Description of the Diocese and Statement of Needs

Come, join us and learn about an exciting diocese within the Church of England with opportunities and challenges and bring your gifts to help, encourage and lead us to be the diocese God is calling us to be.
The Diocese in Europe is at the forefront of much that is found within the Church of England. It has a leading role in developing ministries to refugees, migrants, nationals from Britain and other countries relocating for business or personal reasons, students and seafarers, tourists and pilgrims as well as exploring and providing a worship and pastoral ministry in languages other than English. Many of our congregations are very mixed in ethnicity, language and age and each have their specific challenges and opportunities. The diocese has congregations in 43 countries across Europe along with the Commonwealth of Independent States (CIS) Mongolia, Turkey and Morocco.

For twelve years the Diocesan Bishop has worked to make the Diocese better known in the Church of England. With laity, clergy and senior staff he has pastored and led the Diocese during a time of growth.

The Diocese is in an excellent position to build on the foundation that is being laid with many opportunities for growth and change. We believe it is an exciting and spiritually invigorating Diocese in which to be Bishop.
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A Description of the Diocese

A1 History

The Diocese in Europe was created by a Measure in 1980. It brought into being the 44th diocese of the Church of England and gave the diocese representation in all three Houses of the General Synod. The Diocese is part of the Province of Canterbury. The Bishop’s Cathedra is in the Cathedral of The Holy Trinity in Gibraltar. Our Cathedral Chapter, made up of senior clergy and some laity from all round the Diocese, presently meets every three years but offers continuing support to the Bishop, Suffragan Bishop and diocese through prayer. There are, in addition, two Pro-Cathedrals in Malta and Brussels (see page 15).

The number of congregations has doubled since the formation of the Diocese in 1980

The Diocese was formed by combining two episcopal jurisdictions: Northern Europe previously exercised by the Bishop of London, under whom the Suffragan Bishop of Fulham had ministered to the northern capitals and commercial centres, and Southern Europe where English-speaking communities had gathered and sought the ministrations of an Anglican tradition. The Bishop of Gibraltar, whose diocese was established in 1842, had ministered to the chaplaincies in southern Europe, Switzerland, and elsewhere.

The history of the churches in the Diocese is infinitely varied; some can trace their history back more than 400 years to before the Reformation; some as little as 400 days. New congregations are being formed every year all round Europe, in particular in rural France and Spain but also in urban areas, for example in areas around Rome and Amsterdam.

A2 Size and spread of the Diocese

The Diocese is very different in character from the other 43 dioceses that make up the Provinces of Canterbury and York. It covers an immense area from Moscow to Tenerife, Izmir to Reykjavik. The most striking characteristic of the Diocese is its diversity - national, ethnic, cultural, linguistic, geographical and religious in a complex Europe itself seeking its place in the world. While much of the Diocese is within the European Union, almost half the countries and around a quarter of chaplaincies are not.

The Diocese confronts the modern challenge to the Christian churches presented by secularism. In western Europe, particularly, the problem of no belief is greater than the problem of differing belief; moreover, freedom of religion is sometimes interpreted as freedom from religion.

The Diocese has developed amid great political changes across Europe and in its ecumenical relationships. In all countries and regions, Anglicans are in the minority, while the majority church may be Orthodox, Roman Catholic, Lutheran or another Protestant denomination. In Morocco and Turkey, the majority faith is Islam. This means that ecumenical and inter-faith relations are of particular importance, and in many places Anglicans take a leading role in helping churches to work ecumenically. The Diocese always extends a welcome to enquirers and visitors.

In so many ways, Europe is a ‘fresh expression’, a ‘mission-shaped’ diocese: reimagining ministry and being adaptive to needs are essential features. Growth in the Diocese has (almost always) come from the ‘bottom up’ as local groups, with assistance from the bishops, archdeacons and area deans, mature into discernible congregations. There is support from the centre for the ordering of growth, but the practice of ‘parachuting in’ of clergy to start new work is not followed – not only because there are negligible central resources but also because the commitment of the local laity is paramount to the establishment of permanent new work.
B  The life of the Diocese

Given that our diocese has grown from the grass roots, we begin with the churches and congregations.

B1  Our churches

Historically, our churches have been described as ‘chaplaincies’ and while the use of ‘church’ is encouraged, the more colloquial use of ‘chaplaincy’ is deeply rooted; in addition, there are local circumstances – legal, ecumenical, etc. – that can give rise to other descriptions. For example, the term ‘parish’, although we have no formal parochial boundaries, is enshrined in law for our churches in Belgium. For the purpose of this document, the terms chaplain and chaplaincy are used.

There are 140 chaplaincies with electoral rolls operating as self-contained units; many have more than one worship centre, so that there are well over 300 distinct congregations in the Diocese, a figure close to double the number when the Diocese was created in 1980. Normal Sunday attendance is 10,834.

The make-up of chaplaincies

Our chaplaincies minister primarily, but not exclusively, to those whose mother tongue is English or who are English speakers. No two chaplaincies are alike, but all are subject to the laws and customs of the country in which they are located. In some places Anglicans predominate, in others not. The make-up of most chaplaincies is strikingly ecumenical in flavour. As chaplaincies exist in places where another historic Church may predominate, effective evangelism requires sensitive collaboration with those historic churches.

Members of the congregations come from many parts of the world and for many different reasons - business people, diplomats, refugees and economic migrants, tourists, students, academics, people in general employment, seasonal visitors and expatriates who have settled or retired in continental Europe. They bring a wide range of gifts and skills to their respective congregations. They also cover the whole spectrum of Anglican tradition and practice and include members from other Trinitarian churches: we greatly value this diversity. The significant majority of chaplaincies tend to a ‘central’ churchmanship approach, which is the most inclusive and welcoming. There are examples of distinctive churchmanships, but these are exceptions rather than the rule as we are invariably the only Anglican Church, often for several hundred miles, which means there is a need to be all-embracing and recognizably Anglican. We pride ourselves on modeling an Anglican identity free from some of the ‘party’ allegiances found in England.

The governance of chaplaincies

As with all dioceses in the Church of England, ours follow the Church Representation Rules in (almost) all respects; we also fully adopt the House of Bishops’ Guidelines on Safeguarding, the Clergy Discipline Measure, Ministerial Development Reviews etc. However, one of the key differences from English parish churches is that European chaplaincies are expected to be more self-reliant; all are responsible for their own finances, providing the stipend and housing for clergy at local level.

Our chaplaincies are often characterised by a wide diversity of nationalities and Christian denominations

Our chaplaincies vary enormously in character. Some cover an area the size of Wales, with a number of worship centres served by a team of clergy, readers and worship leaders: some are in city centres and have several staff, and some are isolated, with the nearest Anglican clergy colleague hundreds of miles away. Many work closely with local churches, practise ecumenism at its most effective level.
Although there is a consequential risk of some chaplaincies having a Congregationalist flavour, efforts are made to help chaplaincies to appreciate their Anglican identity, sharing in a common life and mission.

While the Diocese takes the National Stipend Benchmark as a starting-point for determining fully stipendiary posts, the financial ‘package’ offered to clergy varies widely. Posts range from full stipends to House for Duty and self-supporting clergy with numerous local adjustments to account for local costs of living, fiscal regimes, etc.

One of the strengths of the Diocese and reasons for its growth is this self-sufficient model, where initiative and incentive are placed firmly at local level, and the amount remitted as Common Fund (to support the wider work of the Diocese and Diocesan Office) is about 4% of chaplaincy income.

Compared to other dioceses, we have few boards and committees; those with cross-diocesan representation are Mission & Public Affairs, Communications, Safeguarding and Finance.

There are seven Archdeaconries. Annual (or occasional bi-annual) Archdeaconry and/or Deanery Synods, held over two to four days, are one of the key ways in which clergy and lay representatives in an area have an opportunity to be together and discuss matters pertaining to their Archdeaconry, diocese and church. For many of them, it is also the main occasion when they meet their bishops. The Diocesan Synod meets annually over four days in June, currently in Cologne.

A schedule of significant diocesan facts and figures is given in Appendix II

### B2 Ecumenism

The Diocese in Europe is a leader in, and key interface with, ecumenical partnerships. The existing relationships arising out of the Porvoo Agreement (www.porvoochurches.org) with Nordic/Baltic Lutherans and the Bonn Agreement with the Old Catholics (www.utrechter-union.org) are a day-to-day working reality in the Diocese. In the case of the former, this is true both in diaspora congregations as well as in the Nordic homeland; for example, our chaplain in Helsinki is a Finn, brought up in the local church. Ecumenical relationships under the Meissen Declaration (www.ekd.de) and the Reuilly Common Statement are also nurtured within the Diocese. Six clergy in the Eastern Archdeaconry, chaplains in capital cities, have the important role on behalf of the Archbishop of Canterbury of Apokrisarial representatives to respective Orthodox Churches.

There are exciting opportunities to develop our mission work with churches with whom we are in communion. Ecumenical hospitality is played out at grassroots level - church buildings belonging to other denominations are often used by our chaplaincies, in particular in France and in Spain where good relationships have been forged with local Roman Catholics.

Continental Europe has three additional ‘overlapping’ Anglican jurisdictions - the Portuguese Lusitanian Church (www.igreja-lusitana.org) and Spanish Episcopal Reformed Church (www.anglicanos.org) are both small, with congregations worshipping in the local language. The Convocation of [American] Episcopal Churches in Europe has eight parishes under the authority of the Presiding Bishop, acting through a suffragan bishop (www.tec-europe.org/).

Interfaith relationships play out at local level; quite literally in Berlin, where there is an annual Clergy-Imam football match. The Diocese essentially is in majority Christian countries, the main exceptions being Turkey and Morocco.
B3 Clergy and Readers

The majority of new clergy come into the Diocese in response to advertisements placed in the church press. About 10% of clergy are new each year. Most come from the Church of England, but there are several who bring different perspectives from other Commonwealth countries, the USA and beyond. Some, including Lutheran clergy under the Porvoo Agreement, and some of our own ordinands, are nationals of the countries where they work. Barriers to recruitment of clergy with children of school age are often the high cost of international schools and the logistics of moving. The Diocese has a relatively high clergy age demographic partly for reason of taking-up ‘house-for-duty’ posts on retirement. It is usual that clergy will have some knowledge of the language of the country to which they are appointed, or a willingness to learn.

The geography (an archdeacon’s responsibilities often embrace several countries), the need for practical ecumenism within the traditions of the countries themselves, and the need for financial and physical self-reliance in each chaplaincy combine to make the archdeacon’s role more akin to that of an area bishop in its pastoral and missiological dimensions. In addition to this, archdeacons are primarily (unusually full-time) chaplains.

One of the outcomes of the Diocesan Strategic Review was the Diocese in Europe Measure 2013. However, another key part of the plan to move to four full-time archdeacons, freeing them to nurture mission opportunities around the Diocese, was not financially supported by the Church Commissioners. This remains a key objective for the growth of the Diocese.

Archdeacons are supported by Area Deans, of whom there are presently 12.

The number of women priests holding a licence from the Bishop has grown each year: there are now 29 women priests (19% of the total) exercising ministry in many parts of the diocese, including places where we use Roman Catholic church buildings. Eight churches have Resolutions A and B in place, some for reasons of sensitivity to ecumenical relationships as distinct from being opposed to the ministry of women priests: there are no Resolution ‘C’ chaplaincies. In 2012, the Houses of Clergy and Laity both voted in favour of the Article 8 reference in respect of legislation for the consecration of women to the Episcopacy at the Diocesan Synod and Bishop’s Council. As yet, no diocesan or suffragan bishop in the Diocese has ordained women to the priesthood, the Suffragan having complied with the Diocesan’s ruling on this matter. The women clergy are supported by a Bishop’s Adviser on Women’s Ministry.
The Ministry Team

There are three key staff at the core of the Ministry Team. A Director of Ordinands (half-time) who is based in the London Diocesan Office; a full-time Director of Training who is home-based in Denmark, and an Administrator (half-time) also in the Diocesan Office. The Team meets quarterly under the Chairmanship of the Suffragan Bishop (who is also the Warden of Readers) to look at strategic issues, Post Ordination Training, Continuing Ministerial Education as well as detailed assessments of postulants, Ordinands and Readers in Training.

B4 The Diocesan Board of Finance

The Diocese in Europe, operating a financially decentralised model, also travels relatively lightly with bureaucracy, such that the Diocesan Office function (the DBF) is small but focused on service and communications. It was recently described in General Synod as a “lean, mean machine”. Its base in Church House, Westminster, is hugely beneficial in terms of total costs and its connectedness and visibility within the Church of England. London is overwhelmingly the natural venue for interviews and visits by clergy and laity from around the Diocese who are often passing through the city. Both the Diocesan Office and Suffragan Bishop’s Office have several visitors every day.

The Diocese travels lightly with bureaucracy: the Diocesan Office has just 5 full-time staff.

A little over half the expenditure covers the Diocesan Office running costs and synodical governance; the other part is returned very directly to chaplaincies in various forms of mission support (grants, training, publications, etc.).

There are five full-time members of staff. Like other dioceses, the Diocesan Office is responsible for links with the ‘central’ church and implementing church policies (in relation to safeguarding, statistics, Ministerial Development Reviews, etc.), the organization of Synodical Governance, finance and gift aid (operated on behalf of around 70 chaplaincies), the appointments procedure, management of locums, etc. The flat management structure means that very many enquiries on a raft of issues come direct to the Office from clergy, Chaplaincy Council officers, etc.

The most important and over-riding activity of the Diocesan Office is communications, in terms of managing the website and database that feeds it and coordinating various publications and their circulation. This is carried out by a part-time Communications Officer (also editor of the quarterly diocesan magazine, European Anglican); the Diocesan Secretary chairs the Communications Committee. There has been considerable investment in communications over the years, Europe being the first to reach all clergy electronically which is now a matter of routine. Members of committees regularly join in U.K meetings using Skype, thereby saving time, travel costs and wear on the environment.

The DBF budgets to break-even; turnover for 2013 is forecast to be £3/4 million. Two thirds of income is from Common Fund and one third from investments and other sources. (See Appendix 2 for summary accounts).
B5 Senior staff

The senior staff consists of the Bishops, Dean, Archdeacons, the Diocesan Secretary and Appointments Secretary, Legal Registrar, Communications Officer and Bishops’ Chaplains. The Bishop’s PA acts as Minute Secretary. Other key staff such as members of the Ministry Team are, from time to time, invited to attend. The cost and logistics of such meetings mean that they are held just three times a year (usually two to three days residually in the UK), with further short meetings just before annual meetings of Bishop’s Council and Diocesan Synod. The UK-based team of senior full-time staff also meets for day-long meetings approximately quarterly.

Bishop’s staff

In the office that adjoins the current See House near Crawley, there are full-time members of staff: a Chaplain, a Personal Assistant and an Office Secretary.

Bishop’s working base

It is crucial for the Diocesan Bishop to be close to a key travel hub, and London is undoubtedly the best for reaching all the chaplaincies in the Diocese. It is rare when there is not a need for him to come up to London more than once a week – not least to the Diocesan Office where, for example, virtually all interviews take place, and for ease of access to the National Church Institutions, Lambeth Palace, the Anglican Communion Office, etc. It has been recommended in an earlier review that the Diocesan Bishop returns to a home in central London – as was the case up to 1994 – with an office in Church House, Westminster, thereby providing synergy benefits with the Diocesan Office, strengthening connectedness with the Church of England, saving a lot of travel time and helping the visibility of the Diocese.

B6 Partnerships

There are five key mission agencies that have a bearing on the life of the Diocese:

Us (formerly USPG) founded the majority of chaplaincies in the 1800s and early 1900s; they passed responsibility for the buildings to the DBF and all Patronage rights to the Bishop in the mid-1980s.

The Mothers’ Union has a diocesan network of over 200 members in 13 branches which is continuing to grow

ICS (Intercontinental Church Society) has the Patronage of 20 chaplaincies (7%), maintaining those churches – mostly located in France and north west Europe – largely but not exclusively in the Evangelical tradition. They also organise seasonal ministry in some ski resorts and summer campsites.

Mission to Seafarers has an important presence in seven European ports where their clergy also hold a licence from the Bishop and they have varying degrees of connectedness with the life of the Diocese.

CMS (Church Mission Society) has two individual mission partners around Europe.

There are two other bodies each with the Patronage of one chaplaincy in the Diocese.

We value our links with mission agencies and linked dioceses

There are three overseas-linked dioceses, one in Peru and one in Luwero, Uganda, led by Archdeaconries of Gibraltar and North-West Europe, respectively, and the Diocese of Visby, which has oversight of the Church of Sweden's chaplaincies outside Sweden.

Our chaplaincy in Rome has a close working relationship with the Anglican Centre.
C Archdeaconries

Members of the Vacancy in See Committee from respective Archdeaconries have contributed the following:

Eastern Archdeaconry

“Come over to Macedonia and help us” (Acts 16.9). Today, the same invitation is extended to the future Bishop from the Eastern Archdeaconry, of which Macedonia is still a part, out of a desire to provide a fuller ministry in what is the largest and most diverse section of the Diocese.

The Archdeaconry incorporates what were the heartlands of the Byzantines, the Ottomans, the Habsburgs and the Soviets. It is present in 24 countries and ministers to 38 congregations. Some of it is within the EU, the rest outside. Part is predominantly Christian (Roman Catholic/Orthodox), part is predominantly Muslim. Turkey is a bridge nation to the Near East and Asia. Six apocrisiarioi (resident chaplains) represent the Archbishop of Canterbury to the hierarchy of the Orthodox churches, including the Ecumenical Patriarch, and two to that of the Oriental churches.

Of late three new congregations have emerged in the Archdeaconry. Two are Turkish and in Turkey, one is Anglophone in Crete. A number of vocations to the Ordained and Reader ministries have been and are being fostered. A three-day annual residential Archdeaconry Synod organized by one of the chaplains with the Archdeacon as president, gives cohesion to the Archdeaconry, along with the dedicated work of the Archdeacon supported by two Area Deans.

The Archdeacon faces ‘work overload’ since he doubles up his responsibility with being chaplain in Vienna, a city that is a hub of international organizations. Short staffing is an issue for the Archdeaconry. It is served by ten stipendiary priests (when a full complement exits) supported by part-time and retired priests. NSM’s, Readers and congregational worship leaders. The Archdeaconry is impoverished. Only three chaplaincies are financially self-supporting - Vienna, Moscow and Athens. Some chaplaincies are minuscule, gathering in loaned spaces with occasional services. Distance and isolation (time and cost implications) are further challenges. Chaplaincies outside the EU possess little or no legal status with the ensuing consequences. The ‘modus operandi’ of some of the countries of the Archdeaconry is in contrast to what is found in western Europe. Economies in crisis, illegal migration, human trafficking are some of the social issues that are faced.

Nevertheless within the chaplaincies there exists a determined resolve to deliver the fullest ministry possible, with a committed core of joyful and dedicated lay people. Remarkable evangelistic and humanitarian work is apparent in what are often demanding and uncertain circumstances. ‘Come over and help us’.

Easter in Moscow
France

The Archdeaconry comprises over 30 Chaplaincies with approximately 50 worship centres. Some are intensely rural while others are in major cities. Worshippers often travel over an hour to reach their chosen place of worship. The congregations vary considerably, each one being a reflection of its locality. As a vibrant English-speaking church we have some members who are permanent residents, while others are from various nationalities and are transient. In view of the scale of the Archdeaconry, clergy may often feel isolated because of the distance from their nearest colleague. Significant financial pressure as a result of the economic downturn is currently being experienced by many in our congregations.

Usually, services are in English; however, occasional services are given in French, while there are also services in other languages (for example, Malagasy services at St. George’s Paris; French and Tamil services at St. Michael's Paris). There is a variety of worship styles, reflecting the diversity of both people and clergy within the Archdeaconry. The many nationalities and Christian denominations of our Chaplaincies bring joy in diversity.

Some urban centres own their buildings while some, particularly rural Chaplaincies, borrow buildings from Roman Catholic and Protestant churches. Ecumenical relations are fostered at local levels, many Chaplaincies sharing worship with their hosting Christian brothers and sisters, particularly at Christmas and during the Week of Prayer for Christian Unity, both joyous and happy occasions. This sharing takes place also at national level, with representation of the Archdeaconry with French Anglican-Roman Catholic Commission and Unité des Chrétiens.

Germany and Northern Europe

The Archdeaconry is made up of two Deaneries - Germany and Nordic & Baltic - each with its own Deanery Synod and Area Dean; they share an archdeacon. There is no archdeaconry synod, due to costs and geography.

The Nordic/Baltic Deanery has eight Chaplaincies in seven countries (Denmark, Iceland, Norway, Finland, Sweden, Latvia, Estonia). There are 16 licensed Clergy and eight Readers, as well as Nordic Lutheran Clergy with PTO. Half of our licensed clergy were not born in the UK, which reflects our international context. Active engagement with our Porvoo Communion partners is a vital part of our mission - we live out in real and practical ways the Porvoo aim "to share a common life in mission and service." The Diocese has a representative on the Porvoo Contact Group (who also attends the Porvoo Primates' Meeting every two years) and we participate in annual Porvoo Consultations and Conferences.
While the Deanery is growing (e.g. two new congregations in Denmark), some of our Chaplaincies are financially vulnerable, especially following the removal of UK diplomatic status. In Western Finland, we have a thriving congregation of South Sudanese refugees called the White Nile Congregation.

The Germany Deanery has eight Chaplaincies. There are 10 licensed Clergy and two Readers, and several retired clergy with PTO. The Deanery has formally joined with the 3 Parishes in Germany of the (American) Episcopal Church to share synodical life and educational events in a body called the Council of Anglican and Episcopal Churches in Germany (CAECG), which has its own constitution and budget within German law. The CAECG meets twice a year in a different German city; the spring meeting is for synodical business and the autumn meeting for a training event (open to all laity as well as clergy).

We have a representative at the Meissen Commission, take an active part in the bi-annual Kirchentag, and work in close relationship with The Old Catholic Church in Germany who send a representative to the two CAECG meetings each year.

The two deaneries came together in 2010 for a three-city multifaith football tournament in Gothenburg, with the Berlin team accompanied by the Anglican Chaplain and a member of the local congregation participating in the women's penalty shoot-out!

Members of the White Nile congregation in Finland

**Gibraltar**

The Archdeaconry consists of Spain, Portugal (including their respective Mediterranean and Atlantic islands), Andorra, Morocco and Gibraltar. It is a growing Archdeaconry with 27 Chaplaincies, one (Costa Brava) having been recently established, and with a further embryo Chaplaincy in Fuerteventura. Many have multiple congregations and centres of worship. Increasingly, vacancies attract a younger range of both male and female candidates – particularly to full-time positions. In recent years there have been a significant number of people from within our chaplaincies who have become Readers or have been ordained.

The location means we minister primarily within a Roman Catholic-dominated environment, though in North Africa this is within an Islamic nation. Ecumenical and inter-faith matters are therefore of significance within the Archdeaconry. Some of our Chaplaincies are becoming more international in their congregations and there is a potential for further growth in this respect.
Chaplaincies serve diverse congregations: from city locations, with largely resident populations, to coastal resorts with their mix of ex pats and visitors. Inevitably the current economic situation has had an impact – but Chaplaincies are striving to work against the resultant constraints.

There is a vibrancy to the Archdeaconry which is reflected in the Archdeaconry Synod which strives to promote growth – both spiritually and in numbers. An important challenge for our Archdeaconry is to bring more young people and children into our churches. One way we hope to do this is through the use of modern communications technology

Youth in the Algarve organize a Food Bank

Italy & Malta

The Archdeaconry of Italy and Malta stretches from the Swiss border down through mainland Italy and Sicily to Malta where one of the Diocese's Pro-Cathedrals is situated. Each of the eight chaplaincies is linked with other congregations, three of which are predominantly Nigerian. These three congregations are warmly supported and partly resourced by the archdeaconry and look forward to being self-sufficient in the foreseeable future. There is also a Fresh Expressions group which was formed at an early stage in this pioneering ministry.

Ecumenical relationships with all denominations are flourishing and in many cases church buildings are shared. The Vatican and the Anglican Centre are at the heart of the archdeaconry, and the archdeacon has had significant input in developing the role of the Centre as a strong voice and educational resource for our Anglican heritage.

Negotiations with the Italian government for full official recognition of the Anglican Church in Italy are nearing completion. When achieved, it will have financial benefits as well as raising the profile of our church in the country.

Ordinations of two Priests in Rome
North-West Europe

The Anglican Church in North-West Europe is growing; chaplaincies are full of new ideas and initiatives which come to fruition, there are exciting and real links between the Anglican parishes and local universities, prisons, schools, missions to seafarers and mission to the red light area of Amsterdam. This Archdeaconry is geographically small for our diocese and is densely-populated throughout. This allows clergy to meet comparatively easily and regularly. The Archdeaconry is financially healthy. We have the only Church of England primary school in the Diocese. Our Synod is an arena for genuine debate and engagement with mission and theology. Some aspects of our chaplaincies are similar to England: large Sunday schools, multiple clergy and staff, high flyers in our congregations. The vast majority of our children and young people speak Dutch or French as well as or better than English. Some parishes resemble substantial English student parishes and there are good institutional relations with the university authorities.

The Belgian Constitution makes provision for Anglican clergy stipends to be paid by the state, as well as prison chaplains and Anglican religious education teachers in state schools: the Roman Catholic, Reformed, Orthodox and Anglican churches all share equal state recognition rights. The situation is similar in Luxembourg.

The chaplaincies vary in size and include some of the diocese's larger communities, with membership in the hundreds in Brussels, Amsterdam and other city chaplaincies. While some chaplaincies retain an identity as English churches, the majority are culturally diverse communities with English as a common language. As in France, there are chaplaincies which also hold occasional services in French to cater for permanent non-Anglophone congregations, or family and friends attending baptisms, marriages and funerals. The chaplaincies in Groningen and Leuven, which are in effect university chaplaincies, have few English members, with "new Anglicans" attending there from atheist, Roman Catholic or Reformed backgrounds. Other chaplaincies also have a strong student ministry component.

The Archdeaconry is known for new mission initiatives, with recent church plants in Groningen, Kraainem, Maastricht and Amsterdam; the ecumenical chaplaincy at Schiphol airport, and the OZ100 chaplaincy in the red-light district of Amsterdam.
Switzerland

The smallest in the Diocese, the Swiss Archdeaconry has the benefit of worshipping in one country and so has a common identity and sense of cohesion. Nevertheless, as elsewhere, its congregations contain great diversity with worshippers coming not only from Switzerland, neighbouring France, Germany, Austria and Italy, but in increasing numbers from Asia, Africa and elsewhere. Nine chaplaincies support a further ten congregations. During the winter ski and summer walking holidays, additional small congregations open up in the mountains. Most of the Chaplaincies are based in locations of international importance, for example Geneva hosts the United Nations and many related agencies, the World Council of Churches and CERN; Zurich is a major financial capital; and Basel is home to a number of major world pharmaceutical companies.

Over recent years ecumenical links have grown considerably. The Archdeaconry is a member of the Swiss Council of Churches. Geneva is actively involved in an international Cursillo community. There is active cooperation with those in full communion, including support for the Old Catholics and close links with the Convocation of Episcopal Churches. Joint projects are starting and this is an area of potential further development. Universities in the main Swiss cities attract large numbers of international students, presenting a significant mission opportunity. Although generally prosperous, there is considerable and increasing poverty in some of the cities, principally among the migrant workers from elsewhere in Europe, Africa and Asia, presenting a challenge and opportunity for local outreach.
The Cathedrals

The Dean and Chancellors write:

The Cathedral Statutes (1997) define the functions of the Cathedral in Gibraltar, the Pro-Cathedrals of Malta and Brussels, and the Cathedral Chapter. The function of the Cathedral Chapter is to support the Bishop by prayer and counsel. The Cathedral and Pro-Cathedrals are defined as signs of God's presence in the world, a meeting place for the Church of Jesus Christ, and a place of refreshment in the Holy Spirit for all who choose to use them. Because of the huge geographical size and human diversity of the Diocese it is necessary to have more than one building, within and at the extremities of, the Diocese. Three buildings therefore make up one Cathedral, which has some thirty Canons dispersed throughout Europe, but unified in prayer and faith.

The Pro-Cathedral in Brussels has extensive premises which are used by the church itself and more widely - hosting diocesan training events; ordinations; the base for the Church of England's representation with the EU Institutions. It caters for about 460 adults and 150 children from more than 30 different nationalities. St. Paul's Pro-Cathedral in Malta plays an important part in the life of Valletta. Recently, it hosted the 70th Anniversary commemorations of the granting of the George Cross, welcomed three Royal Guests and the First Sea Lord along with countless veterans. Its musical life flourishes including playing host to the opening concert of the Valletta International Baroque Festival, regular concerts by the St Paul's Choral Society and numerous other international musicians.

The "three in one and one in three" Cathedral is thus a physical sign of unity of clergy, people and Bishop; a place where Diocesan events and festivals are celebrated, and a place of regular daily prayer for our bishops, clergy and people, and for the communities in which they serve. In all our diversity there is unity of purpose: the mission of Christ to his people. We pray individually and as a Chapter every day to be drawn closer to Christ, that we may be united to one another in the fellowship of the Holy Spirit, so that the world may believe that Christ is Lord, to the eternal glory of the Holy Trinity.
Main Challenges facing the Diocese

(i) To implement the report of the Strategic Review Group whereby Archdeacons would be freed of responsibilities for running chaplaincies in order to act as a focus and resource for mission and growth in their areas. While the Diocese in Europe Measure 2013 opened the way for funding from the Church Commissioners to be made available for this, we suffered a major setback when adequate funding for the present triennium was not forthcoming. The new Bishop and his staff will need to find a way forward.

(ii) To enable the Bishop to be a pastor to all his people, over such a wide area where many clergy and readers feel isolated. This will involve delegation, communication (both speaking and listening) through many different channels, and space in the diary to be available at times of crisis, as well as planned pastoral visits.

(iii) To demonstrate support for women and men in the full variety of ordained and lay ministries – not just clergy and readers.

(iv) To articulate a vision for the Diocese, and to direct its growth in mission. As well as encouraging experiment, this will involve refocusing our public image.

(v) To interpret a living Anglican tradition accessibly across a wide range of cultures, languages and age groups.

(vi) To balance the demands of the organisation of the Church of England (House of Bishops, General Synod, College of Bishops, etc.) with the needs of such a large Diocese.

(vii) Other challenges include:
- an awareness of the need for management of growth in these turbulent times
- the need for pastoral visiting of the laity and clergy
- showing leadership engaging with public issues in Europe including the international trade in drugs, people, arms etc./migrants/environments
- To promote a climate of stewardship involving financial support, care for the environment, and sharing of resources.

Personal gifts and skills needed in our next Bishop

(i) He will be a pastor to all his people, a listener who hears, acts and delivers, and a critical friend to clergy, understanding the stresses of isolation and lack of resources.

(ii) He will be aware of the political, social and ecclesial dimensions of Europe. He will probably have experience of working outside England and/or in a multicultural context. He will be prepared to engage with contemporary ethical issues.

(iii) He will have a focus on mission and growth, whilst understanding what is possible in the context of the strengths and weaknesses in the Diocese.

(iv) Whilst confident and articulate in his Christian faith and prayer life as expressed through Anglicanism he will embrace and appreciate the full diversity of Anglicanism and the diverse range of ecumenical, interfaith and cultural contexts across the Diocese.
(v) He will be gifted with charisma, an open-minded personality and inner peace in the Lord, filling him with grace, enabling him to inspire, motivate and lead.

(vi) Other personal qualities and experience

- He will be a good team player, with skills in people management and able to identify and harness the gifts of others.
- He will be an excellent communicator, at ease with IT and the social media.
- He will be an ambassador for the Diocese, at ease in diverse situations. An enthusiastic Europhile, he will be able to engage both linguistically and culturally.
- He will be able to balance his commitment to the Diocese with his national and super-national responsibilities while keeping to a realistic schedule in travel.
- In view of the enormous differences between working in England and in Europe, it is likely that the successful candidate will already have episcopal experience.

* * * * * * *
APPENDICES

1. Map

DIOCESE IN EUROPE
THE CHURCH OF ENGLAND

ARCHDEACONRIES OF THE DIOCESE
- The Eastern Archdeaconry
- France
- Gibraltar
- Italy and Malta

www.europe.anglican.org
Sponsored by the Friends of the Diocese in Europe

Information on the map is current at the date of publication: March 2018
2. Numerical information by Archdeaconry

<table>
<thead>
<tr>
<th>Archdeaconry</th>
<th>Congregations</th>
<th>Electoral roll</th>
<th>Licensed clergy</th>
<th>Total income £'000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern</td>
<td>41</td>
<td>823</td>
<td>17</td>
<td>£726</td>
</tr>
<tr>
<td>France</td>
<td>78</td>
<td>2,976</td>
<td>37</td>
<td>£2,387</td>
</tr>
<tr>
<td>Gibraltar</td>
<td>76</td>
<td>2,255</td>
<td>32</td>
<td>£1,592</td>
</tr>
<tr>
<td>Italy and Malta</td>
<td>29</td>
<td>830</td>
<td>11</td>
<td>£828</td>
</tr>
<tr>
<td>North West Europe</td>
<td>33</td>
<td>1,807</td>
<td>30</td>
<td>£1,831</td>
</tr>
<tr>
<td>Germany &amp; Northern Europe</td>
<td>35</td>
<td>1,397</td>
<td>21</td>
<td>£1,471</td>
</tr>
<tr>
<td>Switzerland</td>
<td>22</td>
<td>1,053</td>
<td>14</td>
<td>£1,852</td>
</tr>
<tr>
<td><strong>Diocesan Total</strong></td>
<td><strong>314</strong></td>
<td><strong>11,141</strong></td>
<td><strong>162</strong></td>
<td><strong>£10,687</strong></td>
</tr>
</tbody>
</table>

Of total chaplaincy income, £6.4 million was planned or plate giving (representing just over £11 per week for each member of the Electoral Roll). Gift Aid receipts (through the DBF) totalled well over £1¾ million resulting in over £90,000 reclaimed tax being returned to chaplaincies.

Charitable giving by churches in the Diocese was £719,000 in 2011 (6.7% of income)

3. The Diocesan Board of Finance

The Chairman of the Diocesan Board of Finance, Mr. Michael Hart, reported to the annual meeting in June 2013: “The Trustees consider that the state of the company’s financial affairs is satisfactory and are confident that the on-going mission of the Diocese can be sustained”.

Figures given below are extracted from the 2012 accounts.

- **Income**: £754,000, of which Common Fund receivable (100% received) was £480,000 – representing just under two-thirds of DBF income. Common Fund is collected from 138 chaplaincies; it represents an average of about 4% their income.

- **Expenditure**: £736,000 of which £306,000 is used for outgoing Diocesan support (money returned to chaplaincies and Archdeaconries as direct grants - £95,000 - or indirect support, including training and publications), and £430,000 for the cost of Synodical governance and diocesan financial, legal and administrative functions.

A total of £165,000 was paid as grants from restricted funds and DBF Trusts.

At the end of 2012, unrestricted Diocesan funds were just over £3 million and endowed funds £4.4 million.

4. Graphs

Sunday attendance figures

The table below shows the variation in Sunday attendance figures during the first decade of the current millennium using the 2000 attendance as a baseline. The following observations are illustrated:

- The Diocese in Europe attendance has fluctuated through the period but has shown no overall sign of decline
- The remainder of the Church of England attendance has demonstrated a general decline during the decade by some 12%.

![Sunday Attendance Figures: Yearly Variation by Comparison with 2000](image)

Electoral roll numbers 2000 - 2010

The table below shows the numbers recorded on the Electoral Roll for the Diocese in Europe from 2000 to 2010. This illustrates that there were reductions in the numbers at the times of the compilation of the new Rolls in 2002 and 2007. However, the overall trend has been significantly upward with the 2010 figure being some 20% greater than at the start of the decade.

![Diocese in Europe: Electoral Roll Numbers 2000 - 2010](image)
**Electoral roll variation 2002 - 2010**

The table below shows the variation of the Electoral roll numbers for the Diocese in Europe and the Church of England (the other 43 Dioceses) for the years 2002 and 2007 (the years in which new Rolls were compiled) together with 2009 and 2010 (the most recently published Church of England statistics).

This illustrates the following:

- For the Diocese in Europe there has been an increasing trend in the data with the 2010 figures being some 24% higher than in 2002.
- The figures for the remainder of the Church of England have been generally static over the same period.

![Electoral Roll Numbers: Variation by Comparison with 2002](image-url)