Profile of the Diocese of London

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1 The Context of Greater London

London is both an ancient city, established by the Romans, and a thriving, modern capital with a prominent place on the world stage.

London grew out of the Roman settlement of Londinium, which by the beginning of the second century had become the capital of Roman Britain. Today's 110 livery companies - many with their roots as guilds and trade associations – are evidence that London had become a focus for trade and commerce by the medieval period. By 1734 the Bank of England had moved to its present site on Threadneedle Street, and this continues to be the geographical centre of the City of London's banking and financial services industry. Previously also on Threadneedle Street, the London Stock Exchange relocated in 2004 further west and is now situated near St Paul's Cathedral in Paternoster Square. The City's insurance industry is focused in the east of the City around Fenchurch Street, Leadenhall Street and St Mary Axe, featuring the easily recognisable Lloyd's Building and the 'Gherkin'. The legal profession also has a strong presence across the City, with particular focus in the Temple and Chancery Lane areas where both the Law Society and the Inns of Court are located; both the Middle Temple and Inner Temple are located within the City of London.

Since the 1990s a secondary financial district has been established in the former docklands outside the City of London. 2.5 miles to the east of the City, Canary Wharf has strong transport connections to the City via the Docklands Light Railway and to Westminster via the extended Jubilee Line. The overall strength of these two financial districts has led to London’s international status as 'banker to the planet'.

To the west of the City of London lies the City of Westminster. Edward the Confessor built a palace here, between his abbey and the river and this fixed the seat of Government at Westminster. Westminster was granted city status in 1965. The Palace of Westminster - more commonly known as the Houses of Parliament - continues to be at the heart of National Government. The nearby streets include the official residence of the Prime Minister in Downing Street and also Whitehall, the location of many government departments. The City of Westminster has a strong legal presence as well, with the Supreme Court on Parliament Square and the Royal Courts of Justice at the eastern edge of the City where it joins the City of London. Buckingham Palace, both the Queen’s official London residence and her administrative headquarters, is located to the west of Westminster and neighbours the Royal Parks of Hyde Park, Green Park and St James's Park.

As London’s success as a centre of trade and commerce grew, so did London. The metropolis spread, joining together previously distinct villages into one conurbation: London is not just an international icon, it is home to over 8.5 million people\(^1\), north and south of the river Thames. The majority of London’s population do not live in its central two cities, but in the suburbs; this makes the outer tube zones of London just as important as the central ones. Though less recognisable to the outside world, each of these suburbs has its own unique features, varying from local markets to shopping malls, listed buildings and treasured parks.

The Capital’s vast population and strategic location has ensured it has developed centres of excellence beyond the financial sector: The Royal Marsden NHS Trust was the first dedicated cancer hospital in the world; Great Ormond Street Hospital NHS Trust (GOSH) is the largest
centre for research into childhood illness outside the US; London also has four universities ranked in 2015 as world class: Imperial College, University College London (UCL), Kings College London (KCL) and the London School of Economics and Political Science (LSE).

London is one of few cities in the world that can boast four separate UNESCO World Heritage Sites: The Palace of Westminster, Westminster Abbey and St Margaret’s Church; The Royal Botanic Gardens at Kew; The Tower of London; and Maritime Greenwich. From the Globe to the Royal Albert Hall, London has some of the oldest and most famous theatres, concert venues, museums and galleries in the world. It has an abundance of world class sporting venues, including Wembley, Lord’s Cricket Ground, Twickenham, the Queen Elizabeth Olympic Park and Wimbledon. Not only is it served by 270 tube stations, three airports, an international railway and an extensive bus network, catering to the 31 million visitors it receives annually, but the development of Crossrail will ensure public transport connections have never been better.

The County of Greater London – to most people synonymous with London – was created in 1965. It does not have city status granted by the Crown, although it is commonly regarded as a city. Greater London is organised into 33 local government districts: the 32 London Boroughs and the City of London, which is a separate county, although still part of the Greater London region. London Borough Councils (LBCs) provide the majority of local government services with council elections taking place every four years. The LBCs are responsible for local services such as local planning, schools, social services, local roads and refuse collection. The Greater London Authority (GLA) is responsible for strategic local government across the Greater London region: planning; policing; fire services; transport; and economic development. The GLA is based at City Hall, in Southwark, and consists of the directly elected Mayor of London (currently Sadiq Khan) and the elected London Assembly. In response to growing concerns about the quality of the environment in London, the Mayor has recently announced plans to introduce an ultra low emissions zone (ULEZ) in central London from April 2019, in order to tackle the damaging health impacts of air pollution in the Capital.

Greater London is clearly distinct from other cities in the UK, with several unique features about its population. Not only does it have the highest population density, but it has been growing twice as fast as any other city in the UK; 200,000 people have moved in recent years to the Capital from overseas. It has just under 50% of the UK’s ethnic minority population with 22.1% of the population stating that English is not their main language; recent data estimates that 300 languages are spoken by London’s school age children. London also has a higher proportion of 25-34 year old residents, compared with other UK cities and a higher number of people identifying as lesbian, gay or bisexual (2.6% compared with 1.7% nationally).

The Capital is home to more multi
millionaires than any other city in the world, but it is also home to some of the most economically deprived citizens in the UK. Around 25% of the parishes in the Diocese of London are in the bottom quarter of the poorest wards nationally. There are new housing projects in progress, for example in Earls Court, Kings Cross, Cricklewood and Colindale, but with a deficit of over 100,000 homes there is still a lot of progress to be made.

The religious landscape of London is no less diverse: across Greater London as a whole the 2011 census indicated that 48.4% of Londoners are Christian, 12.4% Muslim, 5.1% Hindu, 1.8% Jewish and 1.5% Sikh. 20.7% claimed no religion.

There are two Anglican cathedrals in the region: St Paul’s Cathedral and Southwark Cathedral. Five Anglican dioceses serve Greater London: chiefly the Diocese of London (north of the River Thames and west of the River Lea) and the Diocese of Southwark (south of the River Thames), but also the Dioceses of Chelmsford with five eastern boroughs in Essex and at the edges of London St Albans and Guildford. The Archbishop of Canterbury’s official residence is in the Diocese of Southwark at Lambeth Palace. London also has the largest Roman Catholic cathedral in England and Wales at Westminster.

In the Diocese of London over 60% of all the Diocese's Hindus live in the Willesden Area, which is where Europe’s largest Hindu Temple is located at Neasden. In contrast less than 5% of Hindus in our Diocese live in the Stepney Area, which is where the East London Mosque, Whitechapel is located; 46% of residents in the surrounding Tower Hamlets area are Muslim. In Islington 41% of residents state they have no religion. Most British Jews live in London and there are significant orthodox and liberal Jewish communities in Edmonton and the northern stretch of the City of Westminster.

London has a lower percentage of Christians than any other region in England, however, the number of people attending church in London has increased by 16% since 2005, but the vast majority of devout Christian Londoners are choosing to worship outside the Anglican church. There has been particular growth amongst the Pentecostal Black majority churches.

There are also questions about the cohesion of London, not only between different groups, but also across different areas of the Capital from the tourist centre to the outer suburbs; the Church plays a vital role in forging links and building social capital. As the ‘Kingdom Justice’ value statement of the Diocese of London makes clear, to live and proclaim the Kingdom is to seek to see the Kingdom of God and its values established in our society, country and world. Our Diocese gladly embraces the cultural, ethnic and national diversity that is the reality of London and seeks through hospitality, welcome, generosity and acts of mercy to show and live the love of God for all.
2 The Diocese of London

While in Roman times there was a bishop in London, it was St Mellitus who founded the Saxon diocese in 604. Our new Bishop of London will be the 133rd in line.16

We serve a population of 3,990,368 people (2011 census) covering 277 square miles of Greater London north of the River Thames and west of the River Lea, from the Isle of Dogs in the east to Staines in the west and as far north as Enfield. In its current form, our Diocese covers 17 boroughs in Greater London, in whole or in part, and also the district of Spelthorne in Surrey.17 It is coterminous with the historic county of Middlesex.18 The area we serve is predominantly urban, although there are significant suburban areas and even rural parts to our northern and western fringes.

We are the Church of England in our Diocese because we stand in continuity with the Church throughout the ages, tracing our origins in Scripture, seeking to be true to the inheritance of faith in tradition, and proclaiming that faith afresh in each generation19.

The Bishop of London is the chief pastor of all within our Diocese, clergy and laity alike, and is to celebrate with us the sacraments of the new covenant, to be a guardian of the faith of the apostles, proclaiming the gospel of God's Kingdom and leading us in mission. It is our prayer that this profile will help describe the context in which these roles will be exercised, drawing out our current mission objectives alongside the various priorities which we are addressing. These priorities are highlighted in blue boxes throughout this profile, emerging from the developing narrative of mission in our Diocese in 2017. We acknowledge that the role of Bishop of London is multi-faceted and that an incoming bishop will have to evaluate how to prioritise their very many responsibilities. May God grant our new bishop humility, grace, wisdom and strength to lead

We aim to

Evangelise: proclaim effectively the historic and eternal gospel in a changing world and society and live it out in mission, reaching out to a city that is both secular and full of faith.

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1 In this profile words in italics are taken from the Common Worship Ordination Service for the Ordination and Consecration of a Bishop or from the Canons of the Church of England.
2.1 Organisation and Structure

2.1.1 Introduction

We currently have 494 churches throughout our Diocese, serving 395 parishes and 38 new worshipping communities (some of which are established under Bishop Mission Orders (BMOs)). In addition there are 12 Guild Churches in the City of London.

Parish Churches remain at the core of our understanding of how we serve our city. London is a series of small villages and neighbourhoods, and the concept of ‘parish’ still has real traction, even though people may commute across parish boundaries to attend their church of choice.

Overlaying the parish system, and complementary to it, are other forms of church. These include, but are not limited to:

**Network churches** - churches which serve people who are not necessarily locality-based, and whose relationships are more network than neighbourhood. Such churches will often cross parochial boundaries, and are likely to operate under a Bishop’s Mission Order. Local protocols are in place to define their relationship with the local parish(es).

**International & Ethnic Congregations** - London is a place of at least 270 nationalities and 300 languages. For many of London’s ethnic and nationality based groupings, English may be a second language, and they may wish to worship in the style and culture of their mother tongue and ethnic group. We work with such groups and enable those who wish to give Anglican expression to their worship and mission to be incorporated into our parochial structures.

**Youth congregations** - It is sometimes appropriate to set up a separate youth congregation in order to evangelise and disciple young people within their own cultural milieu. Normally such congregations are attached to a parish or network church.

**New areas of housing and major development** – These are areas where we look to build Christian community, working with mission agencies in these areas, where they can also add value and resources.

Together these parish churches and congregations along with our chaplaincies and missional communities are what our Diocese describes as the missional mixed economy church for 21st century London.

**Religious Communities** - our Diocese has a number of Anglican religious communities. The Benedictine Community of St Mary at the Cross, West Barnet; St Mary Convent and Nursing Home and The Community of St Andrew, both in Chiswick; The Sisters of the Society of St Margaret, Hackney. These communities, in addition to their regular community lives of prayer, evangelism and pastoral work, offer hospitality for parish retreats or away days.
2.1.2 Churches of Particular Significance

London has grown so considerably over the last centuries that it has a wealth of historic churches that capture the architectural trends of their day. The Great Fire of 1666 means the City of London (unlike the rest of our Diocese) has very few medieval churches, a notable exception being that of St Bartholomew the Great in West Smithfield. Rebuilding, however, included fine designs by Sir Christopher Wren, Robert Hooke and Nicholas Hawksmoor. In the centuries that followed with London developing outwards into areas that were once villages, churches were constructed showing fine examples of Baroque, Classical, Georgian, Victorian and Twentieth Century architecture.25

Our Diocese is home to churches which are known for their worship, mission or architecture more widely, some of which have national significance and international links. Examples of these in no particular order are:

**St Martin-in-the-Fields**36, a Georgian church with a grand Corinthian portico, which is one of London’s premiere concert and broadcasting venues. With thriving English and Chinese speaking congregations, St Martin’s is a diverse community, with a rich life of worship and prayer, a stimulating education programme serving the wider Church, a commitment to social justice and international links around the world. The ministry is rooted in the care of the vulnerable and disadvantaged, expressed through the support of ‘The Connection at St Martin-in-the-Fields’, working with those who are homeless in London, and through the help given to those in need around the country through the annual Christmas Appeal. It is the parish church of St James’s Palace and Buckingham Palace. (AWA = 815)

**St James Piccadilly**, designed by Sir Christopher Wren and containing interior work by Grinling Gibbons, is a parish church in London’s West End. The church has a reputation as a progressive, liberal and campaigning church, for example in the just treatment of asylum seekers and those living in poverty. It celebrates what it regards as the ‘radical welcome’ found in the heart of the Gospels and attested to by the Incarnation27. Concerts are also regularly held at the church and the Piccadilly Market operates six days a week in the church courtyard. (AWA = 252)

**All Saints Margaret Street**28, is a Victorian church in Fitzrovia, near Oxford Street, London. It is regarded as one of the foremost examples of High Victorian Gothic architecture in Britain; the church enjoys Grade 1 listed building status. The church was founded in 1839 with the aim of reviving historically authentic Anglican worship through architecture. The church is a living house of prayer and is cherished by those who worship there for its sacred atmosphere and magnificent heritage. (AWA = 246)

**St Silas the Martyr** (built in the early twentieth century and designed by the architect Ernest Charles Shearman) and **The Most Holy Trinity Kentish Town** (consecrated in 1850) form a single parish in the London Borough of Camden and, like most traditional catholic parishes, it serves an area of high social need. Its pastoral and sacramental support for the vulnerable is widely respected, its traditional catholic liturgy is internationally renowned and both churches have grown significantly over the past 20 years. The writer, AN

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ii Average Weekly Attendance figures are from 2015
Wilson, referenced a Palm Sunday procession between the churches and the Gospel then being chanted as the moment he realised he had returned to faith. The parish hosts the national May Devotion of the Society of Mary (a Catholic Society of the Church of England, established in 1931, which continues to forge international ecumenical relationships). Holy Trinity’s congregation mostly comprises young families. Its outstanding church primary school pioneered whole-school Shakespeare performances and artwork and was the springboard for the creation of the national ‘Primary Shakespeare Company’. (AWA = 249)

**Holy Trinity Brompton** (HTB), a late Georgian Gothic Revival church, is by far the largest and is best known as the home of the Alpha Course, an evangelistic course, which seeks to introduce the basics of the Christian faith through a series of talks and discussions. Alpha has been translated into 112 languages and has been used in 169 countries – it is estimated that 29 million people worldwide have tried Alpha. HTB has established Alpha International to serve beyond its own church life, offering family life courses, addiction and recovery courses and work amongst prisoners and ex-offenders. HTB has had a considerable impact on our Diocese through its commitment to church planting, not just across London (15 churches), but increasingly further afield in the UK (8 churches) and even in Malaysia (1 church). These churches have gone on to plant 18 further churches. HTB has set up the Church Revitalisation Trust to help meet the challenge of supporting church planting. HTB’s commitment to theological training saw the establishment of the St Paul’s Theological Centre, which has since joined with other partners to form St Mellitus College. (AWA = 4693)

**All Souls Langham Place**, a Regency designed church by John Nash, is located adjacent to the BBC and has had a significant teaching and international ministry under the late John Stott, which continues to the present day. Its evangelical preaching draws a multi-ethnic congregation and embraces all ages; a particular growth area in recent years has been its work with children. More recently All Souls’ has become involved in church planting, with Inspire Church, established under a BMO in the Old Street area, and a second in the pipeline. All Souls’ central location has seen it develop an active programme working with the disadvantaged in London, in particular prostitutes, the homeless and the needy. All Souls’ is also the home of Christianity Explored, a course, based on Mark’s gospel, that introduces participants to the Christian faith. Christianity Explored has now been translated into over 50 languages and is used in 102 countries worldwide. Two new courses have since been developed using a similar format – Discipleship Explored and Life Explored. (AWA = 2281)

**St Helen Bishopsgate** is a medieval church, which survived the Great Fire of London and has for many decades been at the forefront of workplace ministry. Located in the heart of the City of London, it ministers to the commuters on its doorstep and has planted a series of 11 midweek congregations across the Two Cities and further afield. 13 Sunday congregations have been planted in our Diocese, as well as in our neighbouring dioceses of Southwark and Chelmsford, many of which have gone on to plant a total of 9 further congregations. St Helen’s has a significant ministry to Internationals with a Mandarin congregation, a ministry amongst French nationals and amongst the East End Bangladeshi community. Through its associate scheme and links with the PT Cornhill Training Course, St Helen’s is active in training the next generation of gospel workers (since the year 2000, 300 people (60% male, 40% female)), many of whom go on to train for ordination to serve in our Diocese and beyond. (AWA = 1806)
These last three churches are very large evangelical churches - the largest churches in the country – and have a national as well as a regional impact on mission. Eight London churches feature in the list of the thirty largest churches nationally, including outside central London zone 1:
St Paul Hammersmith (Kensington, AWA = 644) in zone 2;  
St James Muswell Hill (Edmonton, AWA = 683) in zone 3; 
St Paul Ealing (Willesden, AWA = 647) in zone 3;  
St Barnabas Woodside Park (Edmonton, AWA = 875) in zone 4.

Large churches are an important part of the church profile of our Diocese and with their size and resources are often involved serving our Diocese by church planting and creating missional communities, sometimes in partnership with other local churches. Of course in God’s economy it is our faithfulness in Gospel Proclamation and Mission that is valued and all our churches and missional communities have a vital contribution to play, as we partner across our Diocese to make Christ known.

2.1.3 The Bishop of London

The Bishop of London is the chief pastor of our Diocese and in humility occupies a role as the principal Christian minister of our Capital that goes beyond denominational and diocesan boundaries. The Bishop is expected to feed and build up the Body of Christ, both clergy and laity alike. The Bishop’s preaching and sacramental ministry is practised not just at the visible large scale or national services, but also, importantly, when visiting parishes and missional communities: teaching, presiding at the Lord’s table, baptising and confirming God’s people. The Bishop is expected to pray for God’s people and to know and be known by them: it is essential to the health of our Diocese that worshipping communities across the breadth of our Diocese, from Tower Hamlets to Hillingdon and Enfield to Spelthorne should be supported and encouraged in mission.

2.1.4 Royal Peculiars in our Diocese

Alongside leading our Diocese, the Bishop of London is Dean of the Chapels Royal. The two positions are entirely separate, conferred on different dates, and need not necessarily be vested in the same person. However since 1748 it has been considered convenient for the Bishop of London to be appointed by the Sovereign as Dean of the Chapels Royal, serving the Royal Household. The Dean heads the Sovereign’s perambulatory Chapel Royal of priests, vestry and choir within palace chapels or beyond palace walls - such as at the Cenotaph on Remembrance Sunday. In practice the chapels, their choirs and the various chapel buildings associated with them come under the effective oversight of the Sub-Dean who is the Queen’s residential chaplain.

The Chapels Royal of St James’s Palace (the Queen’s Chapel and the Chapel Royal), The Tower of London and Hampton Court Palace are examples of Royal Peculiars. A Royal Peculiar is a Church of England parish or church exempt from the jurisdiction of the diocese in which it lies and subject to the direct jurisdiction of the Monarch. There are many of these in our Diocese the most familiar being the Collegiate Church of St Peter, Westminster, more commonly known as Westminster Abbey.
Westminster Abbey is one of the United Kingdom's most notable religious buildings and the traditional place of coronation and the burial site for English and, later, British monarchs. Construction of the present Abbey building was begun, in 1245, by King Henry III, who selected the site for his burial, around the shrine of King Edward the Confessor. Since the coronation of William the Conqueror in 1066, all coronations of English and British monarchs have been held in Westminster Abbey. There have been at least 16 royal weddings at the Abbey since 1100.

St Margaret’s Church, which stands between Westminster Abbey and the Houses of Parliament, is commonly known as 'the parish church of the House of Commons', although since 1972 it has been part of Westminster Abbey and not part of our Diocesan parish structures; one of the canons of Westminster Abbey serves as Rector of St Margaret’s. St Margaret’s Church and Westminster Abbey host, in addition to their daily services, some services throughout the year to mark anniversaries and special occasions in the life of the nation, including services of national significance that might in other dioceses be undertaken in the diocesan cathedral; the memorial service that marked the Westminster terrorist attack in March was held at Westminster Abbey.

2.1.5 St Paul’s Cathedral

St Paul’s is the Cathedral of our Diocese and the seat of the Bishop of London. St Paul's supports the ministry of the Bishop of London, and it has been a place where the Bishop’s preaching ministry has spoken, at times across the world, as at the funeral of Lady Thatcher, as well as being somewhere the Bishop can pray in a small community (with eight priests on the staff).

St Paul’s Cathedral has been present on its site in the City of London in one form or another for over 1,400 years. It has been built and rebuilt five times, most recently by Sir Christopher Wren following the Great Fire of London, but its main purpose has always been a place of worship and prayer.

During this present decade St Paul’s has worked to develop its role as a cathedral for our Diocese. This has included not only diocesan services (e.g. Chrism Mass, ordinations, confirmations and special events, including for the first time in 2017 an annual London Diocesan Board of Schools service), but also bringing in clergy and laity at Advent and other times of the year, welcoming parish pilgrimages and visits, and sending its choristers out each term to sing Evensong in one of the deaneries.

Along with this, St Paul’s is also a National Church and an international spiritual focus, a space for worship and holiness, a place of debate and challenge, an architectural heritage centre, a partner in the City of London, and a commercial enterprise with over 150 paid staff, more than 300 volunteers, and a turnover, mostly from paying visitors, of nearly £10 million a year. It is a Christian church and seeks to preach and share the Gospel, yet it is also ‘owned’ by many who would profess no Christian faith, and its vision of ‘enabling people in all their diversity to encounter the transforming presence of God in Jesus Christ’ relates to its paying visitors as well as the hundreds of thousands who come to worship over the course of each year.
St Paul’s continues to develop its work and meet the challenge of integrating its operations under a common vision, to fulfil its Christian calling with creativity, compassion and confidence.

### 2.1.6 The London Area Scheme

Our Diocese is led by the Bishop of London, and is split into five Episcopal Areas:

- The Two Cities;
- Stepney;
- Kensington;
- Edmonton;
- Willesden.

There are six Suffragan bishops in our Diocese: the Bishops of Stepney, Kensington, Edmonton and Willesden, who are designated as Area Bishops under the Area Scheme, the Bishop of Fulham, who is also the Bishop responsible for Extended Episcopal Care in Southwark and the Bishop of Islington. The Bishop of Islington was appointed in 2015 and serves both London and the National Church in strategies for church planting and growth.

Under the Area System, certain powers are delegated to the Area Bishops, with the Bishop of London retaining these powers in relation to the Two Cities. Each of these Suffragan Bishops takes on other responsibilities including particular priority areas under the Diocese’s Mission Plan, Capital Vision 2020.

There is an archdeacon for each of the five episcopal areas and an associate archdeacon for the Two Cities area:

- The Archdeacon of London and the Archdeacon for the Two Cities (Two Cities);
- The Archdeacon of Hackney (Stepney);
- The Archdeacon of Middlesex (Kensington);
- The Archdeacon of Hampstead (Edmonton);
- The Archdeacon of Northolt (Willesden).

The Bishop of London is in charge of senior appointments to our Diocese.

### Deaneries in our Diocese

We have 24 deaneries. Most of these are approximately coterminal with the London Boroughs, although there are exceptions.
Each of our five episcopal areas has a slightly different character and provides a variety of different challenges and opportunities in mission.

Two Cities

The Two Cities Area\(^45\) covers the City of London and the City of Westminster.

The City of London, also known as ‘the Square Mile’, hosts London’s financial and trading district, with an increasing number of tall buildings on the east side of the City and pressure to extend the number of these in line with developments south of the river and in the Docklands. It has relatively few residents at about 10,000, but up to 400,000 commuters enter the city on weekdays. 18.4% of residents do not have English as their first language, with French being the most common first language amongst this group (2.3%).

The City of London is home to St Paul’s Cathedral, the Bank of England, the Old Bailey, the Guildhall and Mansion House. The City of London does not have a conventional local authority, but is governed by the historic City of London Corporation\(^44\) which is elected by both residents and businesses, and which has existed more or less unchanged since the Middle Ages. The head of the Corporation is the Lord Mayor of the City of London, which is a different position from that of Mayor of London. The City of London also has its own police force: The City of London Police, which is independent of the Metropolitan Police Service, which covers the rest of Greater London. Within the City of London are two liberties, the Inner Temple and the Middle Temple, which are local authorities for most purposes to the present day. The Lord Mayor\(^45\), elected annually, is responsible for supporting and promoting the City as the world leader in international finance and the business sector. The Lord Mayor has an annual show each November, which includes a blessing at St Paul’s Cathedral. The
City has over 100 Livery Companies, integral to the Corporation’s Governance, which support trade, education, charity and fellowship. There is one Church of England primary school on the east side of the City, which serves mainly the neighbouring residential areas in Tower Hamlets.

The City of Westminster is home to Buckingham Palace, Westminster Abbey, the Royal Courts of Justice and the Palace of Westminster. It has a high population density, open spaces and parks such as St James’s Park, busy shopping districts, such as Oxford Street and Regent Street and covers the entertainment and theatre districts of the West End and Soho. 30.7% of residents do not have English as a first language, with Arabic being the most common first language amongst this group (5.5%). There are 21 Church of England schools in the area – three secondary and eighteen primary.

**Stepney**

The Stepney Episcopal Area covers the London boroughs of Hackney, Islington and Tower Hamlets. Like much of London the area spans great social and economic contrasts. The three boroughs contain some of the most deprived wards in the country alongside neighbouring districts of expensive housing – as in the south of Islington and Hackney and the rapidly growing businesses in the Docklands in Tower Hamlets.

The East End of London has been well known for centuries as a place where refugees and immigrants to this country have settled, and all three boroughs are home to large minority ethnic communities. 26.2% of residents do not have English as their first language, with Turkish being the most common first language amongst this group in Hackney (4.4%) and Islington (2.1%), whereas in Tower Hamlets it is Bengali (18.0%). Developing relationships with other faiths is crucial in Tower Hamlets in particular, where there is a large Bangladeshi community.

There are 28 Church of England voluntary aided schools in the area; 24 primary and three secondary and one all-through school. One of the secondary schools, Sir John Cass, has recently come top of the league for the most improved school in England. There are also three universities in the area. There are eight hospitals, one of which specialises in the treatment of AIDS patients, an Eye hospital and a hospice. There is also one prison in the area, in Islington.

**Kensington**

The Kensington Area covers the west London Boroughs of Hammersmith and Fulham, Hounslow, Kensington and Chelsea, the borough of Richmond north of the Thames (Hampton), and the Surrey borough of Spelthorne. Spanning from Knightsbridge to the ancient bridge that crosses the Thames into Staines, the parishes of the Kensington Area serve hugely diverse and dynamic communities. 21.6% of
residents in the Area do not have English as their first language, with Panjabi being the most common language amongst this group in Hounslow (4.4%), whereas in Chelsea it is French (6.2%).

Kensington’s churches include a vibrant array of Anglican traditions, and vary in style and setting, from many churches with larger congregations, including Holy Trinity Brompton and the historic St Mary Abbots on Kensington High Street, to fresh expressions of church on inner-city estates, in suburban settings, as well as some village churches in the Spelthorne Deanery.

The Church of England is actively involved in education across the Kensington Area, with 34 Church of England schools – five secondary, one all-through and 27 primary - providing an outstanding education to over 12,000 pupils. It is also home to St Mellitus College at its state-of-the-art premises at St Jude’s Earls Court. Chaplains serve across higher education, as well as in eleven hospitals and three prisons, including the Young Offenders Institution in Feltham.

Edmonton

The Edmonton Area 47 covers the four north London Boroughs of Camden, Enfield, Haringey and part of Barnet, a population of some 1,144,000. The Area has a wealth of cultural diversity and 25.2% of residents do not have English as their first language: Turkish is the most common first language amongst this group in East Haringey (6.8%) and Enfield (6.1%) whereas in South Camden it is Bengali (4.9%). There are also extreme economic contrasts in the Area between, for example, Hampstead and Tottenham. From semi-rural Monken Hadley to the student areas of Bloomsbury, and from Golders Green with its large Jewish population to Freezywater in the Lea Valley, from Camden Market to Alexandra Palace, the Edmonton Area is a place of surprises and contrasts.

The Church of England is forging links in these communities, with people of other faiths and none. As massive redevelopment takes place the church is working in a variety of partnerships to respond effectively. ‘How can we build communities and not just estates?’ is a question acute in the wake of the disturbances suffered in 2011, and to which the church made effective and well regarded responses. At Tottenham Hale a partnership with the local authority, developers and community groups is delivering a new parish church and community centre. Similar work is happening in Kings Cross, in Cricklewood and in Colindale, up and down the Lea Valley and in many small developments across the Area.

Across the four boroughs there are 52 Church of England schools - two secondary schools including Greig City Academy, which was the first Academy in the country, two all-through and 48 primary schools. A number of the primary schools in Haringey have come together to form the first Diocesan Academies Trust. At St Luke’s Hampstead one of the very first Free Schools has been built in the church crypt, and many parishes have strong links with non
church schools, including Grace Church Highlands which is a church plant meeting in a non-church secondary school. Edmonton is also home to Oak Hill Theological College.

Willesden

The Willesden Area includes Brent, Harrow, Ealing and Hillingdon in north west London. The area is diverse, being mainly suburban but also containing 'deprived' Urban Priority Areas and large swathes of Green Belt.

Brent, Ealing and Harrow are home to some of the largest minority ethnic communities in London. 30.1% of residents across Willesden do not have English as a first language: the most common language amongst this group is Gujarati in Brent (7.7%) and Harrow (8.9%), in Ealing it is Polish (6.3%) and in Hillingdon Panjabi (3.4%). In addition, the presence of London Heathrow Airport means numbers of refugees and asylum seekers in the area are high.

There are twenty Church of England schools in the area - seventeen primary and three secondary. The secondary schools are especially successful and popular; one is designated a 'beacon' school.

The hospitals in Willesden include specialist facilities such as Harefield Hospital (heart patients) and the Royal National Orthopaedic Hospital.

We aim to

Reach out to an ethnically diverse population, enabling our churches to be places of integration.

2.1.7 The London College of Bishops and the Senior Staff Team

The Diocesan College of Bishops in London is the largest in the country and consists of the Bishop of London and the six Suffragan Bishops. The Senior Staff Team includes the Bishops, Archdeacons and the Dean of St Paul’s Cathedral. The Bishop of London is responsible for leading this team in mission and ministry and so sets the culture and tone of our Diocese.

The College of Bishops has the task of upholding unity in the diversity of our Diocese, to 'promote peace and reconciliation in the Church....and....strive for the visible unity of Christ's Church' and 'to be merciful but with firmness; to minister discipline, but with compassion'. There are for example divergent theological convictions on sexuality and marriage and on the issue of the ordained ministry of women in our Diocese. The skills, experience and church
traditions represented amongst the College of Bishops and Senior Staff Team provide a valuable resource for the Bishop of London in handling these sensitive national debates within the church and more widely in leading the mission of our Diocese.

Collectively the London College of Bishops shares the oversight of the Church of England in our Diocese.

We aim to
Ensure that we live together in generous orthodoxy which is grounded in Scripture and enables mutual flourishing of the whole Christian Church within the Diocese.

2.1.8 The London Plan

Our Diocese embraces a wide range of church traditions, including traditional and liberal catholic, conservative, open and charismatic evangelical, along with low and high Anglicanism. The Values of our Diocese, notably 'Generous Orthodoxy' and 'Deep Church' articulate the value that we place on this diversity. This has also long been recognised in our diocesan structures, notably through the operation of the London Plan, in tandem with the London Area Scheme.

The London Plan was updated on 22 February 2016, following the Bishops and Priests (Consecration and Ordination of Women) Measure 2014, the House of Bishops’ Declaration on the Ministry of Bishops and Priests 2014 and its associated regulations made under Canon Law. This updated version of the London Plan embeds the collective commitment of the London College of Bishops to the Five Guiding Principles and makes pastoral and working arrangements to ensure mutual flourishing. These include provision for parishes requesting oversight under the House of Bishops’ Declaration on the Ministry of Bishops and Priests as well as arrangements for ordaining, instituting and licensing clergy.

The London Plan Working Arrangements are based on the expectation that the Bishop of Fulham, as a Suffragan Bishop in our Diocese, will normally be given oversight of the Traditional Catholic parishes (TC) making a request (based on the parish’s understanding of communion, ministry and sacramental assurance); and that the Bishop of Maidstone, as an Assistant Bishop in our Diocese, will normally exercise pastoral care of the Conservative Evangelical parishes (CE) making a request (based on the parish’s understanding of headship).

The Bishop of Fulham’s status as a Suffragan means TC parishes remain firmly within the mainstream life of our Diocese. He is not simply a bishop for a particular group, defined by theological conviction, but has a wider role in the life of our Diocese (for example as lead bishop for Pray for Seven in Capital Vision). Under the London Plan the Bishop of Fulham has almost all the delegated functions of an Area Bishop, including full control of appointments.
and the sponsorship of ordinands in TC parishes. This enhanced role has enabled growth and a commitment to mutual flourishing.

The London Plan also lays out the role of the Bishop of Maidstone with respect to CE parishes. He is a national bishop, not a member of the London College of Bishops, and has a different relationship, from the Bishop of Fulham, with those parishes requesting his oversight. He is not, for example, a sponsoring bishop, but may be involved in the discernment process in CE parishes. He can also be involved, in a parallel fashion to the Bishop of Fulham, in discussions with the relevant Area Bishop involving the placement of ordinands and in appointments to CE parishes.

The Bishop of Maidstone will liaise with the appropriate Area Bishop about his involvement in any collations, institutions and licensings in CE parishes. In TC parishes, these will be undertaken by the Bishop of Fulham.

To date 57 parishes (14.4% of the total number) have asked for appropriate arrangements to be made under the Declaration.

Under Article 5 of the London Plan, the Bishops commit themselves to pastoral and working arrangements whereby:

- The Bishop of London is (inter alia) responsible for ordaining, instituting and licensing clergy and is entitled to ordain in any Area;
- The Area Bishops are entitled to ordain, institute and license in their Area;
- The custom has been established that the Bishop of London ordains all deacons and the relevant Area Bishop or the Suffragan Bishops of Fulham and Islington ordain candidates for the priesthood;
- The Bishop of Fulham has determined that he is not willing to ordain any woman to the office of priest, while the Bishops of Stepney, Kensington, Edmonton, Willesden and Islington have determined that they are willing, according to the Canons of the Church of England to ordain both men and women to the office of Priest;
- The London Plan declaration is signed by the London College of Bishops and is a covenant between the signatories. It is intended to bind successors in title (unless rescinded by the Bishop of London and a majority of the Area and Suffragan Bishops). It recognises that the arrangements in Article 5 will need reconsideration in the event of a new appointment to the see of London. The signatories clearly envisage that whatever reconsideration of the arrangements within Article 5 takes place, the spirit of the London Plan must be maintained to ensure mutual and abundant flourishing and to uphold the commitment that everyone should be ‘at home’ in our Diocese.

### 2.2 The Values of our Diocese

**An Anglican identity**

Our Values declare the core priorities in how we operate as a Diocese. They were adopted by the London Diocesan Bishop’s Council at its meeting on 29th September 2016 and spell out something of the ethos and culture of our Diocese. These Values are designed to be read in conjunction with Capital Vision 2020 (see 2.4) and the College of Bishops’ Policy Papers, which are summarised throughout this profile.
**Our Values**

What underpins our values is the character of the Church of England itself, which is spelt out in the Canons: “The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, *The Book of Common Prayer*, and the Ordinal” (Canon A5). “The Church of England is part of the One, Holy, Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, *The Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons.” (Canon C15)

<table>
<thead>
<tr>
<th>Generous Orthodoxy</th>
<th>Urban Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>The way in which we inhabit and live the story of God in the Scriptures, the creeds and the tradition will make room for the whole spectrum of the Christian Church who wholeheartedly affirm that story.</td>
<td>We aim to be learners in prayer as the foundation of all we are and do, knowing our dependence upon God, and to teach people to pray and to develop a pattern of life and spirituality that is real and nourishing in our world city.</td>
</tr>
<tr>
<td><strong>Gospel Proclamation</strong></td>
<td><strong>Kingdom Justice</strong></td>
</tr>
<tr>
<td>Our conviction is that the Church is called upon to proclaim and live the historic and eternal gospel in a changing world and society.</td>
<td>To live and proclaim the Kingdom is to seek to see the Kingdom of God and its values established in our society, country and world. We gladly embrace the cultural, ethnic and national diversity that is the reality of London and we seek through hospitality, welcome, generosity and acts of mercy to show and live the love of God for all.</td>
</tr>
<tr>
<td><strong>Christ Encounter</strong></td>
<td><strong>Mission Focus</strong></td>
</tr>
<tr>
<td>We are expressly about enabling people to come to Christ – by whatever means he may choose – to receive his grace, forgiveness and love.</td>
<td>The ‘missio Dei’ is not only our Great Commission and Great Commandment, but is also our challenge in all we undertake, and to the way in which we operate as churches and as a Diocese, and as we serve our communities, our neighbours and those in need.</td>
</tr>
<tr>
<td><strong>Deep Church</strong></td>
<td><strong>Global Partnership</strong></td>
</tr>
<tr>
<td>We affirm CS Lewis’ phrase describing how the Church of Jesus Christ is embodied in and needs intentionally to embrace catholic, evangelical and orthodox insights in order truly to be the Church.</td>
<td>We never forget our context as a World City – and our partnership with the worldwide Church. The context in which God has placed us calls us to be servants to all, always facing outwards towards the world for which Jesus Christ lived, died and rose again.</td>
</tr>
<tr>
<td><strong>Intentional Discipleship</strong></td>
<td></td>
</tr>
<tr>
<td>Beyond encounter and conversion, there is a necessity for the Church to be a place of catechesis and discipleship, where the people of God are equipped through Scripture and the sacraments, in the power of the Spirit, to be ambassadors for Christ in his world.</td>
<td></td>
</tr>
</tbody>
</table>

19
2.3 The People of our Diocese

Church attendance and membership in our Diocese saw considerable growth in numbers over the period 2009-2013, with a 10.2% increase in Adult Weekly Attendance. These were some of the best growth statistics in the country, but more recently this pattern has tailed off. Even during times of considerable growth, the figures below show that the challenge to our Diocese is immense; there is still a long way to go and no room for complacency.

**Usual Sunday Attendance**\(^{iii}\) (USA) in 2015

Adults 42,940
Children 10,035
**Total 52,975**

From 2014 to 2015 USA dropped by 1030.

NB These figures are for our Diocese and do not include St Paul’s Cathedral

3 Parishes have a USA > 1000, contributing over 13% of the Diocesan USA (see p 9)
16 Parishes have a USA > 300, contributing over 24% of the Diocesan USA

The most common size of parish in our Diocese (by USA) is 50-100, with over 120 parishes reporting USA in this range.

\(^{iii}\) Usual Sunday Attendance is the number of people who attend a particular church on a usual Sunday, i.e. a Sunday which is not a major festival or contained in a holiday period.
Electoral Roll

In 2015 Electoral Roll membership was 71,807, which represents 1.8% of the population. This has remained a fairly static figure across the rolling 6 year average. Many more people than this are reached by the mission and activity of the churches in our Diocese, through our work with schools, foodbanks, refugees, playgroups, chaplaincies in hospitals, prisons and universities and many more. However, this figure does suggest that we have some work to do in growing the number of people who are actively involved in the life of the Church of England in London.

![Graph showing Electoral Roll over 10 years]

**Average Weekly Attendance (AWA) in 2015 (annual October count)**

Average Sunday Attendance 53,565

Average Weekly Attendance (including Sundays) 62,516

NB from 2015 attendances as part of a school were not captured in these numbers

Our Diocese includes 12 Guild Churches, which are not legally able to hold Sunday services, but many of them have vibrant midweek worshipping communities. The AWA figures also capture mid-week worshipping communities in workplace areas as well as the regular pattern of weekly worship across our parishes.

Although the headline figure shows that our church AWA represents 1.7% of the population in our Diocese, this hides great variations. Significantly fewer young people (age 18-24) are likely to be engaging with our churches, than any other age group. Those most affected by deprivation in our Diocese are also those least likely to attend our churches. There is also a large variation in our Diocese’s engagement across ethnicities.
**Weekly Attendance by Age Group**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>86+</td>
<td>1.4%</td>
</tr>
<tr>
<td>76 to 85</td>
<td>2.9%</td>
</tr>
<tr>
<td>66 to 75</td>
<td>2.4%</td>
</tr>
<tr>
<td>46 to 65</td>
<td>2.0%</td>
</tr>
<tr>
<td>25 to 45</td>
<td>1.4%</td>
</tr>
<tr>
<td>18 to 24</td>
<td>0.7%</td>
</tr>
<tr>
<td>12 to 17</td>
<td>1.6%</td>
</tr>
<tr>
<td>0 to 11</td>
<td>2.3%</td>
</tr>
</tbody>
</table>

*Diocesan average 1.7%*

*Sources: Everyone Counts Survey, Statistics for Mission*

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**Weekly Attendance per Capita by Deprivation Group**

<table>
<thead>
<tr>
<th>Deprivation Rank</th>
<th>Weekly Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-20%</td>
<td>2.8%</td>
</tr>
<tr>
<td>20-40%</td>
<td>2.6%</td>
</tr>
<tr>
<td>40-60%</td>
<td>1.2%</td>
</tr>
<tr>
<td>60-80%</td>
<td>1.1%</td>
</tr>
<tr>
<td>80-100%</td>
<td>1.0%</td>
</tr>
</tbody>
</table>

*Diocesan average 1.7%*

*Sources: Statistics for Mission, ONS Index of Multiple Deprivation*
This data demonstrates some of the challenges of, and provides the context for, our collective vision of mission in our Diocese – Capital Vision 2020.
2.4 The Mission of our Diocese: Capital Vision 2020

Capital Vision 2020 (‘CV2020’) is our collective vision, which emerged from conversations with nearly 2,000 people. It was adopted by Synod in March 2013 and launched in front of 2,000 people at St Paul’s Cathedral in June 2013. Capital Vision comprises three major themes, with ten specific areas in which we plan to be more purposeful and imaginative.

We share a vision of a Church for London that is Christ-centred and outward looking.\textsuperscript{52}

<table>
<thead>
<tr>
<th>Confident in speaking and living the Gospel of Jesus Christ</th>
<th>Compassionate in serving communities with the love of God the Father</th>
<th>Creative in reaching new people and places with the Good News in the power of the Spirit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communicate the Gospel more effectively, using the opportunities afforded by new media</td>
<td>Enable new initiatives to fight poverty, inequality and injustice in London and worldwide, including our joint venture with the Church Urban Fund</td>
<td>Double the number of young people involved in local Christian community</td>
</tr>
<tr>
<td>Equip and commission 100,000 ambassadors representing Jesus Christ in daily life</td>
<td>Open up our church buildings to the wider community</td>
<td>Create or renew 100 worshipping communities</td>
</tr>
<tr>
<td>Invest in leadership and increase the number of ordinands by 50%</td>
<td>Strengthen links between schools and their local Christian community</td>
<td>Engage more closely with sport…. ….and the creative arts</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Each pray for at least seven people that we may share with them the story of our faith</td>
</tr>
</tbody>
</table>
Every parish in London is expected to have a Mission Action Plan (MAP) or equivalent, renewed on a regular basis. The expectation is that each parish will bear in mind our Diocese’s collective vision for mission in framing their local MAP. Parishes and worshipping communities across the Diocese are taking forward a diverse range of local plans to contribute to the vision and mission of the church in London. Highlighted below are some of the initiatives that are being led or coordinated more from the centre.

2.4.1 Confident
in speaking and living the Gospel of Jesus Christ

![Confident Image]

2.4.1.1 Communicate the Gospel
Capital Vision 2020 commits us to a confident strategy for communicating the Good News of Jesus Christ to all, especially using the opportunities offered by new media. Since the launch of CV2020, three years ago:

- We have developed a growing positive presence in the media, averaging two news stories a week on Capital Vision themes;
- We have increased the number of Diocese of London Twitter followers by 160%;
- We have quintupled our Diocese’s number of Facebook ‘likes’;
- 90% of our parish churches are now online (up from 84%);
- Some churches are providing podcasts, posting videos or live-streaming sermons, some are writing blogs or using apps like Prayer mate;
- We have launched a Parish Communications Network and a toolkit to help support parishes in telling their own stories;
- We have trained a group of people to amplify the Christian voice in the media, online and offline.

However, there is much more still to be done and we are currently exploring, in partnership with Christian Vision, how to connect with Londoners as they investigate faith online.
2.4.1.2 Equip Ambassadors

We are working to equip and commission 100,000 Ambassadors for Christ in London (www.ambassadors2020.org). The main emphasis of this programme is to recognise that all Christians have a vocation and calling, and that most will work out this vocation in their local setting: at work, in their family, in their local community, in voluntary work, amongst friends and contacts. As ambassadors we are encouraged with the support of our churches to pray, grow as disciples, connect with those around us and live as salt and light in every area of life, right where we are.

Frontline Friday Videos: as part of the Ambassadors programme, the Bishop of Kensington visited one of our ambassadors at work in his scaffolding firm, to see what it looked like for him to be an ambassador for Christ on a daily basis.54

More than 130 churches, across different church traditions have joined the ambassadors’ programme, with 16,000 people having been equipped and commissioned to represent Jesus Christ in daily life.55 Many have participated in the ‘Find your Voice’ course56 to help ambassadors share their faith simply, naturally and truthfully.

2.4.1.3 Invest in Leadership

The London College of Bishops is responsible for the oversight of the policy of our Diocese on ordained and lay ministry – selection, education and training. One of the College (currently the Bishop of Kensington) holds the portfolio for this area of work, with Neil Evans, Director of Ministry, overseeing a network of ministry officers.

We aim to
Nurture, diversify and grow ordained and lay vocations; support all those leading parishes and missional communities
Clergy

A healthy church depends on healthy church leadership, with our clergy being God’s gift to his church to equip his people to serve him as his ambassadors. We currently have 809 licensed clergy in our Diocese:

<table>
<thead>
<tr>
<th>Diocesan Clergy</th>
<th>T</th>
<th>M</th>
<th>W</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishops and Archdeacons</td>
<td>13</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Cathedral</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Incumbent status</td>
<td>380</td>
<td>350</td>
<td>50</td>
</tr>
<tr>
<td>Assistant Clergy</td>
<td>181</td>
<td>137</td>
<td>44</td>
</tr>
<tr>
<td>Stipendiary</td>
<td>582</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSMS</td>
<td>142</td>
<td>90</td>
<td>52</td>
</tr>
<tr>
<td>University &amp; School Chaplains</td>
<td>20</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>Full time Chaplains: Hospital, Prison etc. + other licensed clergy</td>
<td>65</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL** 809

NB It is estimated that only 5% of our clergy, and only 5% of priests responsible for parishes are from Black, Asian and Minority Ethnic (BAME) groups.

It is our Diocese’s current practice that in every parish, we seek to deploy an ordained priest, normally full time, to exercise sacramental ministry and to lead in mission; a strategist, with gifts of preaching, teaching and pastoral oversight. The Bishop of London is patron of roughly half the benefices in our Diocese. The Patronage is exercised by the relevant Area or Suffragan Bishop on behalf of the Diocesan Bishop.

Looking forward, our Diocese is not anticipating any significant reduction in clergy numbers over the next two years, unless budgetary constraints force us to make cuts. There may well be growth in both the Locally Supported Ministers category, as more parishes and other entities take on clergy, and in the numbers of those leading missional communities and plants.

**Riverside at St Jude’s** is our leadership resource commissioned by the Bishop of London. It is designed to help refresh and refocus leadership in ministry. The programme combines applied teaching in various core areas of leadership along with reflective learning in small groups.

Ordinands

Part of our Capital Vision is to increase the numbers going forward to ordination, that we might invest further in the health of the church in decades to come. Our Diocese is not proposing to increase its own number of stipendiary posts; the CV2020 challenge is to go beyond maintaining the needs of our own Diocese, to be able to share ordinands, trained and supported from London, for the benefit of the wider national church.

There are currently 149 ordinands in training (94 men and 55 women). Of the 149 ordinands trained over the last three years 58 have gone on to serve their title outside our Diocese.
rolling three-year average number of ordinands finishing training is 48. Our Diocese’s target is to increase this to 70.

We have identified a range of ordained ministries across the Diocese (nine at present). These include, amongst other areas, parochial ministry, leaders of ethnic and international congregations and those participating in ‘stay in place’ curacies. The Theological Education Institutions (TEIs, including St Mellitus College, where 50% of London ordinands train) give to the Bishops their perspective, to which of these ministries each candidate is most suited. Our Diocese is also committed to identifying and sponsoring those suited for Ordained Pioneer Ministries.

The Diocesan commitment to mutual flourishing includes an aim to foster and support vocations to ordained ministry from men and women and from all the different traditions represented within our Diocese. A major study summit on vocations is planned for autumn 2017. The Senior Staff recognise that our Diocese needs to affirm women in their ordained roles as priests and bishops in the church by appointing, supporting, pastoring and enabling their ministry and fostering their vocations.

Our Diocese also recognises the major challenges it faces in seeking to ensure that the public face of ordained ministry reflects the ethnic diversity of our city and our churches. We are actively taking into account the imperative to increase BAME ordinands. The Latimer Group was formed in 2015 to seek to increase BAME vocations and it plans vocation events and a number of Diocese-wide initiatives and conferences, to help further this objective. In 2016, of the 55 ordinands starting training, five were BAME.

<table>
<thead>
<tr>
<th>Ethnic Groupings</th>
<th>Ordinands finishing 2017</th>
<th>Ordinands continuing</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>27 M, 13 F</td>
<td>67 M, 42 F</td>
</tr>
<tr>
<td>White</td>
<td></td>
<td></td>
</tr>
<tr>
<td>British</td>
<td>35</td>
<td>90</td>
</tr>
<tr>
<td>Other White background</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Mixed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>White and Black Caribbean</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>White and Black African</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>White and Asian</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Any other mixed background</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Asian or Asian British</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Pakistani</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Bangladeshi</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Any other Asian background</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Black or black British</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caribbean</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>African</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Any other Black background</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Chinese or other ethnic group</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Any other</td>
<td>0</td>
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</tr>
<tr>
<td>TOTAL</td>
<td>40</td>
<td>109</td>
</tr>
<tr>
<td>% BAME</td>
<td>5%</td>
<td>13%</td>
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</table>
Lay Ministry

There has been a long history of lay ministry and lay development in our Diocese with different Episcopal Areas offering a wide variety of opportunities over the years. There is general recognition that a mixed economy of local initiative and Area strategy has paid dividends, with some diocesan-wide input. Our Diocese is also committed to encouraging more BAME members of our church communities to consider lay ministry.

Validated Lay Ministry

There are three routes for formal Episcopal recognition:

1. Licensed Lay Ministers (‘LLMs’) are lay men and women from diverse backgrounds who have been authorised by the Church to teach, preach, lead worship or small groups and give pastoral care. In 2016 there were 238 LLMs (111 men, 127 women) in our Diocese, and 25 in training. Training lasts three years and is designed to develop theological understanding and practical ministerial skills. Candidates can train either at St Mellitus College or via the St Edmund’s course.

<table>
<thead>
<tr>
<th>Ethnic Groupings</th>
<th>Licensed readers</th>
<th>Readers - PTO</th>
<th>Readers in Training</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>W</td>
<td>T</td>
</tr>
<tr>
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<td></td>
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</tr>
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</tr>
<tr>
<td>Any other mixed background</td>
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</tr>
<tr>
<td>Asian or Asian British</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Indian</td>
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<td>Black or Black British</td>
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</tr>
<tr>
<td>% BAME</td>
<td>20.4%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

2. Commissioned Lay Ministry (‘CLM’). Those serving in CLM will have either undergone a short (perhaps one year) training course in a specific area of ministry (eg pastoral ministry, preaching, evangelism, lay hospital chaplaincy, children’s ministry, etc) or will have trained using an apprenticeship model. Commissioned Lay Ministry is an Episcopal Area-based scheme, which varies from Area to Area. CLMs are commissioned only to their local parish or local ministry setting for a specific area of ministry and their commission is non-transferable. There are currently 177 people (48 men, 129 women) who have been commissioned across our Diocese.
3. **Bishop’s Permission.** At the request of an incumbent and PCC, Bishops may give Permission for people to carry out certain specific ministries. A Bishop's Permission means that a lay person will be authorised to carry out this ministry in their local setting; the expectation is that local training will be provided. Bishop’s Permissions are commonly granted for ministries such as the distribution of Holy Communion in Church and to the sick and housebound, preaching, leading public worship and funeral ministry. Further training is available for these and other similar ministries.

**Lay leadership**

Beyond (and including) Validated Lay Ministry, our Diocese places considerable emphasis on supporting parishes to develop lay leadership. Every parish and ministry situation is expected to have initiatives for the training, education and development of lay ministry and discipleship. Developing Christians is at the heart of parish ministry. Methodology and practice will vary greatly from one parish to the next depending on size, demographics, church tradition and other associated factors.

**Interns**

There are a number of episcopal area-based and locally-based Intern schemes. Intern schemes include:

- The Stepney Episcopal Area Intern Scheme.
- The North London Pastoral Assistant Scheme is the longest established scheme in the Diocese. Seven traditional and liberal catholic parishes under the patronage of the Bishops of Fulham and Edmonton respectively, work together. Nine men and women under 30 years of age are being formed each year, 90% of them go on to ordination training and the scheme is supported wholly by charitable fundraising.
- Two Cities parishes Intern Scheme and network.
- Individual parishes schemes (various across the dioceses). Larger schemes include those run by Holy Trinity Brompton, St Helen Bishopsgate (Ministry Apprentices and Cornhill Apprentices), St James Muswell Hill, Christ Church Turnham Green, St Paul Ealing, All Souls Langham Place, Christ Church Mayfair, St Paul Hammersmith.
- A number of parachurch organisations also run intern schemes or promote them. In London a key partner is the Centre for Theology and Community scheme. Others include Church Mission Society and Church Pastoral Aid Society.

2.4.1.4 **Theological Education**

Our Diocese has two theological education institutions: St Mellitus and Oak Hill.

2.4.1.4.1 **St Mellitus College**

St Mellitus College has now grown to become one of the largest theological colleges in the Anglican Church worldwide, with 210 ordinands in training, and over 650 students taking its programmes. It is widely thought to be one of the most innovative places to study theology and ministry in the UK.
Named after the first Bishop of London, whose territory covered London, Middlesex and Essex, the College was founded in 2007 by the Bishops of London and Chelmsford, who still jointly chair the Board of the College. It emerged as the coming together of two institutions – North Thames Ministerial Training Course (NTMTC), based in the dioceses of London and Chelmsford, and St Paul’s Theological Centre (SPTC), which grew out of Holy Trinity Brompton. Today St Mellitus offers non residential training opportunities not just in London, but elsewhere in the country eg Chelmsford Cathedral and St Mellitus North West in Liverpool.

St Mellitus College is dedicated to helping Christians explore their faith more deeply. Several features mark out the theological training offered at St Mellitus College: the accessibility of their training to fit around busy lifestyles, academic excellence, generous orthodoxy (within the spectrum of traditions in the Church of England and ecumenically), learning in the context of worship (expanding heart as well as mind) and helping students to think about how the church needs to adapt to a fast-changing world, including the area of church planting.

2.4.1.4.2 Oak Hill Theological College

Oak Hill College is a residential theological training college located in North London, within easy reach of both central London and the countryside of Hertfordshire and Essex, with a firmly rooted evangelical character and culture. Uniquely in the UK, Oak Hill trains equal numbers of Anglican and Independent students, preparing men and women for a lifetime of ministry and mission leadership in Britain and around the world.

The mission of the College arises from Ephesians 4:11-13 which sets the pattern for gospel ministry by preparing students as the gift from Christ to his church. Oak Hill students specialise in pastoral ministry, cross-cultural ministry, or ministry to children and young people. The college provides full-time and part-time training, in a learning and worshipping community. The training includes theological study, church placements, many of which are in the Diocese of London, and an emphasis on formation for ministry and personal growth in spiritual maturity.

Around a third of the 150 or more students are Anglican ordinands. The College perceives this breadth as a strength, leading ordinands and fellow students to a firmer sense of what Anglicanism is and its particular strengths while living and learning alongside others of a different churchmanship. Its student placement scheme also encourages immersive engagement with different traditions. The College offers full time training programmes from Certificate to Post Graduate level, as well as the option of part-time study to the same level.

Compulsory modules on cross-cultural studies and working with children and young people are particularly valued in helping students to evaluate biblically and theologically challenges they recognise.
2.4.2 Compassionate
in serving communities with the love of God the Father

We aim to
Pursue Kingdom Justice: proclaim the Kingdom of God, in works of justice and mercy, healing and transforming communities with compassion in the name of Christ.

2.4.2.1 Capital Mass

Capital Mass, our joint venture with the Church Urban Fund, was launched in November 2015. It seeks to help churches engage with poverty and inequality. The primary focus is to inform, encourage and equip the episcopal areas, deaneries and parishes across our Diocese to amplify their impact in tackling poverty and inequality. Currently there are over 200 ministries delivered by parishes across our Diocese that address these areas ranging from providing credit unions to giving free English lessons.

Capital Mass is also key in co-ordinating our plans to respond to the refugee crisis, gathering insight from churches and appointing a refugee response co-ordinator. Working in partnership with Housing Justice, Capital Mass has also launched a campaign to encourage clergy to host migrants and refugees who are destitute and without opportunities whilst their immigration or asylum case is being considered.

Across our Diocese we are also progressively reducing the energy we use and the carbon emissions of our churches. Our Diocese has appointed Brian Cuthbertson as Head of Environment and Sustainability. In Spring 2017 Brian has been responsible for considering the environmental and social impact of the expansion of Heathrow on parishes across our Diocese and coordinating a response to the Heathrow consultation.
2.4.2.2 Schools and Communities

We are seeking to strengthen our links between churches and schools in our communities in a variety of ways. Forest Schools, setting up prayer spaces in schools, developing new church-school partnerships through the resources of ’RE with Soul’ are just some of the ways we have been working. We plan to enhance how we share best practice for linking churches and schools and how we can build on successful models.

London Diocesan Board for Schools (LDBS)

The London Diocesan Board for Schools (https://www.ldbs.co.uk/) is an unincorporated charity, meaning that it is technically independent of the London Diocesan Fund, with its own Trustees. The Diocesan Bishop is ex officio the President of the LDBS, normally delegating the Chairmanship of the Board, currently to the Archdeacon of London. The Diocese has 156 Church Schools, which include 20 secondary and 136 primary schools, educating 56,000 pupils, with imminent capacity for 60,000, due to a recent expansion programme.

The Board, as part of its current three-year plan, is looking towards evolving its leadership structure to provide leadership for the changing educational environment. Most of our 156 schools are Voluntary Aided, which is unusual across the Church of England, and we are establishing a number of Multi Academy Trusts. There are also some Free Schools and Single Academy Trusts. Ensuring the correct continuing relationship between the LDBS, the schools in their various forms and local parishes is a current strategic imperative.

The three-year strategic plan (2017 to 2020) is related to Capital Vision in seeking to be Christ centred and outward looking. The LDBS wants to provide a school place for every child who wants to attend a Church of England school in our Diocese:

- To meet demand we aim to create new schools and expand existing ones;
- We support schools to recruit and train teachers;
- We support schools to achieve high standards;
- We provide training and support in order to improve the teaching of RE.

The Diocese is committed to supporting local communities through parishes and the LDBS’s strategy embraces supporting community and free schools as well as Church of England schools:

- This strengthens relationships between schools and parishes throughout our Diocese and
- Demonstrates a visible Christian ethos in all that we do.

The Board’s team of school improvement advisers have enabled 90% of Church schools in our Diocese to be ranked good or outstanding. Religious education and collective worship is good or outstanding in 97% of schools.

An interactive map, showing the location of LDBS schools may be found at https://www.ldbs.co.uk/our-schools/
2.4.2.3 Open up our Church Buildings

Through being an open presence in the midst of the city, our church buildings will bear a welcoming witness to the Christian faith to all who enter them. A locked door is an almost universal symbol of exclusion. So our churches are increasingly open for use by their surrounding communities, with welcoming initiatives from worship to ‘soft play’; from coffee shops, theatre and art to space for prayer and community; and practical services, including post offices, debt advice and medical services. An open churches toolkit was launched online to support parishes in opening their buildings.

2.4.3 Creative
In reaching new people and places with the Good News in the power of the Spirit

2.4.3.1 Children and Young People

Reaching and discipling the next generation of committed Christians is a huge challenge; only 23% of people who made a commitment to Christ did so after their 21st birthday.

Many of our churches have reasonably sized Sunday Schools, but we are working to ensure parents and children's workers partner well to teach and nurture faith in the children of our Diocese.
We also note that while many of our churches have reasonably sized Sunday Schools, they have few or no teenagers; current figures estimate that there are less than 2000 teenagers attending churches across our whole Diocese.

We are committed as a Diocese to changing this situation and are seeking to create a Diocese where youth ministry thrives – Capital Youth. To do this we are aware that we need leaders who understand young people, who will inspire and develop youth leaders as well as developing these skills in existing leaders in our Diocese.

Some parishes in our Diocese are already experiencing growth in their youth ministry and we wish both to support them and learn from them, to enable other parishes to do the same. The idea is to form a network of churches, which are intentional in reaching new young people, and creating fresh expressions of church, where these young people can be discipled and grow.
We only have circa 40 paid youth workers across our Diocese. So we have launched a Youth Worker Apprentice Scheme\textsuperscript{79} to raise up our own youth workers, whom we will train and mentor on the job in a three year placement. Appointing a paid worker has proved really hard in London over recent years and this scheme seeks to help, by allowing us to invest in someone with potential rather than try and find the finished article. There are currently four funded places available each year and we try and group these in an episcopal area on a rotating basis.

We are also partnering with other youth organisations to run two missions to reach young people with the Christian Gospel. We are aiming to connect these young people with Christian faith communities where they can find out more and perhaps become part of our churches.

To date we have also launched 19 new Messy Churches (and have 12 more in the pipeline) and have run a successful ‘launch a youth club’ project with Urban Saints.

We aim to

Achieve a step change in engaging children, young people, young adults and families with the Christian faith, including working with schools.

2.4.3.2 New Worshipping Communities: Church Planting\textsuperscript{80}

Our Diocese is committed to the parish system of inherited Church and to the planting of new churches. Capital Vision further commits us to develop our Church Planting Strategy as part of our desire to share the Good News of Jesus Christ with 21st century London.

We need to reach more of the existing population of London, but also those arriving and moving into many of the new areas being built. Our Diocese is in the process of starting 100 new worshipping communities under Capital Vision in different ways, in different places, for different people\textsuperscript{81}.

In developing church planting as a form of mission, we are

- Encouraging healthy churches to consider church planting as part of their mission strategy;
- Reviewing struggling churches, especially at the key moment of a vacancy;
- Examining the need to plant into unchurched localities, including new housing areas;
- Taking the opportunities afforded by the entrepreneurialism of planters.
The Bishop of Islington, the Rt Revd Ric Thorpe, has the Portfolio responsibility for church planting across deaneries and our Diocese. His appointment in 2015 is a commitment by our Diocese to see these objectives taken forward. The Bishop of Islington has the responsibility of encouraging trust and understanding in the church planting process.

His team, based at St Edmund the King in London (also home to the London Centre for Spiritual Direction\(^2\)), helps to run church planting training courses and church growth learning communities; to equip church planters through individual consultations; and to develop resources for the wider church (www.centreforchurchplanting.org/).

Church planting can take many forms, ranging from a new congregation at an existing church (e.g. Messy Church), to parish plants to re-start parish ministry, from Missional Communities to churches in existing unreached communities of new developments. Our Diocese has identified 10 basic models of planting.

To date we have created or renewed 38 worshipping communities, with a ‘pipeline’ of more than 150 other ideas being put forward by deaneries and individual churches. Recently started communities include a Ukrainian church and a new initiative, Hymns of Praise, designed to reach the older community.

The London College of Bishops is also committed to work across the spectrum, in co-operation with St Mellitus College, to encourage and train catholic, middle of the road and evangelical parishes towards more outward focus and exploration of planting.

The map following shows that church plants currently tend to be concentrated in more central London zones. ‘City centre resource churches’ are being established in other dioceses and are being considered and planned in London, so that the planting and revitalising of churches can be accomplished across the breadth of our Diocese.

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**We aim to**

*Grow the church: building on the direction of Capital Vision 2020, pursue growth across the Diocese through mission and evangelism and build up the Church both numerically and in depth of discipleship*
2.4.3.3 Prayer

CV2020 has set a challenge to each of us: to pray for seven people. That may be seven people all together for seven years, or one person a year until 2020, or however each of us structures our prayer. This is, in part, prayer for ourselves ‘that we may share the story of our faith.’

As a Diocese we are sharing resources for how to pray:

- Almost 25,000 ‘Pray for Seven’ reminder bookmarks have now been distributed;
- The PrayerMate App, sponsored by one of our Mission Partners, London City Mission, has been downloaded 100,000 times globally;
- A film project has encouraged us to think for whom we might pray;
- Another film initiative is tracking what happens when people pray for their friends.

We are helping parishes and church communities to provide moments to which it would be easy to invite someone and are providing support for what happens when people ask to explore ‘the story of our faith’ so that we can share our Christian faith with materials that are effective and relevant.
Diocesan-wide weeks of prayer have been run, including those linking with the national ‘Thy Kingdom Come’ week.
In the end ‘the Holy Spirit prays in us’ and this is God’s own work with which we simply co-operate in humility and love.

2.4.3.4 Sport

Research commissioned by our Diocese and Sport England illustrates the myriad ways in which parishes are already engaging with sport and physical activity, and has identified opportunities to build on these.

We are partnering with other organisations in this area and Kick London has established four new church football/dance academies, and Scripture Union is also developing four sports-based projects.

One of our new worshipping communities, Inspire London, Stepney, has shown how sports ministry can build church attendance and faith – a free children’s football programme includes a ‘Coach’s Corner’ water break to share a Christian perspective on sport and life.

2.4.3.5 The Arts

Our Creative Network numbers over 200 people who are passionate about engaging with Christianity and the creative arts – in fields as diverse as art, theatre, music, film, fashion and writing. Parishes have been active, engaging in everything from a youth theatre variety show to commissioning artists to beautify one of London’s new churches.
A Missioner to the Creative Industries has been appointed, who is developing an innovative project called The Haven, to support creatives in the heart of London.
2.5 Other roles of the Bishop of London

2.5.1 Anglican Communion

The Bishop of London shares with fellow bishops the *special responsibility to maintain and further the unity of the Church, to uphold its discipline and to guard its faith*. The Bishop is expected to promote the mission of the Church *throughout the world* by being a member of the College of Bishops at provincial and national levels; attending the Lambeth Conference; being a member of the House of Bishops of the General Synod and carrying particular responsibilities in the National Church.

In addition the Bishop is to foster good relations with the Church worldwide, by offering hospitality to visiting world church leaders and building relationships with their ecclesiastical and civil representatives in London.

The Bishop is also the public face of the Church in the eyes of the media and plays an important communications role.

The Bishop of London also serves as the Dean of the Province of Canterbury.

2.5.2 City of London

The Bishop of London engages with the City of London on a number of significant levels. In its role as a local authority the Corporation is in close contact with the Archdeaconry of London, and the Bishop supports this engagement. The Bishop provides significant leadership and connection with the City Livery Companies and in other aspects of the charitable and civic life of the City, in partnership with the Cathedral, supported by the archdeacons and the City Clergy. The archdeaconry and parishes are considerably engaged with the working and business life of the City, and the office of the Bishop sustains and enhances relationships, which are important for our Diocese as a whole and in some respects for the national church. The City also provides unparalleled networking opportunities, which must often involve the Bishop.

2.5.3 Privy Counsellor

Her Majesty's Most Honourable Privy Council, usually known simply as the Privy Council, is a formal body of advisers to the Sovereign of the United Kingdom. The new Bishop of London, as one of the three most senior bishops in the Church of England, will become a Privy Counsellor on appointment as Bishop of London. There are currently over 600 members of the Privy Council, largely parliamentarians, senior judges and commonwealth leaders and there is no statutory limit on its size. Meetings are quorate with three members present and take place once a month, wherever the sovereign may be in residence at the time. Members do not have an automatic right to attend Privy Council meetings, and only some are summoned regularly, in practice at the Prime Minister's discretion. Full meetings of the Privy Council only take place when a reigning sovereign announces his or her own engagement or when there is a demise of the Crown, either by abdication or death of the monarch. In the case of a demise of the Crown, the Privy Council—together with the Lords Spiritual, the Lords Temporal, the Lord Mayor and Aldermen of the City of London as well as representatives
of Commonwealth realms—makes a proclamation declaring the accession of the new sovereign and receives an oath from the new monarch relating to the security of the Church of Scotland, as required by law.

2.5.4 House of Lords and Dean of the Chapels Royal

The Bishop of London is one of the 26 Lords Spiritual in the House of Lords, reflecting the enduring constitutional arrangement, with an established Church of England and its Supreme Governor as Monarch and Head of State. The Bishop of London has a national responsibility to speak truth to power and nurture the spiritual health of the nation’s leaders, through having a seat in the House of Lords, and the position of Dean of the Chapels Royal (see also 2.1.2).

We aim to

Have a prophetic voice: speak truth to power in a city with extraordinary wealth and poverty

2.6 External Partnerships

2.6.1 ALMA

Founded in 1998, ALMA\textsuperscript{90}, which means soul in Portuguese, has become part of the soul of all four partner dioceses. There are now 47 London parishes twinned with parishes in Angola (13), Lebombo (12) and Niassa (22). Eight schools are formally twinned and others are developing connections. Every area of London has links. Visits, improved internet contact and digital pictures have deepened these relationships and narrowed distance. This year ALMA was the focus of our Diocesan Lent Appeal.
2.6.2 Berlin-Brandenburg

Our formal partnership with the Diocese of Berlin-Brandenburg\(^91\) began in 1999. A lively exchange programme runs between Berlin parishes and London parishes for mutual learning about mission in our respective cities.

2.6.3 New York

The Diocese of London has an informal link with the Diocese of New York\(^92\). The aims of Capital Vision 2020 resonate with the experience of many churches in New York, which face similar challenges and opportunities. By sharing ideas and experience across the two global cities, we hope to become more confident, compassionate and creative in our witness, prayer and service.

2.6.4 Neighbouring Dioceses

Our Diocese borders the dioceses of Chelmsford, Southwark, Guildford, Oxford and St Albans and partners with these dioceses in projects that straddle diocesan borders. A recent example has been cooperation between the dioceses of London, Southwark and Oxford concerning the impact of expansion at Heathrow on the communities, which these three dioceses serve\(^93\).

2.6.5 Mission Partners and Local Ecumenical Partnerships

Our Diocese works with a number of other organisations\(^94\) both ecumenically\(^95\) and with parachurch organisations: these include London City Mission, which has provided particular advice and help in our strategic project in Tottenham Hale – The Engine Room and St Francis Church\(^96\). Our Diocese has also built up good relationships with other Christian denominations in recent years, from Methodist to Pentecostal and others, including many of the black majority churches in London.
3  Diocesan Oversight

3.1 Governance, Administration and Management

3.1.1 Diocesan Synod\textsuperscript{97}

The Diocesan Synod meets three times a year, usually at St Mellitus College, St Jude’s Church in Kensington. The Synod is large, consisting of approximately 200 members: ex-officio (e.g. Bishops and Archdeacons), elected (clerical & lay from each deanery), co-opted and nominated members. The Bishop of London is president of the Diocesan Synod.

3.1.2 Diocesan Bishop’s Council\textsuperscript{98}

The Diocesan Bishop’s Council (DBC) is large to ensure representation across each Episcopal Area, in addition to the ex officio appointments of all senior diocesan clergy (Bishops, Archdeacons and the Dean of St Paul’s Cathedral). Three lay members are also elected from the Diocesan Synod House of Laity to balance the large ex-officio component of the DBC. Members are then elected on to each of the Diocesan Finance Committee, Strategic Development Committee and the Audit & Risk Committee. The DBC is chaired by the Bishop of London, with the General Secretary acting as secretary.

Diocesan Governance

3.1.3 Area Councils\textsuperscript{99}

Under the London Area Scheme the DBC has delegated some of its powers to each of 5 Area Councils. Membership of the Area Councils consists of (ex-officio) the respective Area bishop and archdeacon, the Area deans and the lay-chairs of the deanery synods in the Area,
and a number of members elected by the members of the deanery synods in the Area voting by houses. Some Area Councils have the power to make co-options.

As confirmed in the London Plan, provision exists under the constitution of Area Councils for the Bishop of Fulham to be a member of the respective Area Council for pastoral matters relating to TC parishes. The London Plan adds that it is similarly appropriate for the Bishop of Maidstone to be consulted by (and invited to attend an) Area Council, which is considering pastoral matters relating to CE parishes.

3.1.4 Management and Senior Staff

The bishops and archdeacons exercise day-to-day oversight of the Diocese. There have been two regular meetings, through which the Bishop has exercised oversight in collegiality, the London Diocesan Staff Meeting, which consists of the six Area and Suffragan Bishops, the Archdeacons, the Dean, the Registrar and the Diocesan Secretary; and the College of Bishops, consisting of the Bishops together with the Dean and the Diocesan Secretary. There is also the Joint Operations Team meeting, chaired by the Bishop of Willesden, which includes the Archdeacons and the Senior Management Group.

The administration of our Diocese is under one roof at London Diocesan House, 36 Causton Street London SW1P 4AU. This is where the Senior Management Group are based. The Bishop of London plays a key role in appointments to the Senior Management Group.

Senior Management Group

The London Diocesan Board for Schools also shares the offices at 36 Causton Street.
3.1.5 Safeguarding

Our Diocese is committed to safeguarding children, young people and vulnerable adults to worship and grow in Christ safely. This is an area, in which we are continually developing to ensure that we develop and deliver best practice at all times.

We accept, endorse, and are implementing the principles enshrined in the Children Act 1989, that the welfare of the child is paramount. We are committed to setting high standards of care, and to working with statutory bodies, voluntary agencies and other faith communities to promote the safety and wellbeing of children, young people and vulnerable adults. We will act promptly whenever a concern is raised about a child, young person or vulnerable adult or about the behaviour of an adult, and will work with the appropriate statutory bodies, including the police and local authorities when an investigation into abuse is necessary.

Within our Diocese we have appointed a Diocesan Safeguarding Adviser (DSA), who provides advice on safeguarding concerns, support for parishes in managing concerns, oversees safeguarding training and monitors safeguarding issues in parishes. The DSA is a member of the Diocesan Safeguarding Team (DST), who meet monthly and who manage, amongst other areas, the Disclosure and Barring Service applications. The DST is accountable to the Diocesan Safeguarding Steering Group (DSSG), which coordinates the strategic development of safeguarding throughout the Diocese. Within each Episcopal Area, responsibility for safeguarding is held by the relevant Area Bishop, who works closely with the Archdeacons who coordinate safeguarding. Each PCC has to adopt a safeguarding policy for their parish and an action plan for its implementation. They must also appoint a Church Safeguarding Officer (CSO) and a Children’s Champion. All clergy licensed in our Diocese are expected to attend safeguarding training every three years.

Our policies contained within ‘Safeguarding in the Diocese of London’ (2015) give further guidance. These policies govern the work undertaken with children, young people and vulnerable adults, who attend church, or take part in activities on church premises (or that are organised by the church) within the parish.

3.1.6 Conclusion

Governance, Management and Administration are considered to be in good shape and facilitate the smooth running of our Diocese. However we do not reflect the diversity of our Diocese in our governance; in particular we need to encourage more BAME members of our communities to participate at this level.

We aim to

Use diocesan resources strategically and sustainably for mission
3.2 Finances

The Diocese conducts its financial affairs through a number of corporate bodies, the main one being the London Diocesan Fund (the LDF). Clause 3(c) of the Memorandum of Association of the LDF specifically empowers the LDF to carry out the function of the London Diocesan Board of Finance. The members of the Diocesan Bishop’s Council are the trustees of the LDF and also its directors for the purposes of the Companies Act 2006.

3.2.1 The London Diocesan Fund

The overall purpose of the London Diocesan Fund is:

‘Doing everything we can to support the mission and growth of the church in London’

The major objectives of the LDF Budget for the 5 years 2017-2021 are expressed as:

- Investing in the well-being of our clergy and chaplains, who are our ‘front line’ people;
- Developing existing and new services to support our clergy and parishes;
- Taking forward Capital Vision 2020;
- Investing in establishing a Christian presence in the major new development areas;
- Smoothly managing the transition to a new Bishop of London;
- Implementing proposals from the Renewal and Reform review relating to introducing the new approach to paying for ministerial education, and developing lay leadership.

The LDF believes these plans are built on the foundation of being affordable and sustainable over the next five years.

3.2.2 Giving

In 2015 our parishes raised, in aggregate, circa £110 million of income, over £90 million of which was unrestricted
On average 25-27% of this is contributed by parishes to our Diocese in Common Fund, a proportion which has remained steady, even though total parish incomes have increased. 64% of our parishes now pay Common Fund by direct debit, which equates to 68.2% of the Common Fund collected.

Statistics for the period 2006-2015 show a positive upward trend in giving. In addition more of our givers are choosing to do so tax-efficiently. Our Diocese is behind the national average here\textsuperscript{iv}: in 2014 gift aid was reclaimed on 63.0% of donor income, compared with 73.4% nationally. In 2016 our Diocese joined the Parish Giving Scheme, 51 of our parishes have joined this scheme, enabling them to collect gift aid in an efficient and timely manner.

\textsuperscript{iv}There are many reasons for this including London congregations having lots of visitors, overseas nationals (not eligible for gift aid), and a more transient population
National statistics show that, for 2014, 61% of our church members planned their giving. This compared with 75% across the country. Total planned giving was on average £19.13 per ‘giving unit’ per week. While these are some of the strongest giving statistics in the country, the national ‘Giving for Life’ challenge encourages us to consider giving 5% of take home pay. In 2014 our Diocese’s giving was 3.8% of estimated average income. Were the challenge to be met an extra £18.7 million would be raised for mission and ministry.

![Graph showing mission returns for the Diocese of London & St. Paul's Cathedral from 2006 to 2015.]

3.2.3 Current Financial Situation

**Common Fund Payments**

In 2016 the suggested Common Fund contribution was £76,900 per parish. This covered paying the parish priest, making pension contributions and providing a house. But it also incorporated a share of the cost of training new clergy, supporting parishes centrally and helping schools and the wider church. Importantly Common Fund in our Diocese is not linked to the size of a parish’s electoral roll. Annually each parish is told these estimated costs as a guide. The PCC then makes a Common Fund offer based on its knowledge of its own finances and diocesan finances. The offer reflects the parish’s ability to give as well as how much it costs to run the parish. Each parish is encouraged to give generously and sacrificially for the common good of the Church.

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*Church member is calculated as the weighted average of electoral role (33%) and the USA (67%)*

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The Budget

The London Diocese has three parts to its budget:

**The General Fund**

This is funded chiefly by parishes through Common Fund (71%), and in combination with investment income is used to cover stipend and property costs along with increased costs for training larger numbers of ordinands. A portion may also be set aside to help achieve the objectives of CV2020 (see below).

A Common Fund increase of 1.8% had been proposed for 2017. Thanks to the continued generosity of our parishes, final Common Fund pledges for 2017 came in at 2.2% higher than for the 2016 budget. This is a welcome development and more than covers the proposed budget increase of up to 2% to stipend scales in April 2017.

**Incoming Resources**
The LDF is thankful that the General Fund has broken even for the 11th year in a row, with a small surplus. However this gives no grounds for complacency. Increasing stipend costs so that our Diocese is in the top quartile of stipends paid by dioceses in the Church of England is a key aim. Common Fund payments will need to increase at 2-2.5% a year to match this; we are trying to ascertain how realistic a target this is. In addition the cost of training ordinands is increasing as we fulfil our CV2020 targets of increasing numbers going forward for training. Each episcopal area is working hard to ensure Common Fund pledges are increased and realised to meet this challenge (figures for 2015 show that 99.4% of Common Fund pledged was actually received) and there is an expectation of modest growth in Investment Property income. However the next few years will produce a challenge to the Budget.

Investment property income has funded a large number of other cost increases in the past few years. The portfolio has been reshaped to generate more income, but it is unclear how much more these investments can grow. At present only modest increases are seen to be realistic.

General Fund financial picture 2016

Capital Vision 2020

The CV2020 fund has been built up from unbudgeted modest surpluses on the General Fund and can support planned levels of expenditure until the end of 2019. Some fundraising is planned to help, in particular, with achieving our objective of doubling the number of young people involved with our church communities. Funding for this will no longer be coming from the Church Commissioners’ Grant, instead we need to raise £275,000 p.a to continue to invest in this vital area.

Capital Strategy

The main principle here is that capital sums should be used for capital purposes only, unless the revenue expenditure is in order to create new capital assets. An example of this exception is in our strategic development work to establish new churches in major development areas.

St Francis @ the Engine Room

Our 1st new Church and Community space in over 40 years
Capital is being deployed to:

• Make grants to parishes with parsonage developments;
• Invest £6 million in double-glazing for clergy houses;
• Help fund the strategic development work;
• Some is being retained for future capital investment in the next 5 years, rather than commit it all up front.

From concept to reality: St Francis @ the Engine Room Tottenham Hale, Edmonton, due for completion Summer 2017

Below is the expected income for our Diocese for 2017:

**DIOCESAN BUDGET (2017)**  
£33.4m

Sourced from:

- Common Fund  £23.6m
- Property Income  £6.1m
- Investment Income  £1.4m
- Trust Income  £1.9m
- Parochial Fees  £0.5m

**Bishop of London Mission Fund (BLMF)**

Since 2004 the Bishop of London’s Mission Fund, a designated fund within the LDF, has supported mission work throughout our Diocese, aimed at reaching ‘beyond the walls of the church’ to increase its mission work in areas of social need as well as keeping pace with the needs of the growing church in London. Over one hundred projects have received support with grants totalling £5.3m. Core funding for BLMF
has come from the Church Commissioners (CC) but the increasing number of projects applying for funding from the BLMF and the change in CC funding, means that additional funds are needed to enable the Diocese to respond to the needs of communities.

3.2.4 Bishop of London’s Residence

Although the Church Commissioners will not make a final decision until September, it is hoped and expected that The Old Deanery will be retained as the office and home of the Bishop of London and continue to serve our interests as it has so well over the last 20 years.

4 Summary

As a Diocese God has blessed us with an inspiring strategy in Capital Vision 2020, good people with whom to work in all humility and some significant resources to invest and steward for his glory. We are very grateful to him for all that he has worked in and through us. Faced with a narrative of inevitable decline, we are thankful that we have witnessed growth, but we are humbled by the extent of the task that remains to us. We are reminded that the work of our Diocese is his work, and we ask that God will take our plans, shape them as he sees fit and then use them to bring about his greater glory. And to that end we pray:

Heavenly Father, grant us a Bishop, who as a true shepherd will lead us in proclaiming the gospel of your salvation in the world, be steadfast as a guardian of the faith and sacraments, wise as a teacher and faithful in presiding at the worship of your people, that you might increase your Church and renew its ministry, uniting us in a holy fellowship of truth and love, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever. Amen.¹⁰⁵
Endnotes

URLs were accessed between 7th April 2017 and 31st May 2017

2https://www.visitlondon.com/blog/major-london-sites/world-heritage-sites-in-london/
3http://www.crossrail.co.uk
6https://www.theguardian.com/uk-news/2016/oct/12/london-population-growth-twice-that-of-uk-official-figures-show
7http://www.telegraph.co.uk/education/educationnews/11761250/More-than-300-different-languages-spoken-in-British-schools-report-says.html
8https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/sexuality/bulletins/sexualidentityuk/2015
9http://www.cityam.com/240916/london-is-home-to-more-multi-millionaires-than-any-other-city-in-the-world
10https://www.myearlscourt.com
11https://www.kingscross.co.uk/new-homes
13https://www.fairview.co.uk/find-your-home/colindale/
15https://www.theguardian.com/world/2016/dec/30/pentecostal-church-looks-to-white-britons-to-boost-congregations
17London Diocese website https://www.london.anglican.org/about/
19Diocese of London Policy Papers 1 – The missional mixed economy church for C21 London
20Diocese of London Policy Papers 1 - The missional mixed economy church for C21 London
21Diocese of London Policy Papers 6 – International and Ethnic Congregations
22http://www.edgwareabbey.org.uk
23http://www.stmaryscnh.org.uk
24http://www.stsaviourspriory.org.uk
26http://www.stmartin-in-the-fields.org/church/
27https://en.wikipedia.org/wiki/St_James%27s_Church,_Piccadilly
28http://www.allsaaintsmargaretstreet.org.uk/about
29https://www.htb.org/try-alpha#accordion-4
30https://www.htb.org/about/related-churches
33http://www.gospelatwork.org.uk
The vast majority of incumbent posts in our Diocese are in single parish benefices.

Diocese of London Policy Paper 3 – Strategic Deployment Policy Framework

Diocese of London Policy Papers 5 – Ordained Pioneer Ministry, Fresh Expressions and Missional Communities

Diocese of London Policy Papers 7 – Lay Ministry and Lay Development

Diocese of London website https://www.london.anglican.org/mission/lay-ministry/

Diocese of London Policy Papers 7 – Lay Ministry and Development

St Mellitus website https://www.stmellitus.ac.uk/about-us

http://www.oakhill.ac.uk/

Diocese of London Policy Papers 7 – Lay Ministry and Development

Capital Vision 2020 Three Year Review

The London Diocesan Fund directors’ and trustees’ report and financial statements for the year ended 31/12/2015
Adapted from the Common Worship service for the Ordination and Consecration of a Bishop