

Constitution (from November 2021)

- 1. Name** The name of the Group shall be the Evangelical Group of the General Synod.
- 2. Object** The object of the Group is to promote the witness of Evangelicals in the life, policy and work of the Synods of the Church of England, particularly the General Synod and its subordinate bodies.
- 3. Basis of Faith** The Group's Basis of Faith shall be that of the Church of England Evangelical Council (CEEC), including its two additional declarations.
- 4. Membership** Membership shall be open to all members of the General Synod who:
- assent to the Group's Basis of Faith;
 - have signed a statement during the current General Synod indicating their acceptance of the object of the Group; and
 - are not more than twelve months in arrears in their subscription.
- 5. Officers**
- a) The officers of the Group, who may be ordained or lay, shall be: a Chair, a Secretary and a Treasurer.
 - b) The Chair shall be elected by all the members by the method of single transferable vote.
 - c) The Secretary and the Treasurer shall be appointed by the Committee. If either or both of them are not members of the Committee by election or co-option, they will be entitled to attend meetings of the Committee but not to vote.
- 6. Committee**
- a) The Committee shall consist of:
 - (i) the Chair of the Group;
 - (ii) members elected by the Group, in accordance with sub-paragraph (b) by the method of the single transferable vote; and
 - (iii) not more than three members co-opted by the Committee.
 - b) The scale of elected membership shall be:
 - (i) two ordained members, plus one for each complete 25 ordained members of the Group, elected by and from members of the Group who are members of the House of Bishops or the House of Clergy; and
 - (ii) two lay members, plus one for each complete 25 lay members of the Group, elected by and from members of the Group who are members of the House of Laity.
 - c) Timing of elections and qualification of candidates
 - (i) Elections of Officers and other Committee members shall take place as soon as possible after the quinquennial elections to the General Synod.
 - (ii) All members of the Committee, who shall serve until the election of their successors, shall, if qualified, be eligible for re-election.
 - (iii) All candidates for election or co-option to the Committee shall declare their assent by signing the CEEC Basis of Faith, including its two additional declarations.
 - d) The Committee shall have the power to take decisions and to act, on behalf of the Group, subject to any directions given by a general meeting of the Group. The Committee may, in particular, maintain a register of *Friends of EGGS*, to wit members of the General Synod who are not members of the Group but who have indicated a desire to be kept informed of the Group's activities and policies. It shall be the duty of the Secretary to communicate any such information to persons so registered.
- 7. Elections** All elections relating to the Group (including the election of the Chair, Committee members and elections of representatives of the Group to the CEEC) shall be by a secret ballot of all the members.
- 8. Meetings** Meetings shall normally be open to all members of the General Synod. The Committee may determine that a particular meeting be restricted to members only.
- 9. Amendments** This Constitution may be amended by a two-thirds majority of those present and voting at a meeting of the Group to be held during a Group of Sessions of the General Synod, provided that notice of the meeting, together with the full text of the proposed amendment or amendments, has been circulated to all members not less than 14 days before the meeting.

Basis of Faith (from November 2021)

1. 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 that follow.
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.
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.
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 judgement, on the cross, thus accomplishing our salvation. By raising Christ bodily from the dead, God vindicated him as Lord and Saviour and proclaimed his victory. Salvation is in Christ alone.
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.
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.
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.
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 fulfillment in the new heaven and the new earth.

Additional Declarations (taken from the CEEC Constitution)

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. 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.