

Diocese in Europe Strategic Review Group Report for Diocesan Synod 2010

Legal & Finance and Pastoral & Mission Working Groups

Purpose of report

This final report on the SRG Legal & Finance and Pastoral & Mission groups' work 2008 – 2010 aims to provide a background paper to the 2010 Diocesan Synod SRG Motions and a resource for discussion. It summarises work done in accordance with the 2008 synod implementation motion (below) and new terms of reference for the SRG issued in autumn, 2008. Both working groups submitted interim reports to Diocesan Synod in 2009 and Bishop's Council autumn 2009.

1. Mandate

The SRG working groups' mandate was the report approved at Diocesan Synod in May 2008.

The 2008 motion was that: *"This Synod approves the model for the leadership structures in the Diocese in Europe centred on the shepherding of the diocese by a diocesan bishop, two Suffragan bishops and four free-standing archdeacons supported by area deans.*

And that this Synod approves a working party is established to investigate resources and to see how this model can be implemented and sustained, and that this working group report to the next Diocesan Synod."

In addition to this mandate in autumn 2008 the SRG was issued with more extensive terms of reference - see appendix 2 -.

During the course of the review the proposal to apply for a second suffragan bishop was put on hold for the time being after taking advice from senior church officials.

2. Recommendations of the group

The SRG recommends the following:

1. The creation of the posts of four free-standing archdeacons as set out in the model in 2008, and expanded on in this report
2. The first of these new posts be openly advertised with the intention that the successful candidate will take up office in 2012, subject to sufficient funds being available
3. Further three appointments be made after this date, subject to availability of funds, taking into account existing archidiaconal appointments and any current or anticipated vacancies
4. A designated Pastoral and Mission Fund be set up in 2011 for the principal purpose of financing the posts of free-standing archdeacons to which all chaplaincies shall be required to contribute on a pro-rata basis annually
5. Area Deans be appointed to support the work of free-standing archdeacons., the number working with each archdeacon varying according to geographic area and the number and size of chaplaincies within the area (a ratio of one area dean per 10 to 12 chaplaincies being desirable)

3. Outcome of the review

The outcome of the SRG's work is summarised below under four headings, Legal, Financial, Pastoral and Mission.

3.1 Legal issues.

The Legal and Financial Sub-Committee has done the following:

- Completed (in advance of the 2009 Synod) a Note on the Legal Status of the Diocese. A short version is attached as appendix 3. This has been a key document for use in discussions about the relationship between the Diocese and the National Church Institutions.

Members of the Synod are recommended to read this Note in full.

- Assumed oversight of the extensive work begun by the Chancellor in convening, at the Bishop's request, a group of experts in canon law to prepare 'Archbishop's Instruments' that will modify the ecclesiastical law of the Church of England to meet the particular needs and idiosyncrasies of the Diocese.

This involved a significant amount of work by a retired ecclesiastical lawyer Canon Brian Hanson, Mark Hill (Chancellor) and Aiden Hargreaves-Smith (Registrar) in collaboration with Timothy Briden (Vicar General of the Province of Canterbury) and John Rees, Provincial Registrar. Some of Canon Hanson's costs have been met by the Church Commissioners.

This work had been neglected for over 30 years and its commissioning earned considerable credit and goodwill for the Diocese within the Church Commissioners, the Legal Office of the Archbishops' Council and the General Synod of the Church of England. It is important that the momentum built up in 2008 and 2009 is not lost and that the Commissioners feel they have received value for money in respect of their investment in this task, and if the Diocese is to capitalise upon the goodwill it has engendered.

In September 2009, Aiden Hargreaves-Smith agreed to advise the Diocesan Bishop on certain issues relating to the application of the Clergy Discipline Measure and other recent Measures and to elicit from him certain policy decisions upon which the canon lawyers needed guidance. This would enable the staff of the Diocese to prepare the necessary paperwork well in advance of the current Diocesan Synod.

- Examined some minor changes needed to the Constitution of the Diocese.
- It was agreed in September last year that the work described in (b) above would (from that time onwards) be taken forward by the Diocesan Registrar as part of the mainstream work of the Diocese. Separate presentations are being made to the current Diocesan Synod on these subjects.

3.2 Financial and other issues

- An approach to Church Commissioners is planned to explain our proposals for four free-standing archdeacons and discuss possible funding for the financing of two of these posts. The bishop has sought the view of the Bishop of London on this matter and seeks to secure the interests of both archbishops.
- David Gowan (Chairman of the Legal and Financial Sub-Committee) and Adrian Mumford (Diocesan Secretary) have worked with Ann Turner on the key financial issues relating to the proposal to create four free-standing Archdeacon posts.
- Michael Hart (as a member of the Sub-Committee and Chairman of the DBF) has since September 2009 taken lead responsibility on other financial issues identified in the terms of reference of the Sub-Committee. He plans to comment separately to the Synod on this field of work during the DBF meeting.
- A proposed working group on offices has not gone forward in the form presented by the SRG to the Diocesan Synod in 2009. This change was the result of subsequent discussion between the Diocesan Bishop and his group of senior staff. The Bishop has initiated other work in this field. A full management review of the central offices of the Diocese may be required if the Diocese decides to seek additional financial resources from the Church Commissioners.

- The application for a second suffragan bishop has been put on hold. We agree with advice offered to us that it would be better to start by putting in place four-free standing archdeacons supported by area deans and then, after a suitable working-in period, review the necessity for a second suffragan.

3.3 Pastoral issues

The group has completed its review of Pastoral issues with which it was charged in its terms of reference (appendix 2) and makes the following recommendations to synod:

3.3.1 Archdeacons

Tasks

Archdeacons in the Church of England assist the bishop in his pastoral care and office bringing to the bishop's attention that which calls for correction or merits praise – they are the eyes and ears of the bishop. In the context of the Diocese in Europe they have a heightened Mission and Pastoral role: they are Archdeacons in Mission

To paraphrase our Diocesan Handbook section C2 their tasks are:

(a) The archdeacons share in the Bishop's oversight, and are full members of the Bishop's Staff Meeting, receiving its agenda and minutes. (From 2010 the archdeacons will participate in full Bishop's Staff Meetings on a regular, probably quarterly, basis.)

(b) The archdeacons are also ex officio members of the Diocesan Synod and the Bishop's Council, and directors of the Diocesan Board of Finance.

(c) Within the archdeaconry each archdeacon is subject to the authority of the Bishop, the principal minister. They will be responsible for the general oversight of the chaplaincies in their archdeaconry and have particular care for clergy and other ministers and for church officers. They have certain duties during a vacancy in the pastoral charge of a chaplaincy.

(d) The archdeacon is the president of the synod of the archdeaconry (ies), and, with the lay and clerical vice-presidents, has responsibility for its agenda and meetings.

(e) As a commissary of the Bishop the archdeacon has certain legal responsibilities, agreed from time to time for the better administration of the Diocese.

(f) While the Bishop may hold visitations in person in any part of the Diocese, he may also commission the archdeacon to hold a visitation on his behalf. This is without prejudice to the archdeacons' right to conduct their own archidiaconal visitations as thought appropriate, or their general duty to 'bring to the bishop's attention what calls for correction or merits praise' (Canon C22).

(g) As a sharer in the Bishop's ministry of oversight, each archdeacon should seek to assist the members of their archdeaconry to play a full part in the life, mission, ministry and worship of the Church. This will include a particular concern for co-operation with other churches and the quest for unity.

These tasks will still hold true in the new situation and will be shared with area deans where appropriate. The SRG anticipates that as archdeacons have more time available that they will become increasingly involved in all that paragraph (g) above represents. -They will have time available to engage in a full mission, pastoral and ecumenical role in the Diocese.

The group recommends the first of the four posts of free-standing archdeacons be openly advertised and filled from 2012 providing funding is available. The four new appointments should be made taking into account the current post holders, vacancies and funds as they become available. Vacancies that arise after Diocesan synod 2010 should, if the synod motion is passed, not be filled under the current arrangements unless it is clear to the appointee that it is a temporary position valid only until the new arrangements come into being. If appointed, they will be known as acting archdeacons.

Archdeacons will need to be 'employed' locally. The alternative of employment by the central organs of the Diocese would not be viable, as this would cause a multitude of problems with respect to employment law and tenure. Funding for their stipend, pension and expenses will come from all the chaplaincies in their areas who will be asked to contribute pro-rata on an annual basis to a Pastoral and Mission fund. This type of funding has already been established in N.W. Europe, for example, for some years and is sustainable there. Sustainability is a vital issue; it is people's and families' income we are dealing with.

A **Pastoral and Mission fund** will be set up for each of the new archdeacons and all chaplaincies will be expected to contribute to this fund which will finance the archdeacons' posts. The fund will be collected and administered by a locally appointed archdeacon's treasurer. It is expected that this will be a suitably qualified local volunteer and that satisfactory arrangements are in place for the safekeeping of and payments from these funds.

Area deans will be nominated to support the archdeacons although the number of area deans working with one archdeacon will vary according to geographic area and the number of chaplaincies within the area. A ration of one area dean per 10 – 12 chaplaincies is most desirable. This will give the archdeacons support in depth and ensure that locally people have a nearby first port of call in times of mission challenge, need for advice and for problem solving.

The work delegated to archdeacons, their job description and their line of reporting will be decided by the diocesan bishop and his staff. The archdeacon will entrust immediate pastoral care and support of his/her clergy to the area deans. Such a system is already in place in some areas and has been reported by the current archdeacons to the SRG to be working well.

In Gibraltar for example the role of Area Dean has been defined to their Archdeaconry Synod as:

"The Area Dean, with the Archdeacon and Standing Committee of Synod arranges and plans each annual Synod.

Because of the geography of the Archdeaconry, there are occasions when the Area Dean acts on behalf of the Archdeacon, who is acting on behalf of the Bishop, as Commissary to License a Reader or Priest to new work.

As experienced priests, both are available for consultation on matters pertaining to the life of the Church.

The "chain of command" is Bishop – Archdeacon – who may ask Area Dean to assist – parish priests – Councils."

Locations

The four nodal points suggested below were decided on after consideration and investigation of:

- The number of chaplaincies currently in each area,
- Travel costs, routes, ease of access to their area and London (some responses to the DVD said we were too London focussed: we are one of the 44 Dioceses of the Church of England, our bishops are funded by the Church Commissioners, are resident in the UK and our Diocesan Office is there. We must take this into account.),
- Chaplaincies within the Diocese able to offer spiritual and priestly support to an archdeacon (the four decided on are among the many),

- Housing possibilities and commercial interest of location for potential investors,
- In the case of Brussels, the possibility of state funding to assist with stipend costs for the work that is to be done in Belgium,

After due consideration the SRG propose that the four free-standing archdeacons be located in the following cities, associated with the chaplaincy there and be responsible for the pastoring of current archdeaconry areas as follows:

1. Madrid – Gibraltar, Spain, Portugal, Andorra, Morocco
2. Brussels – France, Monaco, Belgium, Luxembourg, The Netherlands
3. Cologne –Germany, Switzerland, Sweden, Norway, Finland, Denmark, Baltic States
4. Rome –Italy, Malta and the existing Eastern Archdeaconry

They shall be known as, for, example the archdeacon **IN** Madrid to fall into line with the Diocese **IN** Europe and the suffragan bishop who is known as the Suffragan Bishop **IN** Europe. This should also overcome any idea that the archdeacon is responsible for only a very restricted area.

There have been many responses to these suggestions when made on the DVD that was sent for the consultation process. We thank all those who took time to send in-depth feed-back and as predicted there were many different views. We consider this recommendation to be a way forward for the coming years. If needs be, the locations can be reviewed as time and experience teaches us the wisdom of our choice. Grouping 3 will not be one of the first to change mission and leadership personnel as the new archdeacon of Germany, the Nordic and Baltic States was only instituted this year in Copenhagen.

Some responses to proposal 2 questioned the size of the territory to be cared for by the archdeacon In Brussels, but seemed to have overlooked the factor that more area deans will be appointed to assist each archdeacon.

The remuneration from the state authorities in Belgium for the archdeacon in Brussels will be pro rata for their total workload. It would, of course, be unethical to use money from the Belgian state for work quite clearly undertaken elsewhere.

It is important to stress that the current archdeaconry and deanery boundaries have not been altered. These areas and their synods work well and there is no reason why they should not continue to do so under the new mission and pastoring proposals. They will simply see and relate to the same person (archdeacon) as a neighbouring area.

There are very large areas involved in this proposal but with the active assistance of area deans, good time-management and modern methods of communication the geographic spread should not present a problem. We have aimed to create a structure that will work. The crucial point is that each archdeacon will be able to concentrate solely on archidiaconal duties.

Financial support for archdeacons

The whole proposal will be viable only if a sound, sustainable financial basis can be created. If we cannot fund the proposed change it cannot be implemented. There is currently no fund available for the provision of free-standing archdeacons. The present Diocesan Quota goes towards the running costs of our Diocese (the bishops and their staff and expenses are paid for by the Church Commissioners) and we do not envisage changing this system. That is why we have proposed the new Mission and Pastoral fund for each of the four archdeacons.

The stipend, pension and additional expenses have to be funded for each archdeacon. There are two scenarios available and we recommend that the Bishop in consultation with Bishop's Council decide which is to be implemented after the response from the Church Commissioners.:

- Two posts funded by us
Two of the posts are funded by the chaplaincies of the diocese and our application for the funding of two archdeacons is agreed to and met by the Church Commissioners. Our survey report should be of great assistance here, we are different, we are managing growth and we are a richness the Church of England should treasure and support.
- Four posts fully funded by us
This would mean that the four posts are fully funded from the Diocese in Europe – we the people who make it up are the diocese – with no external contribution. The diocese is not richly endowed and funding has to therefore be forthcoming from the people in our churches. We have calculated that this solution would mean chaplaincies giving approximately 4% of their annual income to the Mission and Pastoral fund. Whilst we think this is achievable it must be sustainable, too and we would naturally prefer to go ahead with the new Archdeacons in Mission scheme using the first option At the time of writing we are not in a position to say whether or not the external funding will be forthcoming. .

In our recommendations we have always stated that there must be sufficient sustainable funding available. Synod should be aware that what we are suggesting is bringing out into the open the costs of archdeacons and sharing it across all the chaplaincies. At present the work of the seven archdeacons is supported by very few chaplaincies and is not visible to most people.

In both of these scenarios the archdeaconry work for Belgium could be financed by a *traitement* from the Belgium government for this type of work *within Belgium*. This funding is a privilege and has to be dealt with sensitively and we must be accountable for its use. But it would help.

The approximate annual costs are likely to be as follows:

- Stipend plus pension plus NI: approx £45,000 (using the National Minimum Stipend for archdeacons of £30,000 (possibly rather more if sterling remains weak)
- Telephone /Office /Computer/IT: est. £4,000 (larger if secretarial support included)
- Accommodation (excluding rent): rates, utilities, repairs, insurance: this figure is highly variable, perhaps from £4,000 to £8,000 per annum.
- Travel costs are will vary according to the needs of each Archdeacon. It is not anticipated that a car would be provided, although occasional hire may be appropriate. Cost £8,000 to £18,000.
- Other costs such as training, courses, legal, hospitality, health care for self and family, repatriation insurance, depreciation on office set-up costs: est. £10,000

Assuming accommodation is provided and there will be nil secretarial support, the range is from around £70,000 to £85,000 per annum

Estimated total for four free-standing Archdeacons around £300,000 per annum

The table in Appendix 4 shows the funding that would be required from each chaplaincy to remunerate 2 and 4 archdeacons with and without housing. Each chaplaincy would be required to pay this funding pro rata, annually into a new Pastoral and Mission fund that would be accounted for by an archdeaconry treasurers at local level.

The possible funding for the Belgian work has been factored in and the data was calculated in January 2010. Accommodation is currently being discussed (see below)

Expenses of Office

Each of the seven current archdeacons receives an allowance towards their travel and expenses from Diocesan funds and this sum is expected to be maintained and redistributed between the four new appointees. It would be available for them to use for some administrative assistance if this is desirable. The SRG expects that synergies will be possible

at a local level if, for example, the administrative assistant of the base chaplaincy were to job-share as assistant to the archdeacon, or technology could be shared on a pro-rata basis. The SRG is aware that this is already the case in at least one archdeaconry.

- **New technology**

Improved inter-archidiaconal support networks and possibility for virtual chapters and meetings must be introduced and sustained in the new arrangement. The investment will be offset by reduced travel costs and a smaller carbon footprint.

- **Housing**

The Diocese is in discussion with property investors who are interested in a portfolio of accommodation in the four cities where archdeacons are to be located. No definitive offers had been received at the time of writing this report and this matter will need follow up by Bishop's Council after Diocesan synod 2010 in time for the first appointments in 2012. The location for archdeacons suggested by the SRG could be subject to change if this general housing proposal is accepted by the investment group.

3.3.2 Area Deans

There are currently area deans in Gibraltar, Italy and Malta, Germany and Northern Europe, the Eastern archdeaconry and Belgium and the system is working well. Although there have been area deans in the Eastern archdeaconry for some years the other appointments are more recent. The SRG discussed the co-operation with those archdeacons engaged with area deans and they were all very positive. It is a good way of working in our diaspora diocese.

- The SRG recommends a fully implemented system of area deans, ideally with one area dean providing pastoral support for 10 – 12 chaplaincies and working closely together with their respective archdeacons.
 - The role of the area dean should be clarified, as it has for example in the current situation in Gibraltar archdeaconry, without imposing rigidity or intrusive bureaucracy, The area dean would be involved in very much hands-on pastoral care and sharing of resources, ideas, best practice, local Chapter meetings and potentially Ministerial Development Reviews.
 - The area deans will be working locally and their expenses of office will therefore be small. Communication will be principally via telephonic or electronic means with travel kept to a necessary minimum. It is proposed that the area deans receive a small central allowance towards their expenses as they do now. (Currently around £2,000 P/A.)
- Archdeacons should be encouraged to consider how they can be best helped by their area deans; this will necessarily vary region by region

3.4 Mission issue

3.4.1 Statistics

The Pastoral and Mission group looking at the establishment of four-free standing archdeacons was split into two working groups in 2009-2010. The Mission group's work this year has been to undertake an extensive survey of the make up of our Diocese. Its report and findings are to be found in Appendix 5

3.4.2 Bishop Geoffrey's consultation within the Diocese on Funding

At the end of February, Bishop Geoffrey spoke to the whole Diocese on a DVD that was sent to every chaplain with the request that his/her congregation watched and discussed the proposals it contained. Feedback has been trickling in. The reactions have, as expected, been varied. There has been much affirmation of the SRG and the Bishop's proposals and consultation. There have though been reservations expressed as to whether this is the way to achieve the situation we are looking for - archdeacons who can support their bishop in pastoring the diocese without suffering ill-

health and burn-out.

Some responses have made it clear that the viewers did not fully appreciate that the proposal recommends the assistance of area deans nor that we were charged to implement a solution for the situation we find the Diocese in today with its pastoring needs and mission priorities. We are a diocese of the Church of England and our legal review has made this all the clearer. We do rely on the Church Commissioners for current funding and we hope to have a positive response to our request for additional funding.

We are also grateful for the contribution made to the life of our Diocese by mission agencies, in particular ICS whose direct grants to chaplaincies in 2008 were £32,389. (Representing about one third of one percent of our total turnover of £9 million.)

We should also acknowledge that we would not be able to function at all without the financial support of each and every chaplaincy, both towards the Common Fund and in most cases for their funding of their local clergy.

As stated in a previous section, the current costs of seven archdeacons are also being met within the Diocese by a few chaplaincies who have to bear the burden (maybe giving up 40% of their time) but this remains a hidden cost. What this group is suggesting is bringing the existing costs into the open and recommending an equitable share for all in the running costs.

3.4.3 Consultation with ICS

The SRG was pleased to have the opportunity to discuss its work and proposals with Rev'd Alan Strange representing ICS. He emphasised that what he expressed reflected his own views rather than being a formal submission from the Society.

For ICS the key factor in the proposals formulated would be the missionary advantages of creating free-standing archdeacon posts. Alan Strange was concerned that there might be difficulty in convincing local chaplaincies and churches to provide financial support simply because existing post holders and their predecessors were, and had been, overstretched (An interesting point as this whole review was initiated at local level by chaplaincies who had just these concerns!).

Many at grass roots level would ask the questions "What is an archdeacon?" and "Why need there be such posts?", whereas a post holder with scope and freedom to assess and mobilise action in new areas of outreach (in ways appropriate to geography and circumstance) might win support. The traditional concept of an archdeacon did not suggest such an 'outreach' role to many; need the title be used? (This is something for future discussion and has not been taken up by the SRG. It is the mission and pastoral help we are improving on in our recommendations-the title is historic)

The chairman of the SRG pastoral group acknowledged to the Alan Strange that free standing posts would only come about if they were "owned" and valued as useful to the Diocese's mission outreach. The working group's principal goal has been to create this ownership through its consultation and dialogue.

4. Conclusions

We now have an update on the legal status of the diocese.

This background report has been produced as an official resource to support Diocesan Synod motions that started life in two archdeaconries - so at grass roots level – both of these were concerned for the well-being of their clergy, particularly the then archdeacons.

This report should aid to your deliberation and discussions for the 2010 synod motion. It is a concern that started life not only with the senior ordained members of the diocese but with the laity in the chaplaincies. We must all now take responsibility for this report and decide how we are to move forward in mission and pastoral oversight

The proposal for four free standing archdeacons was approved at an earlier synod and what is contained in this report is the outworking of proposals already accepted by synod. We are not debating the principle but the outworking of the principle.

We have recommended where archdeacons could be located, how they would need to be remunerated and where the funds would come from. You have been given an overview of their job description, how they would work together with area deans and how their work would be delegated and reported back. We are recommending 2012 as the date for the appointment of the first of these free-standing archdeacons.

The bishop has consulted informally with all chaplaincies on the proposals and the replies are still coming in.

Synod must now decide on whether the recommendations are acceptable and sustainable.

The work of the SRG has been one of the most exhaustive reviews of the Diocese in Europe in recent years. The Chairmen of the task groups would like to thank the groups' members (see appendix 1) for their time and input, David Hebblethwaite for his dedicated secretarial skills, the staff in London and Worth for their patience and unfailing guidance and assistance.

Appendix 1

Group make-up 2008 - 2010

Steering Group

Bishop Geoffrey Rowell, Chairman SRG steering group,
David Gowan, Chairman Legal & Finance (2009 – 2010, Archdeacons sub-group)
Adrian Mumford Diocesan Secretary,
Kevin O'Brien, Bishop's Chaplain, Secretary to Steering Group,
Mark Oakley
Ann Turner Chairman Mission and Pastoral Sub-group,

Mission and Pastoral 2008 – 2010

Ann Turner-Chairman Mission and Pastoral Sub-group,
Vicky Atchison Swiss Archdeaconry (Statistics sub-group 2009-2010),
Joan Berry, Gibraltar Archdeaconry, (Statistics sub-group 2009-2010),
Jonathan Boardman Rome, Archdeacon (Italy and Malta)
Hugh Broad- Area Dean, Gibraltar Archdeaconry,
Mark Collinson, Amsterdam (N.W. Europe) (Statistics sub-group 2009-2010),
Patrick Curran Vienna, Archdeacon (Eastern Archdeaconry), Archdeacons sub-group
Debbie Flach-Vice Chair
Bishop David Hamid
Paul Holley La Cote (Switzerland),

Legal and Finance 2008 - 2010

Mr David Gowan, Chairman Legal & Finance
Lay Canon Dr Brian Hanson, Former Legal Adviser to General Synod and Joint Provincial Registrar
Mr Aiden Hargreaves-Smith, Diocesan Registrar
Mr Michael Hart, Chairman Diocesan Board of Finance
The Worshipful Mark Hill, Chancellor of the Diocese
Mr Adrian Mumford, Diocesan Secretary
The Very Reverend John Paddock, Dean of Gibraltar
The Revd Canon John Rees, Provincial Registrar, Canterbury

David Hebblethwaite Minutes secretary

Strategic Review Group

TERMS OF REFERENCE
FOR PASTORAL, STRUCTURAL AND MISSION SUB-COMMITTEE

1. Membership

- 1.1. The Committee shall be appointed by the SRG Steering Committee and shall consist of not less than six members and normally not more than eight, although temporary members may be co-opted at the discretion of the Chair to advise on particular issues or to assist in particular tasks. A quorum shall be not less than 50% of all permanent members of the group.
- 1.2. The Chair of the committee, who shall be a member of the Committee, shall also be *ex officio* a member of the Steering Committee.

2. Attendance at meetings and frequency

- 2.1. The sub-committee shall meet at least four times per year and additionally at the invitation of the Chair. Whilst diaries may not always permit, members are requested to attend as many meetings as possible. It shall be at the discretion of the Chair and Steering Committee to replace any permanent members who do not attend at least 50% of meetings in any year.
- 2.2. Meetings shall be called and timing arranged by the Chair.

3. Reporting Structures

- 3.1. The Chair of the Committee will act as liaison with the Steering Committee and with any other Sub-Committees to the Steering Committee that may be formed (e.g. the Pastoral/Structural/Mission Sub-Committee).
- 3.2. The Sub-Committee may, from time to time, create *ad hoc* working parties of two or more members or commission individual members of the Committee or those from outside the Committee to undertake particular tasks. Such individuals or groups will report progress to the Chair for wider dissemination.
- 3.3. The Secretary of the Committee shall take the minutes which shall be agreed with the Chair before circulation to members and the Steering committee as draft minutes. Minutes to be formally agreed at the next meeting of the Group. Minutes will also be copied to members of other Sub-Committees of the SRG for information.
- 3.4. Whether temporary members or co-opted personnel are to receive a copy of the minutes will be decided by the Chair.
- 3.5. It is expected that there will be some areas of overlap between the sub-committees especially in the area of mission funding and the resourcing of archdeacons and bishops. It will be for the chairs of the sub-committees to liaise to ensure that effort is not duplicated and for the Steering Committee to oversee progress.

4. Areas of Responsibility

- 4.1. The Sub-Committee will take as its mandate the SRG report approved at Diocesan Synod May 2008 with particular reference to the pastoral, structural and mission challenges identified on page 4 and 5.
- 4.2. Pastoral issues to address include:
 - 4.2.1. A review of the structures currently in place to provide for the pastoring of the Diocese. This will include the senior staff, and especially the support and resourcing of Episcopal ministry and the ministry of Archdeacons and Area Deans.
 - 4.2.2. In conjunction with the Legal and Financial Sub-Committee (which is reviewing the legal aspects of securing a second suffragan bishop and the possibility of additional financial support from the Church Commissioners) to review, as a priority, the support of Archdeacons with a view to providing for four full-time Archdeacons without the additional burden of leading a chaplaincy.
 - 4.2.3. To review the systems and resourcing in place for supporting the ministry of chaplains, *inter alia*, through CME, Ministry Development Review and the terms and conditions under which clergy work (in conjunction with the Legal and Financial sub-committee)
 - 4.2.4. To examine the pastoral implications of clergy being employed, at present, by chaplaincies rather than centrally through the Diocese, as in the UK.
 - 4.2.5. To review the systems in place, or those that may be desirable, to support chaplains new to ministry in the Diocese and their families

- 4.2.6. To ascertain the potential duties placed upon the Diocese to care for its clergy by existing and forthcoming measures of the Church of England and the degree to which the Diocese is able to fund and implement such obligations (also in conjunction with the Legal and Financial Sub-Committee)
- 4.3. Mission issues to address include:
- 4.3.1. Refine current forecasts of migration and demographic patterns in the Diocese to facilitate mission and financial planning (liaise with Legal and Financial Sub-Committee).
 - 4.3.2. Conduct survey of the demographic and ethnographic composition of our congregations, languages spoken and the extent to which we remain the 'English Church' in the traditional sense or minister to groups of refugees and non-EU migrants, are becoming culturally diverse or even locally inculturated.
 - 4.3.3. Review relationships, especially pastoral and mission collaboration with ecumenical partners and focus on the potential mission of the Church of England within countries where there may be a 'majority' church or where we may have been seen as a church for expatriates.
 - 4.3.4. Review the 'five marks of mission' in the context of the Diocese.
 - 4.3.5. Review how the development of local vocations to the lay and ordained ministry may have implications for the mission of the Diocese.
 - 4.3.6. Given that the role of the bishop is to be the centre of mission in the Diocese, to review how the Episcopal ministry may best be supported to serve mission aims.
 - 4.3.7. Review the role of the Archdeacon in serving mission objectives.
 - 4.3.8. Explore opportunities for greater collaboration between chaplaincies and archdeaconries in mission activity.
 - 4.3.9. Seek to define the major mission opportunities and priorities that face the Diocese with a view to producing a set of recommendations to the Bishop
 - 4.3.10. In seeking to define a set of mission imperatives for the Diocese, also recommend the systems and personnel that may be required to support and deliver those agreed objectives.

5. Further Issues

It is likely that as the work of the sub-committee progresses, further issues will be identified that require attention and investigation. The Chair may use their discretion to allow the remit of the sub-committee to broaden where necessary, without losing essential focus, subject to subsequent ratification by the Steering Committee.

Report from the Strategic Review Group Pastoral & Mission Statistics working group

To the Synod of the Diocese in Europe 2010

1. Executive Summary

This report is necessarily focused on communicating a summary of a great deal of data. The survey reveals that as a Diocese we are participating in God's mission in such a way that is attractive and welcoming to a great diversity of nationalities and cultures. This is something to be celebrated.

The main purpose of the survey is to find the proportion UK nationals worshipping in our churches and to provide sociological data reflecting the mission of the Diocese. By comparing existing UK nationals worshipping within our congregations with the number of UK nationals living in continental Europe we can see how many congregations we would need if just 2% of UK nationals were worshipping in Church of England churches. This survey therefore quantifies not only the current need for full-time archdeacons but the need for archdeacons to facilitate the growth of new English-speaking congregations.

2. The Purpose of Collecting Statistics

The purpose of the survey is to assist the Diocese to a better understanding of its mission by defining more precisely its sociological composition. In the context of appointing full-time Archdeacons, it is important to know what each archdeaconry is like. Equally individual churches and congregations can understand how they complement or differ from each other. Out of all the data gathered, key statistics have been summarized below in order to provide:

2.1 Age profiles of congregations, so that this can be taken into account when appointing new ministers.

2.2. Nationality and language, to appreciate the mission to the indigenous populations and the importance of speaking the local language.

2.3 Church background, so that we can understand our ecumenical and diverse ecclesial contexts.

2.4 Travel patterns, so that we can evaluate the most effective locations for congregations, and evaluate the ecological impact of using private cars.

2.5 Attendance, so that we can discern the turnover and relative stability of our congregations.

2.6 Publicity, so that we can evaluate the most effective means of communicating the presence of congregations.

Further detailed cross-referencing and statistical analysis of data is also possible, but beyond the scope of this summary report.

3. How the Statistics were Collected

Bishop Geoffrey invited churches to participate in the survey and for data to be collected during the month of October 2009. Due to difficulties in distributing Bishop Geoffrey's letter and the survey form not all chaplains received the invitation. Churches participated in the survey during October 2009 and a small number of churches collected the data during November 2009. All survey forms were sent to Vicky Atchison who analysed the forms by use of spreadsheets.

According to the Diocesan Yearbook 2010, there are 170 churches that provide worship every Sunday and a further 139 locations where worship is offered less frequently than every Sunday. Out of all these churches sixty-seven chaplains returned data from their congregations. 3836 survey forms (each one representing one household) were collected representing 6248 people. The 2008 Diocesan Statistics for Mission covering every church and congregation show the total average October attendance as 12,384. Most people did not understand whether they were on the Electoral Roll (ER) (e.g. they included their children) and so we consider the ER data unreliable and it has not been included in the analysis of this report.

4. Summary Findings by Archdeaconry

This should assist the Diocesan Synod in its understanding of the Diocese, by highlighting the significant variations of strategic data between archdeaconries. Each Archdeaconry Synod is encouraged to analyse their own archdeaconry data in detail in order to understand the reality of their specific context and where applicable the differences between countries in their archdeaconry. Individual churches will understand their identity better by comparing their statistics with their Archdeaconry and country averages. The table below summarises key strategic percentages.

PERCENTAGES	Ages in Household		Nationality		Language		Church Background
	18 & Under	66+	UK	Local	English	Local	Anglican/Episcopalian
ARCHDEACONRY							
EASTERN EUROPE	22	8	28	33	86	43	42
FRANCE	17	30	55	23	83	37	53
GERMANY & N. EUROPE	25	9	18	45	66	61	39
GIBRALTAR	9	50	75	9	91	15	66
ITALY & MALTA	18	16	31	21	76	45	62
N. W. EUROPE	25	13	30	36	71	53	42
SWITZERLAND	26	17	42	25	87	44	48
DIOCESE	19	25	46	26	80	44	52

Tables 1.1 above and 1.2 below showing key statistics of the Diocese in Europe.

PERCENTAGES	Travel			Attendance		Publicity	
	Within 20km	<30 mins	Private car	< 3 yrs	Expect permanent	Friends	Internet
ARCHDEACONRY							
EASTERN EUROPE	89	74	43	32	47	42	14
FRANCE	72	68	60	27	70	43	12
GERMANY & N. EUROPE	89	85	34	42	59	28	25
GIBRALTAR	86	86	70	21	69	34	6
ITALY & MALTA	83	71	35	29	61	20	12
N. W. EUROPE	87	86	44	28	61	32	16
SWITZERLAND	85	87	56	28	69	35	16
DIOCESE	83	80	54	28	65	35	13

The following summaries by archdeaconry highlight significant data not included in the above tables.

4.1. Archdeaconry of Eastern Europe

Six churches collected data and these churches represent 33% of average Sunday attendance in the Archdeaconry (based on the Diocesan Statistics for Mission). The largest non-local and non-British nationalities are people from the USA and Canada (16%). There are more people with local nationalities than with UK nationalities.

4.2. Archdeaconry of France

Fourteen churches collected data representing 56% of the average Sunday attendance in the Archdeaconry. The households which have children aged 18 or under are predominantly city churches. Aquitaine, Beaulieu-sur-Mer, Montauroux, Pau, the Vendée & Poitou-Charentes all have over 80% of their people over the age of 50. 16% are from Roman Catholic backgrounds and 11% from Reformed/Presbyterian. 61% of people who go to Pau congregations live more than 20km from church and 53% take more than 45 minutes to get to church. This is considerably more than the Diocesan average.

4.3. Archdeaconry of Germany & Northern Europe

Six churches collected data representing 39% of the average Sunday attendance in the Archdeaconry. Nationality diverged significantly between countries. In Germany 49% were German and 12% British. Churches in Germany have the lowest proportion of UK nationals in their congregations. The other significant nationalities were from USA and Canada (27%). 66% spoke German at home compared to 60% English. In Norway 40% were Norwegian, 24% British and 17% African and 75% spoke English at home (58% spoke Scandinavian languages and 10% African languages). In Sweden 42% were Swedish, 23% British and 26% African. 67% spoke English at home, 36% Scandinavian languages and 12% African languages. Across the Archdeaconry 22% were from Lutheran backgrounds.

4.4. Archdeaconry of Gibraltar

Fourteen churches in Spain and two in Portugal collected data representing 68% of average Sunday attendance in the Archdeaconry. Barcelona and Madrid have significant children's ministry and the majority of churches had significant older people's ministry: 78% of households had people aged over 50. The most significant nationalities other than British, Spanish and Portuguese were 'other Europeans' (7%). 11% come from Roman Catholic backgrounds. 26% have always worshipped in their current congregation (compared with the Diocesan average of 19%).

4.5. Archdeaconry of Italy & Malta

Four churches in Italy collected data representing 43% of the average Sunday attendance in the Archdeaconry. Ages are evenly distributed across the age ranges. 38% of attendees are African, 31% British and 21% Italian. 19% speak African languages at home. 19% are from Roman Catholic backgrounds. 56% of attendees live less than 6km from church. Italy and Malta is the archdeaconry with the greatest proportion of long-term attendees in the Diocese, with 41% of attendees who have always worshipped in their current congregation.

4.6. Archdeaconry of North West Europe

Sixteen churches collected data representing 75% of the average Sunday attendance in the Archdeaconry. This was the archdeaconry where the countries were significantly different from each other. Therefore each country is summarized separately below.

	Netherlands	Belgium	Luxembourg
UK Nationality	25%	29%	70%
Local nationality	42%	34%	5%
Speak English at home	67%	71%	92%
Speak local language(s)	58%	50%	14%
Anglican Episcopalian	39%	46%	47%
Roman Catholic	13%	20%	17%

Table 2: Various statistics for the Anglican Churches in the Archdeaconry of North West Europe

British nationality diverges between countries. Seven congregations are over 70% Dutch. In Belgium 20% of attendees are African and 14% speak African languages at home. In Luxembourg 17% of attendees come from other European countries. 7% speak other European languages at home.

In the Netherlands 27% are from Reformed/Presbyterian backgrounds; the comparable figure in Belgium is 10%. In Luxembourg 12% are from Methodist backgrounds. 75% use a private car to travel to church in Luxembourg and only 43% expect to be permanent. In Luxembourg more the 2% of the UK population go to the Anglican church.

4.7. Archdeaconry of Switzerland

Five churches in Switzerland collected data representing 48% of the attendees in the Archdeaconry. Of the non-British and non-Swiss nationalities, 12% have other European nationalities and 12% are from the USA and Canada. Africans form less than 1% of congregations. 87% speak English at home and 25% German and 14% French. 17% come from Reformed/Presbyterian church backgrounds and 15% from Roman Catholic backgrounds.

5. Diocesan Summary

Attempts to homogenize data at Diocesan level should be resisted, because each Archdeaconry and even countries within Archdeaconries differ so significantly from one another. There is no 'average' church in the diocese. However a number of features about our mission and identity are evident for Synod to consider.

5.1. Attendance Frequency

The survey asked how frequently people thought they attended church. Prof Silverman advised us to use published research (Benson & Roberts)⁶ which relates the average Sunday attendance to the actual number of people regularly attending a church. This research shows that over an eight week period the average Sunday attendance is just less

⁶ P. Benson & J. Roberts 'Counting Sheep: Attendance Patterns and Pastoral Strategy' Grove Books Ltd, Cambridge 2002

than half the actual number of different people attending.⁷ If applicable to our context this would mean that around 25,000 different people worship regularly (at least once within a two month period) and possibly a further 5,000 less regularly. If this research applied to the European situation then the survey sample would represent 25% of regular worshippers. However, our survey data did not corroborate Benson & Roberts⁸. Our survey suggests that in places where, for example, there are high proportions of older attendees they attend more frequently than Benson & Roberts propose. Chaplains and congregations are encouraged to test whether actual the attendance patterns match our survey results. Understanding how many people attend churches in the Diocese across the forty-four countries it covers is relevant for the appointment of full-time archdeacons.

5.2. Character of churches surveyed

In the Archdeaconries of France and Gibraltar the churches surveyed fell into two main categories -

“City” and “Retirement”. “City” churches tend to be better served by public transport whereas “retirement” churches require people to drive. “Retirement” churches have very few children and an older age profile including many who have retired or are of retirement age, a higher proportion of UK nationals, and attendees travel further to get to church. In France four churches clearly have this profile from those involved in the survey. In Spain and Portugal, only two of the churches involved in the survey (Madrid and Barcelona) were clearly in the “city” category. The majority of churches in other archdeaconries are “city” churches with a similar profile to one another.

5.3. Nationality and Indigenisation

Of the countries represented in the survey, only in France, Spain, Portugal and Luxembourg do British people comprise more than half of Anglican attendees. In ten countries represented in the survey the number of local nationals is greater than the number of UK nationals. These countries are in the Reformed and Lutheran parts of North West, central and Eastern Europe. This raises fundamental questions of identity and mission and the sense of how we see ourselves as European Anglicans.

5.4. Language

Across the whole Diocese 80% of households use English at home and in every archdeaconry more than 40% of households also use indigenous languages at home. The evidence of this survey suggests that despite the use of English as the language of worship, indigenous people are more populous than British people in our churches in most countries and this trend is likely to continue towards greater indigenisation. The growing numbers of ordinands who are non-British further illustrates this same trend. Currently half the clergy in POT are non-British (Diocesan Yearbook 2010). There are a number of congregations in the Diocese that do not use English in worship. In the current ‘mixed economy’ of the Church of England we are faced with the question of how incarnational ministry can be expressed through the use of vernacular languages alongside the existing English-speaking congregations. This question requires further investigation to enquire of members of our congregations what part language plays in their choice to worship in our churches.

5.5. Church Background

51% of our attendees surveyed were from Anglican/Episcopalian backgrounds, and the majority of these are in the ‘Catholic’ southern European archdeaconries of Italy, France, Spain and Portugal. In other archdeaconries, there are more people worshipping in our churches who are from non-Anglican backgrounds than Anglican ones. 26% of our attendees have ‘congregationalist’ backgrounds and 70% episcopal (i.e. Anglican, Roman Catholic, Orthodox or

⁷ Benson & Roberts’ findings showed that over an eight week period roughly 12.5% attended eight times, 12.5% seven times, etc., and 12.5% attended once.

⁸ The sub-committee is grateful to Francis Atchison for his statistical analysis of this part of the survey data.

Lutheran). There is incipient congregationalism within the Diocese. The reasons why are varied and warrant further research to help us understand our Diocesan culture.

5.6. Distance and Travel

Across the whole Diocese 83% of people attending live within 20km or less of the church. 80% take 30 minutes or less to travel to church. Our Environmental Officer and the Synod may be interested in determining the carbon footprint of our attendees who drive to church. These statistics have a significant impact on the potential for new congregations. Where there are pockets of English speakers more than 30 minutes from a church there is only a 20% chance that they will go the extra mile. Churches seeking to reach pockets of UK nationals should be planted at most one hour's travel from each other.

5.7. Stable Populations

On average 65% of the attendees expect to be permanent. 23% expect to have moved on within five years. This raises questions about how stable attendees relate pastorally to one another and to the continuous turnover of people passing through. Our ministry is not just to those who are in our churches, but to those churches who receive the people that leave us. 28% of people have been in our churches for three years or less indicating encouraging levels of welcome, community and openness.

5.8. Advertising and Publicity

As St Paul says to the Corinthians the most effective advertisements for our churches are the lives which have been changed by Jesus Christ in our churches, and the same factor seems true for our Diocese. 35% of people joined church through their friends. 19% were brought up in the church, indicating the importance of passing on the faith to each generation. The internet (13%) was much more significant than other forms of advertising, networks or indeed, contact through occasional offices. 'Other' means by which people heard about our church (22%) might be worth investigating in future.

6. Scope of Mission and Growth Potential of the Diocese

Historically the mission of the Diocese has been to minister to English speakers. Whilst this may be questioned as our sole role in the future, nevertheless we have retained this assumption as the most conservative basis for the following analysis. The latest Church of England Statistics (<http://www.cofe.anglican.org/info/statistics>) indicate that 2.3% of the population in England attends an Anglican Church on any particular Sunday. There is no reason to suppose that UK nationals moving to Europe are less likely than the average to attend church, indeed experience in the Diocese indicates that some commence church attendance after migrating in order to connect to the British community. Therefore it is not unreasonable to employ the UK data. Figures from the Organisation for Economic Co-operation and Development (OECD) give the number of registered UK nationals in many of the countries that participated in the survey. The survey reveals the percentage of UK nationals in our churches. We can therefore estimate how much growth we would need in order to minister to 2% of UK nationals in each country. Hence we can evaluate the potential scope of the mission facing our bishops, archdeacons, other clergy and laity.

OECD figures have been used because they compare like with like across a number of countries relevant to the Diocese. They represent registered UK residents and can be understood as the minimum number of UK nationals in the countries shown. Unregistered and short-term residents increase some of these numbers substantially. The table below shows the factor by which growth is necessary in each country if we were to minister to 2% of the UK population.

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Growth Potential Based on 2% of UK Nationals Worshipping in Anglican Churches	Migration Database. Total Stock of UK Nationals	Average Sunday Attendance of Adults & Children	% UK nationals in Anglican churches	% local nationals in Anglican churches (for comparison with C)	Estimate of No. of UK nationals attending	Estimated No. of UK nationals if 2% go to CofE church	locations with Worship every Sunday	Factor by which church growth might be possible
Year of Data	2007	2008	2009	2009				
	A	B	C	D	E=BxC	F=Ax2%	G	H=F/E
Belgium	25,126	496	29%	34%	144	503	10	3.5
Czech Republic	3,775	56	25%	37%	14	76	1	5.4
Germany	97,070	572	12%	49%	69	1,941	9	28.3
France	184,000	2,702	55%	23%	1,486	3,680	35	2.5
Greece	8,016	221	47%	38%	104	160	5	1.5
Hungary	2,107	26	30%	47%	8	42	1	5.4
Italy	26,448	573	31%	21%	178	529	15	3.0
Luxembourg	5,031	100	70%	5%	70	101	1	1.4
Netherlands	40,192	1,074	25%	42%	269	804	12	3.0
Norway	12,024	168	24%	40%	40	240	2	6.0
Portugal	23,608	389	72%	16%	280	472	7	1.7
Russian Federation	no data	176	19%	22%	33	n/a	2	n/a
Serbia	no data	37	14%	37%	5	n/a	1	n/a
Spain	351,919	2,211	75%	8%	1,658	7,038	35	4.2
Sweden	15,692	125	23%	42%	29	314	2	10.9
Switzerland	28,712	1,076	42%	25%	452	574	11	1.3
Turkey (2000)	11,446	136	23%	33%	31	229	4	7.3

Table 3. Growth Potential of English Language Anglican Churches in European Countries if the Diocese in Europe ministered to 2% of UK nationals

Notes to Table 3:

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(1) France: OECD figures do not include non-registered nor part-time residents.

(2) Spain: Institute of Public Policy and Research figures show that people who are resident in Spain for at least 3 months of the year are 990,000.

(3) Turkey: The latest OECD figure for population is for the year 2000. It was not possible to gain a more up to date figure.

Looking at the table, we can see the two extremes. In Luxembourg there are 5,031 registered UK nationals. If they were a regular sample of UK nationals, 2% (101 people) would go to church. In fact, the Diocesan Survey has found that 70% of the people that go to the Anglican church in Luxembourg are UK nationals – a relatively high proportion. If 70% of the actual attendees (numbering 100 people) are UK nationals, then 70 are UK nationals. So 1.4% of the UK nationals in Luxembourg are in fact going to the Anglican Church there. This demonstrates that it is not inconceivable for 2% of UK nationals to go to the local Anglican church.

In contrast, in Germany, there are 97,070 registered UK nationals and, if 2% of them went to church, there would be 1,941 attending Anglican churches. However, there are only nine Church of England churches (excluding the British Army Garrison Churches) across the whole country, and in those congregations only 12% are UK nationals (equivalent to just 0.07% of the UK nationals in Germany). Hence the potential for growth is considerably higher, albeit recognizing that other factors may come into play, such as distance travelled and the relative diffusion of UK nationals across the wider population and geography. To place a chaplaincy within the easy reach of all UK nationals may not be economically viable (if they are spread too thinly), but the data still indicates that we could increase the number of churches in Germany by many times and expect to attract viable numbers to them. Add to that the fact that our churches in Germany appear much less dependent on UK nationals than in countries such as Spain and Luxembourg, so we could also expect significant numbers of other nationals to attend our new churches, were we to open them.

The data demonstrates that the most significant growth potential for English-language ministry, based on the number of UK nationals living in continental Europe, is in the Archdeaconry of Germany & Scandinavia. Currently the Archdeaconries of Gibraltar, France and North West Europe have roughly twice the attendance of the three smaller archdeaconries. That is not to say, however, that a focus on growth in these archdeaconries might not also yield significant results.

We recognise we are currently a diaspora diocese and part of the universal Church in continental Europe and up to now we have not felt an *a priori* calling to offer worship in the language of the people of the land. We appreciate deeply the ecumenical relationships we enjoy with churches which do minister in local languages: with the churches in the Poorvoo Agreement which allow the interchangability of ministry; with the Old Catholic Churches of the Union of Utrecht through the Bonn Agreement; with the EKD through the Meissen Declaration; with the French Lutheran and Reformed Churches through the Reuilly Common Statement; and with the Roman Catholic Church, particularly through her generous offer of the use of buildings for Anglican worship in various countries. And there are, of course, overlapping Anglican jurisdictions within Europe.

However this survey gives rise to a number of questions

- The Church of England makes itself available to provide pastoral care for all people who live in

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England. Are we called to provide pastoral care to all UK nationals who are Anglicans living within the Diocese? Or might we at least aspire to reach a much higher proportion than currently?

- Are we providing appropriate pastoral care to the indigenous people who attend?
- It has been a foundational factor of Anglicanism that worship is offered in the vernacular. Furthermore, the incarnational ecclesiology of Anglicanism insists that to be Anglican means to be inculturated. This has been the pattern of the Anglicans outside England across the Anglican Communion. Worship is offered in local languages and indigenous leadership is nurtured. Since so many of our existing congregations attract so many indigenous people, despite offering worship in English, to what extent might we be denying our Anglican ecclesiology by remaining predominantly English-speaking?
- Should worship be offered in indigenous languages (in full or in part) in areas where it is ecumenically and culturally appropriate?
- Our diocese is different from all other dioceses in the Church of England. Can we define the extent to which our ecclesiology is different or the same as that of the Church of England?
- How does this survey clarify our identity and mission?

7. Conclusions

- 7.1. The survey has produced a wealth of sociological and demographic data providing a snap-shot of the Diocese. Each chaplain, church council, congregation and archdeaconry synod is encouraged to test these results and consider carefully how they affirm their identity and mission. It is recommended that this exercise is refined and repeated every 3-5 years.
- 7.2. The three largest archdeaconries by current average Sunday attendance (Gibraltar, France & North West Europe) and the archdeaconry of Germany & Scandinavia due to its potential for growth require the necessary resources from full-time archdeacons.
- 7.3. Determining the proportion of UK nationals within each congregation allows us to determine the extent to which we are reaching UK nationals within each country that participated in the survey. In Luxembourg are there more than 1.4% of UK nationals going to an Anglican church? Archdeaconry synods will need to do further research to determine where in each country the greatest concentrations of UK nationals live.
- 7.4. The English-language ministry is the predominant language of worship with 86% of households speaking English at home. In ten countries included in the survey the existing ministry is to more indigenous people than it is to UK nationals. In these countries, where appropriate and where ecumenical relationships allow, it may be possible to develop local-language ministry alongside the existing English-language ministry. The recent growth of vocations of local nationals to ordained ministry will further enhance this trend towards more incarnational mission.
- 7.5. The potential for growth in both English-language and in local-language ministry where appropriate is considerable. Our aim is not to focus on the issues related to local-language ministry in this synod but to highlight the need to plan to do so in future synods. Archdeaconries are encouraged to consider the potential for local-language ministry.
- 7.6. The stability of congregations across the Diocese is surprisingly high at 65%. However there remains a considerable turnover in the remainder of congregations.
- 7.7. 42% of attendees are from non-Anglican church backgrounds. Questions remain about how this data can shed light on the inherent 'congregationalism' felt in the Diocese.
- 7.8. The most effective means of advertising the church is by inviting friends to come who do not go to any church.

Appendix – Comments from Prof. Bernard Silverman

I hope that the diocese will congratulate the committee and all those who were involved for all the care and work that has gone into this survey. Approaching mission issues in a statistical way is a crucial part of the process of moving from the "anecdotal" to the "strategic". Reading the survey results led me to think of several

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areas that it opens up for further thought and reflection.

The first obvious question is how the broad conclusions can be developed in the context of individual archdeaconries and congregations. Another is the way that this survey is informed by work done elsewhere in the Church of England on the frequency with which committed worshippers actually attend church. Thirdly, those who designed and conducted the survey will no doubt find ways of adapting and refining it for the future.

Finally, a word for those sceptical of statistical exercises of this kind. Statistics only become "lies, damned lies" when they are manipulated for political or other advantage. In contrast, a professionally conducted and reported survey of this kind is an extremely important servant for informed decision making, and for giving food for thought and reflection around all that comes together to build up this particular picture of the Church's life.

Bernard Silverman (Associate Parish Priest in the Diocese of Oxford)

Professor of Statistics, University of Oxford

Past President, Royal Statistical Society