it encourages participants to reflect critically on what the course materials and their group discussions as they make their discernments and judgments.

- A lot of material is packed into each session expressing different views by various styles of input, some of which you will support and may wish to draw out more fully, others you will disagree with and wish to critique.
- The guidance on how to evaluate the different views expressed is limited but there are additional pointers in each session to 'Going further' resources that offer more in-depth exploration of different perspectives.
- The questions that are asked before the group discussions are general and open in order to enable a range of issues and perspectives to be explored within any group.
- This is an integral part of involving the whole church in a discernment process together as the bishops seek to offer a way forward in 2022. All participants are therefore encouraged to provide **feedback** after doing the course and it is important that evangelicals participate well in this.

### Book or Film Format?

Running the course can be structured around the course booklet or the films.

**Films:** This is what LLF recommends. It enables groups to experience the same input together and many will find hearing it presented by speakers more accessible than reading a text. It also allows the story films to be easily shown as they are embedded in the film of each session.

**Booklet:** This approach allows more flexibility in structuring sessions but thought will need to be given as to how best to convey the booklet's content (Prior reading? Read aloud in the session?) and to ensure story films are also included.

### How might I form a group?

Evangelicals who have done the course have had a range of reactions as to whether and how they would use it. Two different perspectives are captured in these quotes –

"I would hate for evangelicals not to attempt these courses, since there are clearly elements which could be used as important starting points to contend for the Gospel."

"I am undecided whether I can unleash such a high level of confusion on my church"

There are various ways of forming groups for the LLF course and the experience could be quite different in each of them. Here are some to consider:

- A study course within the church's home group programme. In considering this leaders will likely consider such factors as the relative importance of this for the church, the likely impact on the church's life together, the history of previous teaching in this area, and the training of leaders. Few, if any, of those who did the course with CEEC would recommend this as the best initial step but it may be something you might do after another option.

- A study course for those in church leadership eg PCC members, Home Group Leaders, Staff Team. This could enable the leadership to have fruitful conversations about the material and whether/how to use the course in the congregation. It could also prepare people to lead groups for others in the church.
- An extra optional course for interested church members. This would allow all those interested to participate without making it the only form of small group study offered to a congregation.
- Alongside leaders or members from other churches. This could be done in various ways eg people in your deanery or Christian friends, people who already know each other well or people who do not know each other. It could enable groups to be formed involving quite different churches and perspectives in order to learn together which is part of the aim of LLF.

A crucial question is whether it is best to do it in person or on Zoom – there are pros and cons of each and it is clear that some people would much prefer one format and others much prefer the other. It would be good to inform your Diocesan LLF Advocate of any group you run.

## Some General Guidance for Leaders

### 1. Thorough preparation for the course and for each study session is absolutely vital.

- a.** As a leader you will need to be familiar with the material in whatever form you are running the course. It would be advisable, if possible, to read the whole course booklet and view all sessions (if you run it using the videos) before starting the course in order to have a sense of the whole.
- b.** Before each session read the course materials (perhaps highlighting key points in the text) and/or watch the session film carefully to consider how best to lead it. Pay attention to the stated aims of each session. There are guides for leaders for each session on the LLF hub and CEEC has also produced guidance for participants on each session you may find helpful.
- c.** Note the 'Going Further' resources for each session in the LLF booklet and online. Consider engaging with them so that as a leader you are prepared and have a good depth of knowledge about the topics in each session.
- d.** During the session, have the course booklet text to hand to remember and refer to what is said in the teaching sessions. The text in the booklet was the basis for the film script and so although not an exact transcript is a reliable guide to the videos.

### 2. Enable all to speak and to listen well

- a.** Use the various LLF resources for leaders – there is an Introduction to Leading a Group and Materials for each specific session. Also important are the guidance on "Learning Together Well" and "Braver and Safer: Creating spaces for learning together well".

- b.** The composition and dynamic of each group will be unique in terms of the diversity of life experience and the range and strength of different views present. Care is needed to ensure that all people feel able to raise questions and to express their views and be heard. Expressions of difference and disagreement are important but should be respectful and assist learning. One might think here of transferring some of the skills needed to lead something like an Alpha group.
- c.** It is important that as a leader your own views do not silence others, especially those who have different understandings (the principle of paying attention to power).
- d.** While the course seeks to enable learning and thus result in some degree of change for all involved, its aim is not to encourage debates where people seek to argue and rebut each other or to convert others to accept their own viewpoint.
- e.** There are LLF Facilitation Courses being offered nationally and you can sign up for a 2 or 3 hour session. Information about these can be gained from your diocesan LLF Advocate or Eeva John (at [eeva.john@churchofengland.org](mailto:eeva.john@churchofengland.org)).

### 3. Consider the course structure

- a.** If using the films you need to be aware of timings for the different parts to ensure the group completes the material within the allotted time. The film length ranges from 25-30 minutes with the suggestion that 3 sessions of group work last 15 minutes each and time needed for prayer at the start and finish.
- b.** You may wish to adapt the material in various ways - length of group discussions, questions used for the group discussions, or more radically in terms of content or order (easier if using the booklet rather than films). Care needs to be taken in making changes to remain faithful to the LLF process and the aims of each session.

### 4. Understanding and using the story films

- a.** The story films have been found particularly challenging and their role in the course and learning process caused considerable confusion and unhappiness. This is in part because they are so emotionally powerful and presented with minimal explanation and no space for discussion or even quiet reflection before moving into teaching material which they have framed. It is also because several of them question or challenge current CofE teaching and how to reflect on this was not made clear.
- b.** It is important to be aware that they were selected from the wider number of films on the hub to provide a range of stories, life situations and perspectives. They are not intended simply to provide a "fit" with the theme of the session or to commend a particular understanding of the session. In each session the films are usually different from each other in various ways. Like the "Encounters" in the book they are interwoven with the more academic input to keep us reconnecting with the real lives of Christians in all their diversity and remind us that we are not discussing "issues" but "people to be loved".

**c.** LLF comment (on the hub and in Session 1) that “We are profoundly grateful to each person who has taken the costly path of sharing their story publicly for the Living in Love and Faith project. Each film has been agreed by the person or people and is told in their own words. In these story films we encounter people seeking to follow Christ, allowing them to take root in our hearts and prayers. While not necessarily reflecting the teaching of the Church of England, they enrich our learning and invite us to acknowledge the diversity found in the Church today”.

**d.** The films are purposefully not connected to a time of discussion. It would be disrespectful to those who share their stories to dissect and discuss their testimonies and use them simply as examples to be critiqued or claimed in support of a particular perspective. As it says on the LLF hub – “They are to be ‘received’ with openness rather than to be discussed or analysed. If you do reflect on them in the group, say only what you would say in the presence of the person in the film”.

**e.** It may be helpful to pause after each film for a short time of silent prayer for those in the film and personal reflection on our response (the CEEC guide for participants offers some questions for personal reflection) and how our own church community would welcome them in the light of their story.

**f.** There are 16 LLF films on the hub which could be used (especially if doing the course using the booklet) and the course booklet points to other films for each session. Any changes should respect the need to hear a range of voices.

## 5. Studying Scripture together

**a.** Leaders will likely wish to prepare for the Bible study by exploring further the different interpretations offered within the course and to follow similar preparation to that which they would do for a sermon or normal group Bible study. The LLF book’s index of biblical references may also be of help as some of the texts are discussed in more depth in the LLF book and there may also be resources in the online library materials. The CEEC members doing the course felt the quality of the course’s reflections on the texts was quite variable across the sessions.

**b.** It is also worth looking carefully at the different biblical texts referred to outside of the Bible study.

**c.** In a number of sessions, it is helpful to remind the group of the immediate or wider context of the text(s) being studied. It may also be helpful to refer back to earlier Bible studies in the course.

**d.** Prior reading by participants of the biblical passage(s) for each session (and perhaps their wider context) will enable much better Bible study.

**e.** Some doing the course suggested it might be better to give more time to the Bible study. Another suggestion was to move it to earlier in the session, perhaps starting with it. It would also be good to pause and pray together before and perhaps also after the Bible Study section.

## 6. Reflecting on the teaching

**a.** Many are likely to be coming with well-formed views and understanding of their views and why they do not accept other perspectives. However, many are also

likely to be coming without well-formed views and limited knowledge of either the biblical material or the discussions among Christians. Being aware of the levels of prior knowledge and the range and strength of convictions within the group will be important in shaping how to lead discussions on the teaching input.

**b.** Given the limited time in group discussion it will be important to stay focussed.

**c.** As leader try to draw out from people what they believe they are hearing God saying to us about the areas being considered

**d.** It is important that members feel able to explain their views but that they do so in a way that is gentle and winsome.

**e.** It is important that leaders help people process the material and prevent them feeling overwhelmed and unable to think through how to respond to the amount and diversity of the material.

## 7. Evaluating the course material

In relation to the teaching input and biblical material it may be helpful to consider the following five tasks when looking at the material and preparing to lead:

### “Find Your Friends”

What one or two features of the material did you find helpful and encouraging and would like to highlight and explore further?



### “Pursue Your Puzzles”

What in the presentation was new to you or raised questions and challenges to your current understanding or practice that you realise you need to think and pray about further?



### “Name Your Negatives”

What bits of the material did you disagree with or find particularly difficult? What was so challenging about them? What can you see positively in those views? What would you like to know from those who hold these views to understand them better? How would you respond charitably and constructively to the views you disagreed with and the arguments you found unconvincing?



### “Define Your Differences”

What would you highlight as the significant differences between your views and your approach to these questions and those of others?



### “Celebrate Your Commonalities”

What do you think represent shared commitments and beliefs across some of our significant differences in the church?

## 8. Digging Deeper

**a.** The course is simply part of a wide number of LLF resources and it would be helpful to explore these if you are leading. The online hub and the course booklet point to specific further resources relevant to each session.

**b.** Part 5 of the book has four conversations each broadly covering the material (in a different order) of sessions 2-5 in the course. The “four scenes” in that Part provide examples of discussions about the issues raised that could help in preparation.

## Further Resources

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The guides for each of the sessions highlight a few resources specifically related to that session. More generally the following sites provide a mixture of articles, podcasts and videos on a range of areas related to LLF from an evangelical perspective:

Living Out

True Freedom Trust

The Center for Faith, Sexuality & Gender

If you are interested in finding out more about evangelical responses to LLF as a whole there are the following materials:

CEEC has **reflections** from four evangelicals (Jason Roach, Elaine Storkey, Andrew Goddard, and Ed Shaw) who were involved in LLF or the Pastoral Advisory Group. Their thoughts on their experience and lessons learned may help you prepare for involvement in the course.

Martin Davie’s “Living in Love and Faith: A Biblical Response” (Dictum Press) is a detailed critique of LLF, focussed on the book, and is online as a free **PDF here**.

Church Society has various responses and resources online **here**

Ian Paul has a number of articles on LLF by him and by Andrew Goddard which can be accessed **here**. Ian has also written a short guide to it for **Evangelicals Now** while Andrew on the launch of LLF answered 10 FAQs on **Fulcrum** in “LLF For Dummies”. He has also discussed the book on a **podcast** for The Living Church.

Bishop Rod Thomas’ site has an **article** responding to LLF from Simon Austen entitled “When anecdote trumps analysis”.

# SESSION ONE

## Learning Together

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**What does it mean to learn together as followers of Jesus Christ?**

## What is in this session?

Rather than jumping into controversial topics this opening session introduces the whole course and so has some differences in structure from the others. Its focus is on what it means to learn and to learn together across the church. This requires us to listen and to speak and the initial teaching session reflects on how we do this, relating it to the pastoral principles on ignorance and power. This is followed by a sharing and listening exercise rather than discussion. One short film introduces all the pastoral principles and another is the original LLF trailer with short clips from a range of the story films. The Bible Study is on the end of the Sermon on the Mount – Matthew 7.24-29 – and the final section sets out how we learn from the Bible, science, history and people's stories.

### The stated aims are:

- to get to **know** each other in our group
- to **explore** how we can create a safe space for our learning together
- to **recognise** the different ways that we learn as disciples of Jesus
- to **think about** what is involved in learning about identity, sexuality, relationships and marriage

## Why is this session important?

This session helps set out some of the basic guidance on how we should approach learning together across our differences. It is also the only occasion where there is a focussed discussion on the important theme of methodology and how Scripture relates to other means of listening to God

## What here is particularly welcome and important?

- The listening exercise was found to be particularly helpful and demonstrated the importance of listening carefully to each other (especially when we disagree) and to God.
- The Bible study on the end of the Sermon on the Mount shows the importance of obeying Jesus' teaching and the devastating consequences of not doing so (v27). The Church of England in its canon on marriage (B30) explicitly states that its teaching is "according to our Lord's teaching". This raises the question whether it has been building on rock or sand in what it teaches. The consequences of not obeying Jesus' teaching set out here shows why so many are worried about the consequences of changing church teaching.

- The verses that precede the set study talk about narrow and wide gates and true and false prophets and disciples. Although Jesus' words refer primarily to Mt 5-7, the end of Matthew's gospel makes clear that discipleship relates to "teaching them to obey everything I have commanded you" (Mt 28.20). The saying about building on rock or sand applies to obeying all Jesus' teaching and the whole of Scripture as God's Word to us.
- The second teaching session contains some really important material about the place of Scripture: "For followers of Jesus that true teaching is found first and foremost in the Bible. We believe that the Bible gives us the most truthful account of who God is and who we are... The Bible is central to the life of the church" (Course, p. 11). It also provides a great overview of its message.
- The reference to Article 6 of the 39 Articles – "The Church of England teaches us that the Bible 'contains all things necessary for salvation' and that it 'uniquely reveals the faith we profess'" (12) – is particularly welcome.

## What here is particularly challenging?

- The Pastoral Principles have had a range of evangelical responses. Some have welcomed them and see them as protective of evangelicals. As one course participant wrote: "I was struck by how anxious I felt entering what felt like an unsafe space as someone who holds an orthodox view. It made me appreciate the Pastoral Principles as a safeguard for all". Others are concerned that they may make evangelicals reticent about stating their views (eg because they will be accused of prejudice or ignorance or fear) and that the principles and other aspects of the course (such as the range of stories) have built-in assumptions about the nature of inclusion and diversity which need to be critically examined.
- The question of how we relate Scripture to "other ways of knowing about the world and God's work in it" (12) such as scientific and historical study is crucial in how we learn. Recognising this and discussing it before entering specific discussion on sexuality and gender in the next session would help a group understand different approaches and explain how evangelicals see the points above about Scripture relate to these other sources of knowledge. Particularly given what follows in the course, with different and opposing views set out without evaluation between them, many felt that this session did not provide sufficient guidance as to how to evaluate different views and the importance of Scripture as our supreme authority.
- For those unaware of the story films, the trailer highlights a number of LGBTI stories. Some may find this unbalanced or unsettling or not know how to respond, especially as here (and in later sessions) there is no discussion of the stories within the course. Explaining the role of the story films to group members (see general notes above) is important.

- The emphasis on stories in the films and in the teaching session raised a number of questions. Some felt that the category of “story” was being given too much, even ultimate, authority. This is particularly important given the powerful story films that follow in later sessions and the authority given to people’s stories in much of contemporary society and the church. Evangelicals have a history of giving weight to testimonies of what God has done in our life but it is important to reflect on what authority we should give to people’s stories and how they relate to the authority of Scripture and tradition. A key question is how we respect people and their stories while exercising the gift of discernment and testing them to hold on to what is good.
- Many people across different perspectives will find the style of learning in this session and the course challenging. For evangelicals some of these challenges will relate to how the Bible is handled in the Bible Study material and teaching sessions and the setting out of different views without evaluation.

## What other resources might be helpful in preparing to lead this session?

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### Scripture and the Church of England

Marty Ford on the [Church Society blog](#) gives more details about Article 6 of the 39 Articles (and some of its practical outworkings).

Martin Davie’s [paper](#) on “The view of Scripture taken by the Church of England and the Anglican Communion”, produced for General Synod, is a helpful short guide.

### Scripture and LLF

[Part Four](#) of the LLF book is particularly focussed on how we hear God with its opening chapter ([Chpt 13](#)) looking at Scripture and some of the different views of Scripture found among Anglicans.

Kirsty Birkett, Theological Consultant to Church Society, has written a short blog post on [Handling the Bible in Love and Faith](#) and Chpt 5 of Martin Davie’s [critique](#) (pp. 131-67) explores Anglican teaching on Scripture and his assessment of LLF in relation to this.

### Theological Reflection, Scripture and Experience

Helen Collins, a tutor at Trinity College, Bristol and author of *Reordering Theological Reflection: Starting with Scripture* (SCM, 2020) discusses some of the issues raised in this session and which are likely to surface throughout the course, in this 30 minute [podcast](#) on “How Does Scripture Speak Into Everyday Life?”.

Secular philosopher, Kwame Anthony Appiah, has helpful reflections on appeal to lived experience in this [article](#).

## SESSION TWO

### Identity

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How does our identity in Christ relate to sex and gender?

## What is in this session?

Questions about personal identity - how we understand who we are and see ourselves - are important in our society and particularly in relation to gender, sexuality and relationships. This session helps explore these in more general terms in the first teaching session and then with a particular focus on gender identity and sexual orientation in the second session. The Bible Study is on Gen 1.27 and Gal 3.28. The opening section looks at the Pastoral Principle of casting out fear. In the first story film, we meet Alex (a trans man) and his wife Jo who are both ordained in the URC and identify as queer. The second story film introduces Luke who is a same-sex attracted ordinand at Trinity College who, after initially accepting same-sex relationships, is now committed to celibacy.

### The stated aims are:

- to **understand** the Bible's joyful vision of God's purposes for human life and to receive it afresh ourselves
- to **explore** questions of gender and identity in the light of the Christian faith
- to **meet** followers of Jesus whose beliefs and experiences concerning gender and identity are different from ours

## Why is this session important?

Many evangelicals will struggle with beginning here and especially opening with Alex's story and some of his beliefs. Starting here is though a reminder of how the discussions in the next two sessions are often understood as relating to people's identities which are very varied. It raises the question of how important matters of gender identity and sexual orientation should be in our sense of who we are, how we distinguish aspects of our humanity that are part of God's good creation and aspects that arise from the Fall, and how as a church we welcome and show God's love to all.

## What here is particularly welcome and important?

- Our identity is placed within the biblical story and it is said that "Some of the differences between human beings are not matters to celebrate, however, but are fractures or distortions. The difficulty is that, in the Church, we disagree about how this applies to sexuality and gender. What some see as God-given diversity, others may see as forms of brokenness" (Course, 20) and "We agree that all humans are equally loved by God and we rejoice in our diversity. We may not agree, though, about human experiences in the areas of gender and sexuality. Are they part of the God-given diversity of humans created in God's image? Or are they marks of the brokenness of that created image which God is working to restore?" (25). This is an important theological account of our differences and one many evangelicals will welcome and whose wording it might be helpful to adopt. It is important to consider the significance of these differences (a focus in session 5) and to evaluate the biblical basis for the different views.
- "As Christians, we agree that our deepest identity is in Christ and that we all need to take sin and the need for transformation seriously" (25) is a really important statement. It provides an opportunity for people to share testimony about what this means for them and to learn what it means for others.
- Luke's story is a great example of how our identity in Christ is worked out in terms of dying to self in Christ. It also highlights marriage as pointing beyond itself, with its true goal and meaning found in Christ and the church not in what it offers us first and foremost. This theme is more fully explored in CEEC's The Beautiful Story. He is also a powerful witness to fulfilled singleness and the importance of supportive church community. These aspects of his story are also important for the third session on relationships.
- The verses in Genesis 1 need to be set in the wider context of Genesis including Genesis 3 on the Fall which is not sufficiently acknowledged. It is important that it is stated that "This differentiation [between male and female] is also highlighted in Genesis 2 and by Jesus in Matthew 19. It's why the Church has historically seen our God-given human identity as involving a clear differentiation between male and female" (22).
- There is a recognition that there is much we do not know about gender identity, that society is divided in how to understand these areas, and that there are "reports of some who speak about regretting their transition" (25). The reference to some preferring the language of "same-sex attracted" to "gay" is also important.

## What here is particularly challenging?

- The discussion of Genesis was felt to give too much weight to minority readings (“Some scholars..”) and by some to come close to “Did God really say?” rather than “This is the Word of the Lord”. This highlights the important question of how we are to read and appeal to Scripture and to judge between competing and incompatible claims as to what the Bible teaches.
- The example of dawn and dusk and the use made of this, included because it is increasingly used by those supporting trans identities as rooted in creation, is very weak. It is not a reading found in tradition, is an appeal to something not in the text, ignores how Jesus appeals to the text in Mt 19, and depends on a cycle in which day naturally moves into night and vice versa which has no parallel with male/female.
- The handling of Galatians 3 needed to be taken further. It helpfully notes that its concern is to stress that “there is a new equity, a new levelling, a new shared identity between male and female” (23). This being its focus means that claims that Paul undermines the created binary of male and female are not based on the text read in its context.
- The ordering of the material and a sense of inclusion and acceptance as the highest values was felt by many to unbalance the presentation. It is important to state that accepting all being made in God's image does not mean having to accept each person's account of their identity as an accurate account of God's purposes.
- The range of material and views raises the key question of what our authority is to be. There is a real danger that our ultimate authority becomes personal stories or emotions and that Scripture, and tradition, are made less important in our quest for understanding. We need to be able to ask “Could the people in the stories have misheard/misunderstood God? How would we tell?”.

## What other resources might be helpful in preparing to lead this session?

### On Identity in Christ

Tim and Kathy Keller's [talks](#) at the Living Out Conference on Identity in Christ help explore Culture and Identity, Christ and Identity and Church and Identity.

In relation to sexuality and questions of identity see Ed Shaw's short article “[What is Sexuality For?](#)” or his book Purposeful Sexuality: A Short Christian Introduction (IVP, 2021).

The 1995 [St Andrew's Day Statement](#) commissioned by CEEC has these important words some of which were included in the 1998 Lambeth Conference Report on Sexuality:

“There can be no description of human reality, in general or in particular, outside the reality in Christ. We must be on guard, therefore, against constructing any other ground for our identities than the redeemed humanity given us in him. Those who understand themselves as homosexuals, no more and no less than those who do not, are liable to false understandings based on personal or family histories, emotional dispositions, social settings, and solidarities formed by common experiences or ambitions. Our sexual affections can no more define who we are than can our class, race or nationality. At the deepest ontological level, therefore, there is no such thing as “a” homosexual or “a” heterosexual; there are human beings, male and female, called to redeemed humanity in Christ, endowed with a complex variety of emotional potentialities and threatened by a complex variety of forms of alienation.”

### On Contemporary Culture, Sex and Identity

A number of people have found helpful the recent, heavyweight book by Carl Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution* (Crossway, 2020). Martin Davie's [Living in Love & Faith: A Biblical Response](#) provides a helpful introduction to this in Chpt 3 (pp 82ff) and there are many podcasts and YouTube videos where Trueman speaks about the book's argument including [this series](#) of 8 short (20-25 mins) lectures.

More popular books exploring similar themes include:

Dale Kuhene's *Sex and the iWorld* (Baker, 2009)

Glynn Harrison's *A Better Story* (IVP, 2017) whose ideas are set out in [this 1hr lecture](#) and [this 30 minute interview](#).

Stephen McAlpine's recent book, *Being the Bad Guys* (The Good Book Company, 2021), offers a readable summary of many current issues including in relation to LLF topics. He is interviewed about it in [this podcast](#).

### Personal Stories

Stories similar to those of Luke shown in this session can be found on the [Living Out](#) website. Within the LLF story films, that of [Graham](#) is another similar to those on the Living Out site while those of [Anton](#) and of [Bill, Jayne and Luke](#) offer different perspectives.

Other stories include two powerful testimonies of people converted to Christ from within gay or lesbian identity:

David Bennett, *A War of Loves: The Unexpected Story of a Gay Activist Discovering Jesus* (Zondervan, 2018). David has a number of videos on YouTube including a short interview [here](#).

Rosaria Butterfield, *The Secret Thoughts of an Unlikely Convert* (Crown and Covenant, 2014). Her story is also told on [YouTube](#).

### **Transgender**

This [short article](#) by Mark Yarhouse offers a helpful guide in relation to transgender identities and you can also find various talks by him on YouTube as well. His main books on transgender are *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture* (IVP, 2015) and *Emerging Gender Identities: Understanding the Diverse Experiences of Today's Youth* (with Julia Sadusky, Brazos Press, 2020).

Another helpful guide is Preston Sprinkle in his recent book *Embodied: Transgender Identities, the Church, and What the Bible Has to Say* (David C. Cook, 2021) and various resources, including podcasts talking with transgender Christians, are to be found on his [Center for Faith, Sexuality & Gender website](#).

The Evangelical Alliance has a [page](#) which includes its recent short resource "[Transformed: A Brief Biblical and Pastoral Introduction to Understanding Transgender in a Changing Culture](#)" and some short films with personal testimonies. Pete Lynas, author of the resource, has a discussion with transgender Christian, Jenny-Anne Bishop, in this 2019 edition of the [Unbelievable? With Justin Brierley](#) podcast.

Martin Davie's *Glorify God in Your Body*, Chpt 7 offers an evangelical understanding of intersex conditions and transgender identities.

A helpful overview of different Christian understandings and responses is *Understanding Transgender Identities: Four Views* (Baker, 2019) edited by James K. Beilby and Paul Rhodes Eddy.

## **SESSION THREE**

### **Relationships**

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**What kinds of relationships  
does God call us to?**

## What is in this session?

This session explores the different patterns of relationship and the centrality of love. Its initial focus is on the often-neglected relationship of friendship and then attention is turned to focus on marriage. After a Bible study on Jesus' teaching in Mt 19, there is a summary of received Christian teaching and then a summary of changes in society's patterns of relationships. The pastoral principle explored in the opening is that of acknowledging prejudice. The story films are of a married couple, Laura and Stephen, and their children and then of Julie and Alice, a same-sex couple who would like to marry in church.

### The stated aims are:

- to **understand** how friendship and marriage have their roots in the Bible and the Church
- to **explore** different views on friendship, civil partnerships and marriage in the Church and society today
- to **relate** compassionately and respectfully to people with different views on relationships and marriage.

## Why is this session important?

One of the central questions the church is facing is how to understand and to respond in a Christ-like way to different patterns of relationship, especially same-sex relationships, in society and church and "whether the church's pastoral practice or teaching in relation to marriage should change, and if so how" (Course, 38). This session helpfully sets this in a wider framework of various patterns of loving relationships and makes clear that the church has clear teaching on marriage and that this is understood to come from Scripture and Jesus' own teaching.

## What here is particularly welcome and important?

- The emphasis that the "biblical pattern of love is woven into all good relationships" (Course, 32) and that this is important as it shows that love is distinct from sex. It might be helpful to explore different forms of love (eg C S Lewis' "four loves") further and recognise the dangers of simply a romantic view of love (a point made in session 5 in the film of Elaine & Alan). It is important that evangelicals holding traditional teaching recognise and are positive about patterns of same-sex love and intimacy in relationships like that of Julie and Alice and explain why these are best viewed as a form of friendship not marriage.

- The focus on Jesus' teaching in Mt 19 is very welcome. We need to see the significance of his quoting and bringing together Gen 1.27 and 2.24, his challenge to the common attitudes in his day, and remember the study in week 1 on Mt 7 on obeying his teaching. It's noteworthy the CofE (in Canon B30) claims Christ's authority for its teaching on marriage. Mt 19 also makes clear that something which is widely accepted (even among God's people) may fall short of God's best and his purposes in creation. In contrast to other sessions, the teaching on the biblical passage here says very little about how those who argue for same-sex marriage handle this text and respond to the question of whether they are saying that Jesus was simply wrong in appealing to Genesis in this way.
- The second teaching session has much important material on how Christians have understood marriage as "a distinctive pattern of loving relationship" (36). This includes importantly its connection to procreation and how it has been stated in CofE doctrine and liturgy. More could, though, have been said about whether the burden of proof therefore lies with those who wish to reject this tradition and about the basis on which it is argued that the traditional teaching is wrong.
- The story film of Laura and Stephen is helpfully honest about the challenges often experienced in marriage and, in relation to their own journey to marriage, points to the need to consider how the church understands and responds to cohabiting, unmarried heterosexual couples.

## What here is particularly challenging?

- The opening discussion of prejudice is really important but risks suggesting that deep disagreement or a conviction that certain patterns of life are wrong are simply a form of prejudice.
- After setting out the teaching of the church and its basis in Scripture and tradition we are told "Many Anglicans support this view" but that "Many Anglicans..." disagree. This, and the reference to "different ways to interpret the Bible" and the description of certain views being "experienced as deeply hurtful" (picking up Julie and Alice's story), feels like treating the views as equivalent and giving significant authority to emotions. There needs to be clarity about the overwhelming weight supporting the received tradition, given the strength of the tradition and the global reality in the church today. There also has to be a critical evaluation of the claimed "different ways to interpret the Bible", and examination of how we decide whether we need to change doctrine or practice.
- For all the positives about what is said concerning marriage, the big picture of biblical teaching about marriage – sketched succinctly in CEEC's film *The Beautiful Story* – is not properly conveyed in this session. This really needs to be communicated both to understand marriage and its importance and to set the negative texts about same-sex relationships in a fuller, canonical context.

- In relation to Mt 19, we need to consider whether (as with Moses) we should be more open to forms of “pastoral accommodation” due to the hardness of hearts. Have we perhaps already been so in relation to divorce and remarriage in a way we have not in relation to same-sex couples? We also need to consider what is meant by “the one who can accept this” and the implications of these words of Jesus.
- If “the church aspires to welcome and provide pastoral support to all, whatever their relationships” (37) what does this look like in practice in relation to those cohabiting, in civil partnerships, and same-sex unions if we continue to uphold the current teaching and practice as summarised here?

## What other resources might be helpful in preparing to lead this session?

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### On understandings of love

C. S. Lewis' original radio talks on The Four Loves (together with helpful added Doodle illustrations) can be view on YouTube: [Storge or Affection, Philia or Friendship, Eros and Agape](#).

### On singleness and friendship

The LLF film of [Jenny](#) is a powerful witness from an evangelical, alongside that of Luke shown in session 2 of the course.

Kate Wharton's article, “[Why It Helped Me to Make a Public Commitment to Singleness](#)” and book [Single-Minded: Being Single, Whole and Living Life to the Full](#) (Monarch, 2013) are helpful guides on singleness as is Sam Allberry's [7 Myths About Singleness](#) (Crossway, 2019).

On friendship a helpful resource is the work of Wesley Hill, a celibate same-sex attracted Christian, especially his book [Spiritual Friendship](#) whose themes he explores in this [longer video](#) and this [shorter video](#). He and others also write at a [blog](#) of the same name. See also Martin Davie's [Glorify God in Your Body](#), Chpt 6.

### On marriage

A fuller sense of the biblical teaching can be found in The Beautiful Story film, especially Chpts 3-5 (about 10 mins long). See also Martin Davie's [Glorify God in Your Body](#), especially Chpts 3 and 5.

[Chpt 3](#) of the LLF book sets out clearly and briefly the CofE's received teaching on marriage.

A comprehensive discussion of the history of marriage (“A Brief History of Marriage Law”, 43 pages) by evangelical law professor, Julian Rivers, was produced as part of the LLF process and is available on the [LLF hub](#).

## SESSION FOUR

### Sex

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Where do our bodies and sex fit into all this?

## What is in this session?

Having looked at relationships more widely in the last session, this study turns to another area of significant disagreement – sex and sexual ethics. The opening pastoral principle explored is that of speaking into silence. The first teaching session provides input on society's understanding and sets out biblical and Christian views in relation to bodies and sex. The second looks at changing social attitudes and behaviour and Christian teaching and disagreements in relation to sexual behaviour, including same-sex sexual relationships. Interwoven with this teaching are the stories of Mark and Esther (an engaged couple, one of whom has been previously married and divorced, who are not living together before marriage) and Andrew and Gerhard (a married same-sex couple). The Bible Study is on 1 Cor 6.12-20.

### The stated aims are:

- to **understand** the Bible's vision for the purpose of sexual relations
- to **explore** the relationships between our bodies, intimacy and sex
- to **learn** from each other's insights, experiences and beliefs.

## Why is this session important?

This session helps us explore the crucial question of the different sexual ethics and understandings of sexual holiness and immorality among Christians. It does so making clear what the church currently teaches and how that teaching applies not just to same-sex couples but unmarried heterosexual couples. It is also where we focus on the question of the Bible's teaching and church's response to those in committed same-sex relationships.

## What here is particularly welcome and important?

- There is a good but brief summary and critique of cultural views of sex. It is important not to lose this bigger picture and issues such as abuse and pornography. However, more could be done to analyse the source of these views (see Carl Trueman's recent work and other works in Further Reading for Session Two) and to critique underlying attitudes, for example, about freedom or happiness.
- It is particularly welcome that the material highlights the distinction between the sexual/erotic and intimacy and affirms non-sexual intimacy. More could be done to explore what this means particularly for those who are single and those who are same-sex attracted.

- Studying 1 Cor 6 is excellent not least because of the similarities with our culture and it is good to hear it said that "For Paul, sexual immorality is a serious matter" (Course, 45) and "Like Jesus, Paul was not afraid to urge a lifestyle for Christians that differed in some ways from the surrounding culture. He saw God's gift of sex as sacred and significant. That makes a difference for how it's used" (47). This shows the significance of these issues (the subject of the course's final session) and raises questions about the implications if we change our definition of sexual immorality and appear to conform more to our culture. However, there is no clarity in the course material as to what Paul considered sexual immorality and the crucial verses of 1 Cor 6.9-11 which precede the text are not read but really do need to be noted as does the even wider context, and especially 1 Cor 7 on marriage, sex, and singleness.
- Church teaching and practice is stated with some clarity ("For two millennia, the Church has taught that sex is one of God's good gifts to be expressed only within marriage as part of the ordering of love in creation, and for the flourishing of individuals and society. It has called for sexual abstinence of all who are not married and, following Jesus (Matthew 19) and Paul (1 Corinthians 7), commended celibacy as a sign of the new creation", 48)
- This understanding is also seen as based in Scripture ("The Bible speaks only about marriage between men and women, and takes for granted the connection between sex and procreation. It calls for unmarried people to remain celibate", 48). It is also clear that we are called to "costly discipleship in relation to sex, and in all our relationships" (49) and that this teaching is not simply a challenge to gay and lesbian people as "One challenge this teaching faces today is how the church responds to the many committed but unmarried heterosexual couples who live together and have a sexual relationship" (48). One challenge for evangelicals is to explain why we believe all this is still right, biblical, and good news. In the words of someone who did the course – "the apostolic teaching is all there. It may be undermined by phrases such as 'alternative readings' and 'message of love...overrides' but it is there to be brought out".
- In relation to the texts on same-sex behaviour it is clearly stated (48) that these are all "negative about the sexual behaviour they describe", "have traditionally been seen as providing a consistent biblical witness against same-sex sexual activity", that this "has been understood as rooted in God's good purposes in creation and applicable in all cultures" and so "many Anglicans around the world believe that to move away from teaching this would be a departure from Scripture".
- It is noteworthy that the questions of those who are offering "alternative readings of Scripture" (49) raise important questions about different approaches to Scripture and its authority – Some are asking if we have misread what are really more narrow prohibitions, others whether our different situation changes what we should do, and others whether love overrides the specific commands.
- The areas of agreement highlighted at the end are, if accurately summarised, encouraging. They are, however, unable to resolve the areas of disagreement which remain and remain significant.

## What here is particularly challenging?

- The failure to include 1 Cor 6.9-11 feels (especially when set alongside Andrew and Gerhard's emotive story film) as if it is seeking to hide one of the key texts we need to study together across our differences.
- We need to listen carefully to, and reflect deeply on, Andrew and Gerhard's story. Two comments from those doing the course are significant –
 

“Evangelicals will struggle to interpret this powerful moment rightly if we feel like the only options are to deny the reality of the emotions he felt, or to accept the validity of changing the Church's doctrine”

“I think putting the Biblical text next to the contrasting story simply highlights the problem that the C of E has here!”.
- Their story also highlights the current contradictions within CofE practice – someone in a same-sex marriage may be asked to stand down as lay leader of a home group in their local church but also able to have a service in church following their civil marriage.
- The ending of the second teaching session with its claims that “increasing numbers of Christians, including Anglicans, have offered alternative readings of Scripture” and that “ongoing scholarly discussions between those who come to different conclusions about these questions highlight deep disagreements about how to interpret the Bible, and the relationship between its cultural settings and ours” (49) undermines the earlier good material by failing to evaluate these alternative readings, discussions and disagreements.
- The course content was felt by a number doing the course with CEEC not to give sufficient attention to such factors as:
  - the historic teaching of the church on sexual immorality having only very recently begun to be questioned,
  - the "new" arguments failing to address the Bible's big picture on sex and marriage,
  - the "new" arguments offering alternative, inconsistent arguments (as noted above) and there being a contrast between this and the coherence of the tradition,
  - most scholars (whatever their own ethical judgment) accepting that the biblical authors rejected all homosexual practice,
  - examples of committed, loving same-sex relationships in the ancient world as well as the common pattern of an older man and a younger boy (known as pederasty),
  - what is often seen as a conservative/evangelical position being the current position of the Church of England, the position of Christians for 2,000 years, and the current position of the vast majority of Anglican and other Christians worldwide.

- Although it is mentioned briefly, more attention needs to be given to the link between sex and procreation in Scripture and Christian tradition.

## What other resources might be helpful in preparing to lead this session?

### The Bible & Sexuality

Much of CEEC's film, *The Beautiful Story*, is relevant to issues covered in this session. Chpts 1 & 2 (6 mins, Introduction and “A Better Story”) is more relevant to the first discussion, Chpts 3-5 (10 mins, “True Humanity”, “Fulfilled Sexuality” and “An Attractive Story”) sets out the big picture of the Bible in relation to God's purposes and marriage and sex, while Chpts 6-8 (8 mins), focus in on same-sex relationships and explore “Right Repentance”, “Real Clarity”, and “Harmful Implications”.

Jonathan Grant, *Divine Sex: A Compelling Vision for Christian Relationships in a Hypersexualized Age* (Brazos Press, 2015).

Beth Felker Jones, *Faithful: A Theology of Sex* (Zondervan, 2015).

### The Bible & Same-Sex Relationships

A helpful, relatively short discussion of the key biblical texts was written by evangelical New Testament scholar Ian Paul for the Shared Conversations and is available online [here](#) at pp. 1-22.

New Testament scholar Richard Hays' [chapter in \*The Moral Vision of the New Testament\*](#) is another excellent short statement of the conservative case.

A similar perspective is offered by evangelical Old Testament scholar Chris Wright in his [dialogue](#) about the Bible's teaching with Walter Moberly in the LLF resources hub.

### Christian Sexual Ethics

Martin Davie's [Glorify God in Your Body](#), Chpt 8 discusses sex outside marriage, including cohabitation and same-sex sexual relationships. His *Studies on the Bible and same-sex relationships since 2003* (Gilead Books, 2015) offers a detailed and thorough overview and evaluation of different readings by biblical scholars of all the main biblical texts.

In relation to what any alternative to the current teaching has to consider see Andrew Goddard, [“Equal marriage”: Is There A New Christian Ethic for Sex and Marriage?](#)”

### **Dialogues between different views**

The best single volume guide to different views is Preston Sprinkle (ed), *Two Views on Homosexuality, the Bible and the Church* (Zondervan, 2016).

A helpful guide from two gay Christians is [this video from BIOLA University in the US](#). It opens (to 19mins) with a welcome and then summary of their own paper on the subject which reaches traditional, conservative conclusions ([it can be read here](#)). It is then followed by two gay Christians and authors of important books on the subject – Wes Hill and Justin Lee – introducing themselves (roughly to 29 mins) before they respond to the paper for about 10 mins each (Hill, from a conservative view until 41 mins and Lee until 52 mins). There follows interaction between them which is well worth watching if you have time both for its substance and style.

## **SESSION FIVE**

### **Life Together**

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**How do diversity and difference affect our life together as a church?**

## What is in this session?

This final session moves away from differing views to ask about how significant they are, what they mean for our life together, and what possible ways forward exist. These are set in the context of considering what it means to be a community called by God and a Bible study on Jesus' prayer in John 17 with a *lectio divina* reflection encouraged. The second teaching session and discussion relates to disagreement and life together before a concluding section explains the ongoing LLF discernment process. The opening pastoral principle is that of "admitting hypocrisy". It is followed by the story of Alan and Elaine, a couple married for over 50 years and the last story film is of Stephanie and Debbie – a married couple with three children, where the husband (Debbie) transitioned.

### The stated aims are:

- to **reflect** on what it means to be Christ's people in the light of both the Bible and the realities of diversity and difference
- to **explore** ways of approaching disagreements in the church about identity, sexuality, relationships and marriage
- to **listen** together for God's call to the Church today

## Why is this session important?

Given that it seems unlikely we will all come to an agreement on what the church should do, a key element in the discernment process is what our differences mean for the pattern of our life together. CEEC has explained in various places why it believes these matters are not *adiaphora* (matters indifferent) and why any change in teaching, liturgy or law will require some form of "visible differentiation" in the church's life between those upholding the traditional position and those living by an alternative. This session enables us to reflect on these questions and hear different views about the significance and implications of our divergent understandings of God's will.

## What here is particularly welcome and important?

- The explanation of three different levels of disagreement, summarising fuller discussion in the book and the [earlier Faith & Order report](#), is very helpful. LLF explores how our differences over questions relating to identity, sexuality, relationships and marriage are connected to differences in such areas as whether aspects of our identity are part of creation to be celebrated or a consequence of the Fall to be redeemed, "which patterns of life, which ways of being the Church, are good, and which are in some sense fractured or distorted" (Course, 54), the authority of Scripture, and "what behaviour, what

forms of relationship, what patterns of obedience and community life reflect God's character and love?" (54). The seriousness of these explains why CEEC believes we need to face the reality that our disagreements are in either the first or second category of the three levels set out by LLF.

- The recognition of the importance of the ecumenical context and the CofE's relationship with other churches (58) is particularly helpful. The overwhelming majority of churches remain committed to traditional teaching and practice. We need to face the fact that changing these will not only create problems internally as noted above but with many partnerships on the ground with other denominations and local congregations. It will also create major difficulties in the Anglican Communion.
- Reading Jn 17 as a whole highlights how Christian unity is connected to holiness, truth and the words of Jesus and the apostles.
- The sketching of three options for the CofE (in part drawing on the response of other churches) is helpful. It notes some of the problems with the perhaps initially attractive "via media" of allowing congregations to decide. It should though perhaps be noted that within the first option which "maintains the Church's traditional teaching but stresses listening to and walking alongside individuals who live differently" (59) there is a case for the CofE more clearly stating and consistently applying its current teaching. This relates to -
- The principle of hypocrisy explored at the start is a real challenge to the current CofE practice and in particular the way in which "our actions – as a church and as individuals – do not always match up to what we say we believe" (53). We need to acknowledge this reality and not repeat it in whatever we do after LLF.
- The film of Alan and Elaine not only gave a vision of a committed, Christian marriage but articulated something of its theological rationale and how Christian faith enabled it to be lived.

## What here is particularly challenging?

- Doing a *lectio* on Jn 17 (particularly after the powerful story of Debbie and Stephanie) was found to be difficult. In particular it was felt that it was too long and complex a passage, that the method means people risk offering more what they think than what the text says, and contributions cannot really be discussed or challenged on the basis of the text itself. It was felt it would be better done by reading it within the group rather than on video and with a printout of the text which could be used to follow the reading and mark key words and phrases. This could be done whether as a *lectio* or as a form of Bible study more focussed on the text's structure and lines of thought.
- There is the danger of people using phrases (such as "good disagreement", "radical inclusion", "mutual flourishing") to justify simply accepting mutually contradictory theologies and practices under the guise of promoting unity.

- Given the importance of unity, evangelicals need to consider how to respond to those who accuse anyone of being schismatic or divisive if they say that changing church teaching or practice requires some form of visible differentiation.
- The powerful and painfully honest film of Debbie and Stephanie raises questions as to how people would respond if they were part of their congregation and how the church should teach about, and respond to, transition and the effect of transition on a marriage.

## What other resources might be helpful in preparing to lead this session?

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### Church of England resources

The CofE Faith and Order Advisory Commission report on “[Communion and Disagreement](#)”, and its [supporting papers](#), are very helpful and detailed resources. The three levels of disagreement they set out which are summarised in the course are also discussed in the LLF book at the end of Chpt 11 (pp. 230-234).

Part Five, Scene 4 of the LLF book (“A Conversation About the Life of the Church”) and the [podcast about being church](#) offer models of discussing these matters from within the LLF team. Two papers produced by members of the LLF team also look in some depth at these questions from different perspectives: Andy Angel’s “Unity, Division, and Living in Love and Faith as the Church of England” and Jeremy Worthen’s “Testing the Church”.

### CEEC resources

CEEC has produced a number of papers relating to the areas discussed in this session and explaining why visible differentiation needs to be considered and the forms that it might take – “[Guarding the Deposit](#)” and “[Gospel, Church & Marriage: Preserving Apostolic Faith and Life](#)”.

In The Beautiful Story film, Chapters 8-11 (8 mins, “The Shape of the Future”, “Unite”, “Engage”) sum up some of the content of these papers and the challenges facing the church and evangelicals within it going forward.

### Other resources

Sam Allberry has written a short blog article on “[Why Can't Christians Agree to Differ?](#)” and Martin Davie has a short 4 page article on “[Can We Agree to Disagree?](#)”.

Andrew Goddard explores some of the questions about living together with our differences in dialogue with an article by Bishop David Atkinson in “[Evangelical and affirming: pastoral accommodation?](#)” and explores LLF’s discussions of various disagreements in “[Is LLF just a way to force compromise?](#)”

Essays in Andrew Atherstone and Andrew Goddard (eds), [Good Disagreement?: Grace and Truth in a Divided Church](#) (Lion Books, 2015) especially Tom Wright’s, ‘Pastoral Theology for Perplexing Topics: Paul and Adiaphora’.

**So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work (Ephesians 4:11-16)**

The Church of England Evangelical Council (CEEC) is a network of networks, bringing evangelicals in the Church of England together for the sake of the gospel. Its National Director is Bishop Keith Sinclair and its President is Julian Henderson, Bishop of Blackburn. Lis Goddard and Ed Shaw are Co-Chairs of the Council. In addition to elected individuals from dioceses and representatives of evangelical theological colleges and evangelical bishops, the networks formally represented on the Council are

-  Anglican Evangelical Junior Clergy Conference
-  Anglican Mainstream
-  Anglican Mission in England
-  CMS
-  Church Pastoral Aid Society
-  Church Society
-  Crosslinks
-  Evangelical Group on General Synod (EGGS)
-  Fellowship of Word and Spirit
-  Fulcrum
-  Latimer Trust
-  New Wine
-  Reform
-  The Junia Network (formerly Awesome)

CEEC is encouraging evangelicals to participate in the Living in Love and Faith process and offer this resource as part of this commitment. For further resources from CEEC in this and other areas please visit our website at [www.ceec.info](http://www.ceec.info)

If you are involved in using LLF materials please do make sure you give feedback through the LLF website by **completing the survey** or offering a **creative response** by the end of 2021.

We at CEEC would also be interested in any feedback you have either on your engagement with LLF or on these resources and other ways we may be able to resource involvement with LLF. Please contact us through <http://www.ceec.info/contact.html> .