

LONDON DIOCESAN EVANGELICAL NETWORK

CONSTITUTION Approved 22 March 2025

1. **The aims** of the London Diocesan Evangelical Network (“LonDEN”) are to bring together, across their different networks, Evangelical Anglicans in the Diocese of London (“Diocese”), speak up for Evangelical Anglicans within the Diocese, and work for a Church of England within the Diocese that maintains biblically based ministry, in accordance with LonDEN’s basis of faith and additional declarations.
2. **Membership** is open to all clergy and laity who live or work in the Diocese who support the aims of LonDEN. Prospective members will need to assent to LonDEN’s basis of faith and additional declarations prior to being admitted as a member of LonDEN (“Member”). Evangelical Anglicans within the Diocese are those able to qualify for membership of LonDEN. Members shall be asked by email from time to time to re-assent to LonDEN’s basis of faith and additional declarations to continue as a Member.
3. **The LonDEN Committee**
 - 3.1. shall consist of:
 - 3.1.1. a chairperson
 - 3.1.2. a secretary
 - 3.1.3. up to four additional Members, of whom at least one is lay, at least one is clergy
 - 3.2. shall have power to co-opt annually up to six other Members to ensure good balances of gender, the different streams of evangelicalism and geographical representation; this power provides an opportunity to ensure good links with the Bishop’s Council, General Synod and the Church of England Evangelical Council (“CEEC”).
 - 3.3. All members of the LonDEN Committee shall be Members committed to LonDEN’s aims and its basis of faith, including the two declarations, and will be asked to re-assent to LonDEN’s basis of faith and additional declarations prior to being elected to or co-opted to the LonDEN Committee and annually at the AGM.
 - 3.4. A member of the LonDEN committee who is no longer able to assent to the basis of faith, including the two additional declarations, or whose conduct is not in accordance with the basis of faith, including the two additional declarations, shall not be eligible to continue as a member of the LonDEN committee.
4. **The Annual Meeting shall appoint, as required**, for a term of up to three years:
 - 4.1. the chairperson
 - 4.2. the secretary and
 - 4.3. up to four additional Members.
5. **All Annual Meetings shall be called** on at least twenty one days notice by email to Members.
6. **At the first Annual Meeting in Spring 2025** this Constitution shall be put before the membership for adoption and the first elections will then take place in Spring 2026. Until the first LonDEN Committee has been elected the steering committee will continue to represent the membership.
7. **A decision** (other than a resolution to amend the constitution) shall require a simple majority of Members present and voting.

8. A resolution to amend this Constitution shall require a two thirds majority of Members present and voting.

LonDEN's BASIS OF FAITH AND ADDITIONAL DECLARATIONS

(adopted from CEEC's Constitution)

1. BASIS OF FAITH

1.1. The Basis of Faith of CEEC shall be:

- 1.1.1. Introduction - As members of the Church of England within the one, holy, catholic and apostolic church, *we affirm* the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, of which the Thirty-Nine Articles of Religion are a general exposition. Standing in the Reformation tradition we lay especial emphasis on the grace of God - his unmerited mercy - as expressed in the doctrines which follow.
- 1.1.2. God as the Source of Grace - In continuity with the teaching of Holy Scripture and the Christian creeds, *we worship* one God in three persons - Father, Son and Holy Spirit. God has created all things, and us in his own image; all life, truth, holiness and beauty come from him. His Son Jesus Christ, fully God and fully man, was conceived through the Holy Spirit and born of the virgin Mary, was crucified, died, rose and ascended to reign in glory.
- 1.1.3. The Bible as the Revelation of Grace - *We receive* the canonical books of the Old and New Testaments as the wholly reliable revelation and record of God's grace, given by the Holy Spirit as the true word of God written. The Bible has been given to lead us to salvation, to be the ultimate rule for Christian faith and conduct, and the supreme authority by which the Church must ever reform itself and judge its traditions.
- 1.1.4. The Atonement as the Work of Grace - *We believe* that Jesus Christ came to save lost sinners. Though sinless, he bore our sins, and their judgment, on the cross, thus accomplishing our salvation. By raising Christ bodily from the dead, God vindicated him as Lord and Saviour and his victory. Salvation is in Christ alone.
- 1.1.5. The Church as the Community of Grace - *We hold* that the Church is God's covenant community, whose members, drawn from every nation, having been justified by grace through faith, inherit the promises made to Abraham and fulfilled in Christ. As a fellowship of the Spirit manifesting his fruit and exercising his gifts, it is called to worship God, grow in grace, and bear witness to him and his Kingdom. God's Church is one body and must ever strive to discover and experience that unity in truth and love which it has in Christ, especially through its confession of the apostolic faith and in its observance of the dominical sacraments.
- 1.1.6. The Sacraments as the Signs of Grace - *We maintain* that the Sacraments of Baptism and Holy Communion proclaim the Gospel as effective and visible signs of our justification and sanctification, and as true means of God's grace to those who repent and believe. Baptism is the sign of forgiveness of sin, the gift of the Spirit, new birth to righteousness and entry into the fellowship of the People of God. Holy Communion is the sign of the living, nourishing presence of Christ through his Spirit to his people: the memorial of his one, perfect, completed and all-sufficient sacrifice for sin, from whose achievement all may benefit but in whose offering none can share; and an expression of our corporate life of sacrificial thanksgiving and service.
- 1.1.7. Ministry as the Stewardship of Grace - *We share*, as the People of God, in a royal priesthood common to the whole Church, and in the community of the Suffering Servant. Our mission is the proclamation of the Gospel by the preaching of the word, as well as by caring for the needy, challenging evil and promoting justice and a more responsible use of the world's resources. It is the particular vocation of bishops and presbyters, together with deacons, to build up the body of Christ in truth and love, as pastors, teachers, and servants of the servants of God.
- 1.1.8. Christ's Return as the Triumph of Grace - *We look forward* expectantly to the final manifestation of Christ's grace and glory when he comes again to raise the dead, judge the world, vindicate His chosen and bring his Kingdom to its eternal fulfilment in the new heaven and the new earth.

2. DECLARATIONS

- 2.1. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
- 2.2. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.