

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. Liz 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

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>.

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CEEC

Church of England Evangelical Council

Engaging with

LIVING IN LOVE & FAITH

Guidance For Course Participants

Introduction

Why should I do the course?

CEEC has encouraged evangelicals to engage with the LLF process and the course is one of the main ways of doing this. You can also read the book, listen to podcasts (available on main podcast providers) and explore the LLF Learning Hub. Participating in the course offers the following opportunities:

- Meeting together and learning with and from other followers of Jesus you might otherwise have not met and, praying, discussing, and discerning together even when you disagree with each other.
- Explaining and commending the Bible's teaching and an evangelical approach to matters of identity, sexuality, relationships and marriage.
- Providing feedback into the church's discernment process on the basis of your learning and experience of the course. This feedback will help the bishops making significant decisions in 2022.

What can I expect from the course?

This material has been produced by the CEEC to help evangelicals participating in the LLF Course. It draws on the feedback of 20 people who recently participated in courses run by CEEC for Council members. It is offered from the perspective of commitment to the CEEC's Basis of Faith and welcome declaration and the current teaching of the Church of England and Anglican Communities worldwide.

Possible Questions to Consider

- Where within the 3 forms of disagreement should we place the areas of disagreement identified within LLF? These disagreements include/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" (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).
- What are the strengths and weaknesses of the 3 different approaches described as possible ways of responding to the diversity of views in the church and which do people prefer?

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