NEW HORIZONS
Welcoming you to ministry in the diocese
New Horizons

Welcoming you to Ministry in the Diocese in Europe

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Introduction

Welcome to this introduction to ministry in the Diocese in Europe.

At a time when the Church of England is asking itself important questions of identity, purpose, organisation and maintenance in a context of declining numbers and stretched resources, the Diocese in Europe is in many places experiencing growth, international multiculturalism and ecumenical opportunity, both within its local worshipping communities and beyond them, in its relationships with other churches. We minister in a myriad of situations, in most of which the Church of England has scarcely been heard of, questions of establishment scarcely arise, civic links may take a very different form, and denominational identity is often much less important than the language of worship. We too are facing questions of identity, organisation and maintenance; but we do so in a very different context from that of the other 43 Dioceses in the Church of England.

The Diocese in Europe is made up of chaplaincies and congregations spread across forty-two countries on three continents, and covering one sixth of the earth’s land surface. And yet, this is a Diocese of the Church of England.

Services are held more or less frequently at over 270 places (listed in the Diocesan Directory). The people of the Diocese are served by around 150 clergy and over 80 readers. Vocations are strong in the Diocese, but most of our clergy and many of our readers come into the Diocese from other parts of the Church of England or the Anglican Communion.

If you are reading this, it is likely that you have made an enquiry about a post within the Diocese. Details of the appointments system, which is in most respects very similar to other systems in the Church of England, are available from the Diocesan Office and on our website. This guide is intended to show you some of the joys and the challenges of ministering in the Diocese in Europe, and by doing so to help you to consider prayerfully whether you might be called to minister within the Diocese. As you will see, there are many practical questions to be borne in mind.
1. What is the Diocese in Europe?

Many of the chaplaincies and congregations which make up the Diocese in Europe (and indeed all Anglican Churches outside Britain and Ireland) came into being as a result of British citizens moving to other countries. In our case, this migration was part of colonial expansion, but took place for many reasons, including trade and commerce, international diplomacy or military activity, tourism and leisure (sometimes allied with health concerns), and retirement. As early as 1633, English congregations in Europe were grouped under the episcopal authority of the Bishop of London. In 1842 the Diocese of Gibraltar was formed, bringing together congregations in territories bordering the Black Sea and the Mediterranean and other parts of south-west Europe. Chaplaincies in northern and central mainland Europe remained under the care of the Bishop of London. In 1980, the Diocese of Gibraltar in Europe was formed as the forty-fourth diocese of the Church of England.

The term “chaplaincy” is something of a historical anachronism. In fact chaplaincies function much like English parishes, except that many cover much larger areas and territorial demarcation is less of an issue. The term reflects the fact that eighteenth- and nineteenth-century chaplains often were just that: a personal chaplain to an English visitor who invited others to join in services. Later, the desire to not be seen as proselytising or to invade another bishop's jurisdiction led to the continuing use of the term. In practice, a chaplain does not function like a priest in sector ministry, but as a parish priest would in England, holding the Bishop’s Licence and concerned for the cure of souls in a particular geographical area focused on one or more (sometimes many more!) centres of worship.

To some extent, citizens of other countries have always been a part of diocesan life. In recent years, however, the international flavour of chaplaincies has increased enormously, so that many chaplaincies are no longer “the English Church” in their place (even if that is their title), and British expatriates no longer form the foundation of chaplaincy life. Typically, chaplaincy membership will include between fifteen and twenty nationalities; in some places this may be as many as sixty.

One consequence of this is that most chaplaincies are themselves ecumenical communities. Many people will come to the chaplaincy to worship and to pray in English, rather than because it is an Anglican chaplaincy. They may be Methodist, Presbyterian, Southern Baptist,
or Roman Catholic. Many will know little or nothing about the Anglican ethos of church life, liturgical worship, or episcopal church order. Others will come because the chaplaincy is Anglican, but may not be fluent in English. These may include Anglicans from Japan, Sierra Leone, the Philippines, Francophone Africa, South America, or many other places across the Anglican Communion; the chaplaincy is likely also to bring together people from all traditions within Anglicanism. Many people will come to the chaplaincy as a place of refuge, where they can speak their own language. For others it will be the place where they socialise, again in their own language. People often come hoping for – or expecting – the flavour of worship at home: but home will mean very different places, with very different worship styles. One of the major challenges of chaplaincy life is to find patterns of worship which meet the needs of these many different people and to build a community which enables “home” to be experienced in many different ways.

Increasingly, especially in northern Europe, chaplaincy communities include local people. They may be married to English-speakers and so drawn into chaplaincy life. They may be Anglophiles, or people who have lived abroad and experienced and come to love Anglican Worship, or who are attracted by an international community. They may be attracted by Christianity as they encounter it in the worship and community of the chaplaincy. Growth in the numbers of local people worshipping in the chaplaincies and congregations of the Diocese in Europe is a reality in many places, despite our strongly held conviction and practice that we do not proselytise amongst the congregations of other churches in our host countries.

The growing numbers of local people, and especially of children who have grown up within the Anglican church, is raising questions about the necessity of worship in local languages. Many of our Sunday Schools seek to operate bilingually; baptisms, weddings and funerals are frequently also bilingual. Language is a critical issue within many chaplaincies, although it may not be easy to quantify how. With language comes culture: the chaplaincy may find itself on the cusp between many different cultures, perhaps uncertain how to hold in balance the call for inculturation and the wish to preserve its distinctiveness. Finding an answer to the question “Who are we here for?” is important to many of our chaplaincies, but is often not easy.
Ecumenical links and opportunities

The ecumenical landscape in which the Diocese in Europe exists is very different from that in the UK. Rather than working out the implications of the Methodist Covenant or relations with the URC, we find ourselves living out the Church of England’s agreements with “foreign” churches. Through the 1931 Bonn agreement the Church of England is in communion with the Old Catholic Churches of the Union of Utrecht. The Porvoo agreement of 1996 brought about a relationship of communion between the Anglican Churches of Britain and Ireland and the Lutheran Churches of most Nordic and Baltic states. Special agreements exist with the Roman Catholic Church in France (Twinnings and Exchanges, 1990), the Protestant Church in Germany (the Meißen Agreement, 1991), and the French Protestant Churches (Reuilly Agreement, 1999). Under the Bonn and Porvoo agreements, mutual interchangeability of ministries is possible; the Meißen and Reuilly agreements enable mutual Eucharistic hospitality and pulpit exchanges. These can be very important when you are seeking Sunday cover and the next Anglican priest is a hundred miles away! The Twinnings and Exchange agreement allows members of the Church of England to participate fully in the Eucharist in a French Roman Catholic Church if no Anglican Eucharist is available.

In general, ecumenical relationships across the Diocese are good. Many of our chaplaincies benefit from the generosity of other denominations in making available their church buildings (including not only Protestant and Old Catholic, but also Roman Catholic and occasionally Orthodox). However, in most places in our Diocese, the Anglican Church is a small church. It may find itself a very minor player on the ecumenical scene. On the other hand, its role may be disproportionately significant, as when the Anglican chaplain in Athens found himself coordinating all the Protestant chaplains to the Athens Olympics!

For historical reasons, there are four Anglican jurisdictions on the continent of Europe. The Episcopal Church of the USA, a province of the Anglican Communion, has nine parishes and several mission churches across five countries. The origins of the Lusitanian Church in Portugal (nine parishes) and the Spanish Episcopal Reformed Church (seventeen parishes) lie in divisions within nineteenth-century Roman Catholicism; they joined the Anglican Communion as full member Churches in 1980. The four jurisdictions are in conversation, regarding
themselves as “Partners in Mission” as they work together to deepen their relationships.

**World Trends**

Trends of globalisation, urbanisation, multiculturalism and individualism, together with the rise of English as the language of international communication, and even the ups and downs of economic trends and exchange rates in Britain all have a direct effect on life in the Diocese in Europe.

Increasingly, international commerce draws together large international communities in cities and semi-urban complexes across Europe. These communities are often in need of pastoral support, especially when crises arise in their busy lives. At the same times, economic factors in Britain are encouraging ever-increasing numbers of British people to consider buying a retirement home in Spain or rural France. As they discover the hard reality of their retirement dream, they too experience the need for support. In difficult economic times, families may be forced to migrate in order to find work and to seek support as they settle into a new life and a new culture.

International communities may take many shapes and forms. Within the business world, life is often fast-moving and presence in any one place short-term. Refugees, whether economic or political, may be legally as well as emotionally vulnerable. High-flying professionals may have thrown off their traditional support networks and at times be quite shocked at their own neediness. Those who are professionally on the move have often developed strategies for settling into a community quickly.

The structure of international communities means that in many chaplaincies, there will be a turnover of between 25% and 40% of membership each year. The high rate of change in the community means that congregations have to become accustomed to saying hello and goodbye very frequently. This is hard on all members in the chaplaincy, and especially the chaplain, not only in terms of relationships, but also because it makes long term planning, and especially the finding and training of new people to share in the chaplaincy’s ministry, very difficult. However, it is also very difficult for long term members, who find themselves constantly grieving those who have left – including previous chaplains – and who may become unwilling to invest energy in building new relationships, not least
because their interests and concerns are often entirely different from those of the high turnover/short term expatriate population.

The rate of change often means that the “folk-memory” of the history of the chaplaincy is carried by a very few people, but it is likely to be none the less significant for that. The bonds which constitute a chaplaincy’s identity must be identified, understood, and dealt with sensitively by an in-coming chaplain. What holds a chaplaincy together is unlikely in most cases to be a particular brand of churchmanship or a particular approach to spirituality; instead there may be a shared understanding of being “strangers and pilgrims” or of being “in but not of the world”, or simply of being “English speaking”. The unity which comes from Christ and which unites all differences is often experienced in our chaplaincies in a much deeper way than in those places where people can choose locally between several churches offering different styles of worship and theological approaches. In the Diocese in Europe, except in a very few places (in particular, Paris), there is no other church just along the road. For many, especially those without the local language, the chaplaincy may be the only place where they can worship God in a familiar way. The hunger to do that can lead to tensions and painful conflicts, but it can also lead people to discover the richness and depth of the other traditions they encounter in the community. The richness of our communities needs to be fostered in such a way that it can find expression in a similar richness in their lives of worship and prayer together.
2. Is God calling you to the Diocese in Europe?

You have seen an advertisement for a vacancy in one of the chaplaincies in the Diocese in Europe, and you think that it looks interesting. Or perhaps someone has telephoned you or e-mailed encouraging you to apply for a post in the Diocese. The idea may seem attractive and bizarre at the same time. You have written off for details, and now you have them. Should you pursue the idea? Is this a serious possibility? What issues do you need to be considering?

Just as in the case of any other move, the answers to these questions will be rooted in your own calling. Is God calling me to this place and to these people?

In this case, however, the context of this particular place and these particular people may need some thinking about.

Context:

Place

Chaplaincies in the Diocese in Europe are often located in places which may sound exotic and fascinating. But the reality is that any location can soon become ordinary and the mundane. Basle may sound a lot more interesting than Birmingham, and the Costas in Spain are definitely a lot sunnier than Clacton but even Basle and the Costas can become depressingly familiar – and certain aspects of local and national life may become profoundly irritating – after one has been living there for a while.

To minister in the Diocese in Europe, you, and your family, will need to be comfortable with the sense of being an outsider energised by the challenges of living in a foreign country and culture.

As I walk along the Paseo (seafront) and see the blue sky and blue sea and the snow on the Sierra Nevada above Malaga, I thank the Lord for calling me here.

Archdeacon David Sutch, Costa del Sol East

Are you energised by the idea of living in a foreign place and a foreign culture, but aware that long-term, difference will not always be exhilarating, but will sometimes be exhausting?
Or are you thinking of this more in terms of a holiday, excited only by the short-term interest?

Language

Language is a very important consideration. It is not just a matter of being able to order a drink in a bar or even of going shopping in the supermarket. The instructions for your new telephone will be in the local language. Bank statements, electricity bills and other official communications will be in the local language. If your children are attending local schools, parents’ evenings will take place in the local language. The funeral director speaks the local language. People may be moved to respond to your sermons in the local language. Local ecumenical gatherings will take place in the local language.

It is possible to minister in a chaplaincy without the local language, and a number of our chaplains do but if you do not have any knowledge of the local language, your own lifestyle, your pastoral effectiveness and your involvement in ecumenical relationships will be inhibited.

It will be an enormous advantage if you have the local language or are prepared to work hard at learning it. The Friends of the Diocese in Europe offer help with facilities for language learning.

Do you speak the local language? If not, are you prepared to learn it?

Culture

Much more than the language the local culture and social *mores* may be very different from those to which you are used. You may find that the host country (and its churches) takes significantly different approaches to major ethical and moral issues from those you have come to expect. For instance, the Diocese includes chaplaincies in countries where euthanasia is legal, where same-sex couples can register their partnerships or get married, where prostitution is a recognised and registered industry, or financial inducements may be the norm when dealing with the public services. Members of the chaplaincy may take widely different stances on these – and many other – questions.
Are you prepared to explore your Christian identity against a very different social and ethical backdrop?

**Chaplaincy life**

Since the chaplaincy will almost certainly be made up of people from many parts of the world, bringing with them a good deal of enthusiasm but also very different expectations about the shape and form of church life and worship.

Are you eager to exercise your ministry amongst a very diverse group of people whose experience of public worship and Christian fellowship may embrace just about anything that can be found in world-wide Christendom?

Or are you very dependent on one particular style of public ministry and one set of theological assumptions?

**In your ministry in the Diocese in Europe, you will need to be invigorated and inspired by theological, social and cultural diversity, and able to help your congregation to value and celebrate different ways of being Christian.**

**The Shape of Ministry in the Diocese in Europe**

Ministry in the Diocese in Europe is often very different from ministry in an English parish in a number of aspects.

**Dispersion:**

The members of your chaplaincy are likely to be dispersed across a wide area. Some may drive up to 150 km or travel for up to two hours to come to church – but they may not be willing or able to do that every Sunday! If the chaplaincy has more than one worship centre, you may find yourself travelling long distances to take services. All this has practical consequences. It means that visiting members of the chaplaincy is likely to be much more time-consuming than it would be in even the very largest of English parishes. It means that events during the week may be impossible for all but a few, and that Sunday worship is often the only time when the chaplaincy gathers. It means that the group of people to whom you minister on Sundays will change week by week.

*People come and go all the time, from one week to the next. It feels sometimes as if I’m trying to pastor a jelly fish!*  
*Robin Stockitt, Freiburg*
week, a lack of continuity which can make any sustained teaching, through a sermon series for instance, extraordinarily and frustratingly difficult.

*Are you willing to adjust to a very different pastoral rhythm and prepared to be flexible in your approach?*

*On a practical level, do you enjoy driving?*

**Transience:**

One of the most challenging aspects of chaplaincy life is the transient nature of the community. In some places, over a third of the community will move on in any given year. This can be stimulating, but it is also wearing, not least because of the discontinuity in leadership within the congregation. One family’s departure, for instance, may result in the collapse of the Sunday school. Just keeping things as they are often requires a significant investment of energy to attract new people and encourage them to use their skills. In the Diocese in Europe, maintenance and mission are intimately entwined.

> Working in the Diocese in Europe is a whole new adventure in mission. In six years in the Eastern archdeaconry, I travelled to a different country each year for the synod.

I have come to realise also that Anglicanism has a unique speciality in its own right which stands out in mainland Europe. People really want to know how we can hold these several strands in creative balance.

Clifford Owen, Chaplain, Ostend

*Do you have energy to develop and deepen new relationships whilst letting go of those who are moving on?*

*Are you able to encourage people to become quickly involved in the life of the community?*

*Can you offer support and reinvigorate those who are tired of saying goodbye?*

**The pattern of the year:**

Connected to the transience of the community is the fact that for many of its members, this place is not really home. Many families will
“go home” for Christmas and may be on holiday at Easter. You may, therefore, find that the congregation (and the choir!) is very sparse just when you are celebrating the highlights of the Church’s year. Services such as the Christmas Carol service or Remembrance Sunday may attract a large congregation of people who never otherwise appear. In Mediterranean countries you may find the residents flee to a cooler Britain in July and August and their places in the congregation are taken by sun seeking visitors.

Conversely you may find that your congregation expects to celebrate local festivals, or festivals which are familiar to them but which you have never encountered—let alone celebrated liturgically—before. There may be expectations about age of confirmation or admission of children to communion which are driven by the local (school) culture. Couples in mixed marriages may seek your guidance about how best to hold together two traditions. Is Christmas celebrated on 5, 6, 24, or 25 December? Or even on 6 January? How is Lent or Advent to be kept? Can a child born to a Christian-Muslim family be baptised during Ramadan? Should the chaplaincy mark first communion as well as confirmation?

*Are you prepared to be flexible and creative about how the chaplaincy might best celebrate the Church’s year?*

**Denominational diversity:**

The congregation will include people who have many different experiences of Anglicanism, but it will also include many people from entirely different denominational backgrounds. Many chaplaincies are ecumenical communities in and of themselves. Integrating these diverse experiences and expectations offers a fascinating theological and liturgical challenge.

*Would you enjoy working with people with a wide range of experiences and expectations within the same worshipping community?*
Social spectrum:
The multi-cultural make up of most chaplaincy congregations is paralleled by a wide spread across the social and economic spectrum, ranging from refugees and the unemployed to ambassadors and company directors. The average standard of education is likely to be very high (one estimate is that in 75% of our chaplaincies, 75% of members have a degree). The age-range may be skewed in a particular direction. If the chaplaincy community is made up mainly of business people, it is likely to have few older people; if the chaplaincy is in an area to which many people retire, it may have very few younger people. Many people—especially the spouses who have moved with a partner’s job—may find themselves utterly de-skilled and very lonely. When crises arise they are without support systems and the crises may be happening a long way away from their friends and families. How do you offer support to a bored ex-teacher, who has nothing to do while her husband is at work, and whose son is dropping out of university whiles her daughter recovers from a nervous breakdown—on the other side of the Atlantic?

People here are wonderfully and endlessly fascinating. They have complicated lives - far more complex than the person who has only ever lived in one country. As they draw closer to God the simplicity of redemption, that they are loved by God and everything will be all right in the end, infuses their complicated lives. As one person, from one nation, they find their home in a community of complex people, which is the image of all nations in heaven.

Mark Collinson, Chaplain, Amsterdam.

Are you at ease with a wide range of people?
Are you able to hold your own with high-flyers from the business world?
Are you good at ministering to lonely and bereaved people?

Diplomatic links and exceptional events:
The chaplaincy is unlikely to be involved in civic life in quite the way that a parish church in England would be. On the other hand, the chaplain may have close ties to the British embassy or consulate, or may be called upon to comment on events in England or America.
which attract international media attention. In 2004, the Chaplain in Athens found himself coordinating the Protestant chaplaincy to the Athens Olympics. A number of chaplains offer their local perspective on major news events in Britain in media responses. Many organised vigils and international services after the terrorist attacks of 11 September 2001 or the Tsunami of Boxing Day 2004. Chaplaincies may also find themselves in the forefront of coping with local emergencies or terrorist attacks, such as riots in Athens or floods in Madeira.

Could you rise to the challenge of high profile, perhaps traumatic, events?

Isolation:
A chaplain’s life is often very isolated. Your nearest Anglican colleague may be a long way away. Clergy chapters generally meet only once or twice each year. Chaplains need to be able to work alone and to find support by telephone, e-mail or in appropriate ways from within the chaplaincy. For those who speak the local language, clergy fraternals may offer a means of support, and it may be possible to find a spiritual director, mentor, or soul friend locally. Others may need to make arrangements to continue an existing relationship with a director or mentor by letter, phone or e-mail. Video telephone links using systems such as SKYPE are proving valuable. Clergy chapters (often linked to Archdeaconry or Deanery Synods) can be an important place of fellowship. The Pastoral Conferences in September 2005 and 2009 brought together all licensed clergy in the Diocese, offering new opportunities in clergy CME and support.

Do you work well in relative isolation?

Have you given thought to where you and your family might find support?

The Bishop and Diocesan Structures:
Your relationship with your Bishop may be rather different from what you have experienced elsewhere. The Bishop will probably visit the chaplaincy only about every two to three years, but when he comes it is often for several days: he may stay with you and there is likely to be opportunity for greater depth of discussion and engagement. The Bishops travel frequently throughout the Diocese; you will meet them at Archdeaconry Synods, and you can always request an interview.
However, when they are away, they are not in the office answering letters and e-mails. Your Archdeacon, your most immediate support, is usually a fellow chaplain—with a chaplain’s commitments—and may be a long way away. The Bishops’ staff and all who work in the Diocesan Office make up a small team dedicated to serving the needs of those working in the Diocese. They do their best to respond to those needs promptly; however, you may at times need to be patient! Much contact will happen by e-mail or telephone, rather than face-to-face.

What are your expectations of episcopal support and contact to Diocesan structures?

Financial matters:

Ministry in the Diocese in Europe is exciting and fulfilling. In few of our chaplaincies people come just because “It’s what you do.” People are dedicated and questing. They are there because they want to be there: to worship God and to explore their faith.

Chaplaincy members come to church because they want to be there. They are conscious that they pay directly for you to be there as well, to lead them closer to God. This is a clear difference from the rest of the Church of England. In the Diocese in Europe, although as chaplain you hold the Bishop’s licence, you will be paid directly by the congregation. Typically, for those in stipendiary posts, payments are made monthly by the chaplaincy treasurer, who will also arrange payment of pension contributions, social security, etc, as agreed with the Chaplaincy Council and the Bishop at appointment. Stewardship is very important, and stewardship means not only raising funds for the Diocesan Common Fund and the activities of the church, but raising the money which will underwrite your salary, pay for your home and provide a car. Some chaplains (and families) find this disheartening and profoundly embarrassing.

Are you able to talk objectively about money and the needs of the chaplaincy when these are also your needs?

It is truly inspiring to be part of a fellowship which is growing both spiritually and numerically. We have so much to thank God for as we seek His vision for the future. Brian Davies, Poitou Charentes /Vendée

Are you able to talk objectively about money and the needs of the chaplaincy when these are also your needs?
Have you thought about how being paid directly by the chaplaincy might affect your ministry?

Are you familiar with a variety of strategies for stewardship?

3. Are you called to ministry in this place?

Chaplaincy profile:

You are considering applying for a particular post within the Diocese. The chaplaincy makes known its needs, its identity and its wishes by means of the Chaplaincy Profile. This describes the chaplaincy, introduces assistant clergy and readers and other staff, and details the arrangements the Chaplaincy Council will make for payment of a stipend and/or expenses, for accommodation, and transport. Two representatives of the chaplaincy attend the job interview, give a presentation about the chaplaincy, and answer any questions you may have. This section encourages you to consider what those questions might be.

Does the profile give you a clear picture of the chaplaincy?

Are you attracted to the chaplaincy’s picture of how it is now?

Does the chaplaincy have a good financial strategy?

What plans do they have for the coming year?

If there is a staff team, how does it function? Is there a lay ministry team? Does this suit your working style?

What other questions do you need to ask?

Ecumenical context:

The chaplaincy will be situated in a particular ecumenical context. As you consider whether this is the place for you, it is worth reflecting on that context and finding out more. For instance, if you are totally uninterested in liturgy, you might find working in a chaplaincy in an Orthodox context very wearing (or an eye-opener). If your strongest inclination is to the Catholic tradition, you might find it difficult to work in a chaplaincy which has close links to the local Protestant church.

Do you understand the ecumenical context? Does it draw you?
Family:
Moving to live in another country and another culture has repercussions for the whole family and must be a decision which involves all who are to be directly affected.

Who is immediately affected by this decision? What are their needs?
Beyond your immediate family, you may have existing and potential responsibilities for other members of your family (for instance for your parents as they grow older or for children completing university courses or starting careers in other countries).

Will you be able to share your family responsibilities, or will you be casting an unbearable burden upon others?

As you consider your decision, your practical questions are likely to include the following:

Accommodation:
There is no standard clergy accommodation provision for chaplains in the Diocese in Europe. Responsibility rests with each Chaplaincy Council and arrangements will be detailed in the Profile. Local tax regulations may make it impossible for the chaplaincy to provide rent-free accommodation, so that you could be responsible for paying rent from your stipend.

Accommodation may well be smaller than what you have been used to. Continental Europeans often live in flats or apartments and in smaller dwellings than would be usual in the UK. Accommodation is often described in terms of the number of rooms (excluding kitchen and bathrooms) rather than in terms of number of bedrooms.

In some situations it is customary for the Chaplaincy Accommodation to be offered to a locum priest when you are away on your main holidays. For many our home is our castle and we expect exclusive use of it.

What questions do I need to ask about accommodation?

Personal effects:
Some chaplaincies offer furnished or part-furnished accommodation. You will need to make a decision about what you can live with and what you can live without—and where to store what you don’t need. It is important to find out whether electrical items are transferable:
voltages and power circuits across the Diocese may vary significantly from those in the UK, and televisions, telephones and faxes may not travel well.

*Is accommodation furnished? What does that include? What should I bring with me? And what do I do with the rest?*

**Removals:**
Household removals across Europe may be very expensive. There is no diocesan-wide provision for removal costs. Accommodation may be partly furnished, although local arrangements may be negotiated. You should consider what you need and what you may want to store or dispose of quite early on. The Profile should make clear what removals package (outward and return) is attached to the post.

*What provision is made for removals costs? Do I have any needs that are not met by this provision?*

**Schools and education:**
If you have children, this is likely to be of vital importance to you. The pattern varies widely across the Diocese. English language education is often available, but this is often expensive, and the Diocese offers no financial help with school fees. Local language schools will be freely available, and although they may not fit easily with the system which is familiar to you or your children, they can offer wonderful opportunities for your children to become bilingual and bicultural.

As you explore the options, be sure to talk to people in the chaplaincy who have experience of both systems and of supporting their children in making the transition! Long term residents whose children have grown up exclusively within the local system are often not the best qualified to advise you.

If your children are coming up to school leaving age, you may need to consider their eligibility for further education or university grants in the UK whilst their parents are resident abroad.

*What educational needs do we have as a family? What support will our children need?*

**Healthcare:**
Healthcare provision varies in different parts of the Diocese. Ordinarily, the local (state) healthcare system will provide healthcare
at least equal to that provided in the UK, but it may be differently organised. You may need to verify both your residential status and your work status to discover the cover for which you are eligible. In some countries the state authorises parallel public and private health systems and you may need to explore the consequences of these options not only for you but for other members of your family. Members of the chaplaincy should be able to help you with this.

If local provision does not provide adequate cover, is unsatisfactory, or is not available to you, it will be necessary for healthcare to be provided for by private health insurance. St Luke's Hospital for the Clergy in London is available to clergy, their spouses and dependent children (subject to a doctor's referral in English). Repatriation insurance is an important consideration in case a dire emergency arises and some chaplaincies provide this as part of the “package”.

Living abroad may affect your eligibility for health care in your country of origin. You should enquire about this in advance.

Is health care provision—including dental and opticians services—adequate and in line with the Diocesan guidelines?

Climate:

Climatic conditions vary dramatically across the Diocese. In February, it may be –25°C in Moscow whilst it is +19°C in Casablanca! In June there are nearly 24 hours of daylight in Trondheim, but in December there is almost no daylight at all; Milan has about 8 hours of daylight in June. In August is it unbearably hot, but you may still be able to drink coffee at an outside café in January.

Climate and weather are important in determining needs for clothes and bedding. Some health conditions—in particular asthma and other allergic conditions—are exacerbated by extremes in climate or pollution.

Do I need to find out more about the climate?
**Work opportunities for spouses:**

If your spouse is planning to work, it will be necessary to make enquiries about the transferability of qualifications (which may present a problem even within the EU), immigration and employment law, the need for work permits (especially for non-EU citizens or in non-EU countries) and language requirements.

*Is my spouse hoping to find paid employment? If so, what questions need to be clarified?*

**Finances:**

Financial issues will be an important question as you consider whether to apply for this post. In particular, you will need to seek clarity in the following areas:

**Stipend:** For stipendiary posts, an attempt is made to maintain buying parity with the Church of England stipend benchmark. However, as payment is usually made entirely by the chaplaincy and costs of living vary widely within countries, let alone across the Diocese, this is very difficult to regulate. Stipends can be paid partly in local currency and partly in sterling if desired.

**Expenses:** The Chaplaincy Profile should be clear about what expenses the Chaplaincy Council will pay, about entitlement to payments “in kind” and about any tax implications of these.

**Extended sick leave and maternity or paternity leave:** The Chaplaincy Council should be able to tell you what the legal requirements are and how they would plan to meet them.

**Tax:** Regulations governing tax vary considerably from country to country; information should be available from the Chaplaincy Council. However, liability for tax planning and tax returns lies with the chaplain. You should clarify the extent to which provisions (e.g. car, accommodation) will be treated as income and taxed accordingly. If you are from the UK, you will probably need to register with the Inland Revenue as Non-Resident for tax purposes. This is particularly important if you are letting UK property. The booklets “Living or retiring abroad?” [IR138], “Going to work abroad?” [IR58], “Residents and non-residents” [IR20] and “Non-resident landlords, their agents and tenants” [IR140] are available from your local tax office. As a non-resident, you are allowed to spend only a certain number of days in the UK per year (currently 90 not including travel days).
Pensions: This is a complex area, but the Diocesan Secretary is available to offer advice. Fully stipendiary clergy will, with rare exceptions, have contributions paid in to the Church of England Clergy Pension Scheme by the Chaplaincy Council. Contributions are not usually paid for part-time or non-stipendiary clergy.

In some countries, payments into a state pension scheme may also need to be made. Where clergy intend to stay for several years, it may be possible to opt out of either the Church of England Clergy Pension Scheme or the local pension scheme, if the pension ultimately receivable from the state scheme is not less than that from the Church of England scheme. This decision should only be made after consultation both locally with other clergy and with the Diocesan Secretary.

Social security contributions: There is generally a legal requirement that these be paid locally. However, if you come to the Diocese from the UK, National Insurance Class 2 contributions must continue to be paid for you by the Chaplaincy Council in order to safeguard your State Pension; you must first register with the central NI office in Newcastle. A booklet entitled “National Insurance and Working Overseas” is available from the Diocesan Office or directly from Newcastle.

Insurance: You will need to ascertain local practice in this area. The Chaplaincy Council should be able to provide detailed help. The insurance system may operate according to very different assumptions to those to which you are accustomed (e.g. third party insurance for each member of the family may be a legal requirement).

Bank accounts: You will need a local bank account, but should be aware that opening one is not always easy. Be prepared to be patient and to try a number of different banks to compare their charges. Most chaplains find it useful to maintain a UK bank account which can be serviced by telephone, post or internet. There may be a limit on the funds which you can transfer from your UK account abroad or vice versa.

Retirement property: This may be the time when you invest in property towards retirement. If so, take note of tax regulations governing letting (see “tax” above). The Church of England Pensions Board are helpful on the provision of, or assistance with, retirement housing in the UK. Information can be obtained from the Church of England Pensions Board, 29 Great Smith Street, London SW1P 3PS.
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Telephone: +44 20 78 98 1800; fax: +44 20 78 98 1801; e-mail: enquiries@cepb.c-of-e.org.uk
website: http://www.cofe.anglican.org/about/cepb/

So: could this be for you?

All this may sound very daunting, but it is in fact entirely possible. Plenty of people have made this transition before you. Remember, we have about 150 licensed clergy, most of whom have made a similar move. Thousands of members of our congregations have also survived this transition.

We are encouraging you to be realistic, but don’t be afraid to dream! The Diocese in Europe is an immensely stimulating and exciting place to work. It is constantly growing and changing, and those who bring gifts will easily find a place to exercise them. We hope that you are enthused and energised by the idea of coming into this fast developing and rapidly evolving environment of ministry, in which new ideas for mission, witness and ecumenical collaboration are waiting to be explored.

If you have

- a desire to explore a different form of ministry
- breadth of interest and creative imagination in liturgy
- a deep and infectious love for people
- enthusiasm for ecumenism and cultural diversity
- a wish to expand beyond narrow churchmanship
- affirmation for the ministry of the whole people of God
- a willingness to recognise and encourage the gifts of others
- the ability to work in relative isolation

then you are the kind of person we are looking for.

Is God calling you to work in the Diocese in Europe?
4. **Now you’ve been appointed**

The chaplaincy should be able to offer information from their own collective experience in the following areas:

Advice about applying for any necessary **work permits, residence permits**, and **identity cards**. These procedures may take time, and it is best to begin with them as soon as possible.

Advice about local procedures for **registration** with the police or other authorities (normal for all residents in most European countries outside the UK) and help with registration on arrival.

Advice about **health insurance** and procedures for registration. In particular, you will need information about the difference between private and public health systems and the implications for the rest of your family. In some countries (e.g. Germany) your health insurance options are closely related to the terms of your employment (employee or “self-employed”; level of income). Living abroad may also affect your eligibility for health care in your country of origin, and you should check with the competent authorities before you leave. Social Security numbers and NHS registration numbers for each member of the family should be kept handy as they are often when registering in the country of destination.

Advice on **health procedures** (e.g. how to register with a doctor; cost of prescriptions; access to emergency care). Information about pre-natal and post natal care (these are not usually covered by private health insurance in the UK) and the care of children (vaccinations). Information about dental care (again, not usually covered by UK health insurance). The chaplaincy may also be able to provide a list of English-speaking **doctors, dentists, opticians, and hospital clinics**.

Help with finding **schools and kindergartens**.

- How do you put your children’s names down and when should you do this?
- What language support is offered? Is there any financial support for this? What experience does the school have of working with children from other cultures?
- Talk to people who have experience of **both** school systems to find out what questions to ask.

  e.g. Is there an understanding that the school is in **loco parentis** or can children simply be sent home from school?
What days of the week is school? What times? Are school times fixed times or do children attend according to their timetables?

If possible, visit schools accompanied by someone who knows both systems and speaks the local language.

Procedures for applying for family allowance or child benefit.

An introduction to the tax system, including how to register for income tax, and assistance in finding an accountant if you wish. In some countries, many costs can be claimed against income tax, so it is worth keeping receipts for all work-related outgoings: books, singing or voice lessons, supervision, shelving for the study, telephone bills and bills for heating, electricity and house insurance (if your study is a separate room in your home).

Advice on telephones and internet providers, TV and radio licences, compatibility of electrical goods.

Procedures for moving into new accommodation, including registering for utilities and refuse collection.

A detailed local street map or maps if the chaplaincy covers a wide area.

An introduction to local customs, conventions, and courtesies.

These vary considerably from country to country, and it can be easy to give offence without meaning to. How do people greet each other? When is it right to shake hands? Or kiss? How many times? How do people begin and end meals? Which meetings are formal meetings and which are not? What dress codes exist? Does appropriate behaviour vary for men and for women? Many countries produce guides in English with advice (often humorous) on living in the locality.

Legal requirements for insurance: for cars, house contents, third-party insurance for all family members (this is a requirement in some countries), keys (including the church keys).

NB: For car insurance, take your no-claims history in writing.

Drivers will need also to find out:

Information about importing cars. In many countries it is illegal to bring in your car without going through import procedures. If you declare your car as part of your belongings, you may not be able to sell it in the country. It may be easier to buy a car after your arrival.
The validity of your driving licence and the procedures and time limits for applying for a replacement. Rules may differ for those moving within the European Union.

The rules of the road: learn them before you cause an accident or are booked for ignoring them!

5. When you arrive:

Be patient with the (often tedious and intrusive) procedures of registration and learning a whole new set of systems! Try not to ask the question “Why are things not done here as they are where I come from?” and ask instead, “How is this done here and what opportunities are offered?” This will save a lot of frustration!

NB: Have a couple of dozen passport photos made and carry them with you to all offices. Keep all paperwork in one folder and take that too (your “Terms and conditions of service,” any local contract of employment, health insurance, rental agreement, certification of registration....).

Be patient with yourself and aware that you need time and space to arrive. After what is often a vacancy of several months, the chaplaincy may have high expectations that you “get started” whilst you may feel that you need more time for you and your family to settle. This is worth talking about with the Chaplaincy Council in advance. Consider moving at the beginning of the summer holidays to give a buffer of time to settle in during the summer holidays. Take a few days soon after arrival to do some fun things: visit a theme park, or a nature conservation area. Find out where you are. Put down some roots. And repeat this from time to time.

You are likely to find yourself coping with a sense of utter incompetence. Systems are very different (weddings and funerals may be done according to quite different rules and customs). But so are really basic things: shopping, schools, reading instructions, even crossing the road. Members of the chaplaincy have more experience of this than you do; as a new chaplain, you may find it difficult to admit your vulnerability and to accept the ministry of the body of Christ to you, the person who is meant to be ministering to them.

Remember that there are stages of moving into a new culture, as there are stages of grieving. Indeed, leaving behind what is familiar to move into the unknown is a sort of bereavement. Do not be surprised if your initial sense of excitement and interest gives way to a
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**What could be useful:**

Try to establish relationships with local clergy and clergy in other chaplaincies as soon as you can.

Archdeaconries are encouraged to operate a system of buddies, cluster groups or mentoring of new clergy by clergy who have been in the area for longer: ask your Archdeacon about this.

Ask your spiritual director / soul friend to be available for regular consultation by telephone during the first weeks.

Think about how to maintain professional contacts and friendships in your country of origin before you leave it! Join networks, societies, etc.

Take up an old hobby in a local club and in the local language: this will introduce you to a local network, and your language skills will be stimulated by your existing knowledge and interest.

Find out about local prefixes for cheap international telephone calls and use them!

**Communication within the Diocese in Europe:**

On your appointment, you should have been given the Diocese in Europe Handbook, Yearbook, Development Report and Contact List. These should give you a sense of how things work in the Diocese. If you have any questions, please ask.

E-mail is a primary means of communication within the Diocese. You will need to organise an e-mail address as soon as possible.

Communications are important as you may be encouraged to publicise the life and mission under your care and may find yourself in need of assistance if there is a crisis (in the church or in the local community) to which you have to respond. Contact the Diocesan Communications Officer about publicity opportunities or possible unwanted media attention. Often the pressures can be taken from you and handled at
Diocesan level. *The European Anglican*, the Diocesan magazine, is published quarterly and your news and stories are always of interest. Diocesan mailings are sent out several times each year. Contact the Diocesan Office if you seem not to be receiving them.

**And finally...**

Welcome to your new ministry! We know that you have just taken an enormous step. It may seem daunting at times but “There is nothing new under the sun” and someone will have experienced the joys and problems before. Please don’t be afraid to ask for help.
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