

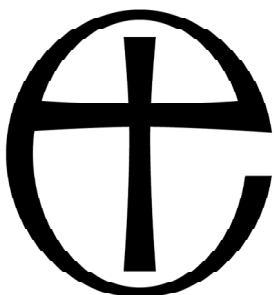
Celebrating Diversity in the Church of England

National Parish Congregation Diversity
Monitoring

Research & Statistics Department
Archbishops' Council

**Celebrating Diversity
in the
Church of England**

**National parish congregation
diversity monitoring
2007**



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Contents

<i>Foreword</i>	3
1 <i>Executive summary</i>	4
1.1 Background	4
1.2 Survey results	4
1.3 Response from Mission and Public Affairs and CMEAC	6
2 <i>Summary findings</i>	11
3 <i>Background</i>	16
3.1 Parish sample selection	16
3.2 Diocesan mailing	18
3.3 Parish mailing	19
4 <i>Response rates</i>	20
5 <i>Congregational ethnicity results</i>	25
5.1 National congregational profile	25
5.2 Church attendance and urbanisation	32
5.3 Gender and age	33
5.4 Comparisons with parish populations	35
6 <i>Congregational age & gender results</i>	38

Appendix

Congregational form

*Research & Statistics Department
Archbishops' Council
July 2009*

Foreword

Celebrating Diversity in the Church of England is a detailed and valuable survey of the Church's core adult congregations in response to the 2003 report *Called to Act Justly* (GS 1512), which recommended regular and reliable statistical ethnic monitoring.

These figures show that in the church, as in so many voluntary organisations, the contribution of women and older people is invaluable. Their efforts, often unsung, sustain local communities across the country. The figures also tell us that the Church's regular worshippers include people from many ethnic backgrounds. Our mission to all the people of England continues and develops.

However, the survey, covering regular adult church attenders, can give only a partial picture of today's Church. It does not include those under 18 or the wider, less regular congregations, nor does it include university and college chaplaincies, Fresh Expressions projects or many of the growing number of foreign language congregations that form part of the Church.

To paint a broader picture, we are working on ways to survey the impacts of initiatives such as special vocations conferences to encourage more minority ethnic priests; the success of Back to Church Sunday; the Youth Evangelism Fund; the growth of Fresh Expressions; the encouragement of young vocations through the Call Waiting programme, and Education Divisions's *Going for Growth* strategy (GS 1769), to be discussed at this Synod.

Rt Revd. Tim Stevens
Bishop of Leicester
Member, Archbishops' Council
January 2010

1 Executive summary

1.1 Background

The collection of Statistics of Ethnic Origin by General Synod in 2002 established the principle of ongoing diversity monitoring across the Church of England. It was agreed that similar parish based exercises should coincide with the major revision of the church electoral roll and, consequently, this was also done in 2007. Following an evaluation of the 2002 exercise (ref GS 1502) it was decided that the 2007 exercise would take the format of a statistical sample survey involving a cross section of parishes from each diocese sampled according to their type of geographical location, the level of minority ethnic presence in the population and the congregation's numerical 'size'. The results of the 2007 exercise would be reported for each diocese using a representative cross-section of parishes. Consequently, every diocese of the Church of England was invited to participate with the exception of Sodor and Man and Europe.

1.2 Survey results

- 1.2.1 This survey builds on the 2005 Clergy Diversity Audit and is the first occasion on which a range of demographic information (age, gender, ethnic background and country of birth) has been collected across congregations in the Church for electoral roll members and regular church attenders. The statistical structure of the survey has enabled more accurate results to be estimated than in past exercises of this nature.
- 1.2.2 The survey questions included indicate that **the results obtained provide a profile of core adult congregation members, generally those who attend local Church of England churches at least once every month.** It does not profile festival congregations, for example, at Christmas and Easter or congregations gathering outside the parish system in chaplaincies and fresh expressions of church. The nature and variety of these will inevitably bring a younger more diverse profile to the Church. The parish and congregation response rates estimated indicate that a high level of reliance can be placed on these survey results as profiling core adult congregation members in parish churches. Individual diocesan results are being distributed during November 2009 ahead of the national report being circulated to General Synod members.
- 1.2.3 This survey reveals the vitality of **a younger profile that people from minority ethnic backgrounds bring to local church congregations.** It confirms the similar finding in the 2005 clergy audit. In particular, among younger adult congregation members under 35 years of age, the ethnic minority proportion matches the proportion in the whole population, around 15%.

- 1.2.4 **The largest proportion of minority ethnic Anglicans (two-thirds) are clustered in the main three dioceses around the London conurbation** and, consequently, bring a younger profile to the churches in the London area. Over the whole country, urban Church of England parishes recorded an average of 9% minority ethnic Anglicans in their core adult congregations while suburban and rural parishes recorded 4% and 3.6% respectively.
- 1.2.5 In a number of dioceses where the proportion of adults from minority ethnic backgrounds in the population is high, the proportion of minority ethnic Anglicans in the core congregations is similarly close to the population proportion. In contrast, in other dioceses the proportional representation is lower and closer to that among the clergy. In general, a greater proportion of White core congregation members belong to church councils and are local church office holders than their minority ethnic counterparts.
- 1.2.6 **Black and Black British adults have been found to be more likely to belong to Church of England local congregations than their white counterparts.** This again results in a stronger picture of congregational strength in those dioceses where the presence of Black and Black British adults is high.
- 1.2.7 Close to two in three of the adults surveyed in parish congregations were female. Compared to the average age in the adult population of under 48 years, the average age of those surveyed was over 61 years. This older profile of core congregations does not vary greatly across the dioceses although London recorded the lowest average at 54 years.
- 1.2.8 The local population statistics used for the sampling mechanism within this exercise rely on government census results. It is recommended that a future exercise is timed to coincide with the release of local area statistics from the planned 2011 government census, possibly in 2013/ 2014. This would enable a closer statistical match with current population demographics and the establishment of an efficient tracking mechanism at individual diocesan level.
- 1.2.9 Because of their own independent diocesan surveys, Chelmsford and Southwark dioceses did not directly participate in this exercise but they agreed to supply data from their own surveys which enabled some estimates to be made. Their results have been statistically imputed alongside those for other ‘missing’ parishes and in liaison with diocesan colleagues. From the remaining forty dioceses, 69% of the parishes surveyed participated. Only fifteen out of some 180 parishes that did not explicitly participate disagree with the aims of the survey. Response rates within congregations are harder to measure. Participants were asked to survey “all electoral roll members and other regular attenders”. Comparisons with other data indicate an average response rate within congregations of more than 50% which is very commendable for a postal survey. In all, nearly 113,000 adult congregation members across over 1,700 parishes participated in this exercise. Some churches expressed disappointment at not being able to include their younger teenage (under 18 years of age) congregations. They were left out only to avoid the extra burden, imposed by data protection guidelines, of obtaining parental consent.

1.3 Response from Mission and Public Affairs and CMEAC

This report is extremely welcome and the statistical rigor given towards generating useful results at diocesan level greatly valued. Policies for the church's mission and ministry, both national and at diocesan level, need to be grounded on the accurate information which robust and rigorous research of this nature can offer.

Key Issue 1. Ethnic Profiles

The good news is that the ethnic profile of core congregations in some dioceses is closely representative of the wider population. But the picture is patchy. This may represent a failure to share best practices between dioceses.

We are concerned at the relatively low representation of ethnic minority people among the clergy and in positions of responsibility. CMEAC's work in this area is a crucial strategy for improving this situation.

1. The research into the ethnic profiles of dioceses, congregations and the clergy is a response to the report *Called to Act Justly* (GS 1512) which recommended that the Research and Statistics Unit undertake regular and reliable statistical ethnic monitoring.
2. We recognise that the figures for the dioceses of Chelmsford and Southwark had to be interpolated as these dioceses conducted their own similar surveys as part of their planning for mission. It is unfortunate that they could not easily participate in the national survey as well, since these dioceses, along with London, have 2 out of 3 of the ethnic minority core congregation members in the whole Church of England. The interpolation exercise was thoroughly carried out and the figures are well worth having, but the Synodical desire for regular and reliable figures does depend upon participation across all dioceses.
3. It is heartening that in London and Southwark the ethnic profile of core congregations closely mirrors the profile of the population of the diocese as a whole (Table 1). In some other dioceses the figures are close but this is not the case in all dioceses. (The population figures are based on the 2001 Census, there being no more recent figures, but the varied degrees of correlation between the ethnic minority population and their representation in core congregations remains significant).
4. The complexity embraced within the term "ethnic minority" helps explain some of the discrepancies between dioceses. The report shows the stronger tendency for African and Caribbean people to be church members compared, for instance, to Asian people, and different groups are not evenly spread geographically. Nevertheless, the differences suggest that there is scope for dioceses to learn from

each other and to be better equipped in reaching out to, and welcoming, ethnic minority people.

5. Ethnic minority people are consistently under-represented amongst the clergy. This is particularly starkly revealed in the dioceses where core congregations closely reflect the population. Ethnic minority people are also underrepresented in lay roles of responsibility in comparison to their numbers on electoral rolls.
6. The recruitment and training of ethnic minority people as candidates for ministry has been a major priority for CMEAC in recent years. Important work on this is being done in partnership with the Queen's Foundation in Birmingham. The under-representation of ethnic minority people in positions of lay responsibility might be addressed through similar programmes to encourage ethnic minority candidates to stand for PCCs, churchwarden posts, synods and so on.
7. Because the collection of accurate and consistent diversity statistics has not yet been undertaken across the Church on a regular basis, this report cannot reveal the trajectory of change. In other words, we cannot yet tell whether CMEAC's investment of time and energy has begun to pay off. We strongly recommend that the collection of diversity statistics of congregations and clergy should become a regular and frequent exercise across the Church of England so that the evidence for the effectiveness of policy initiatives is readily available. There would be some cost to Vote 2 for Research & Statistics to review the design of the research, analyse and interpret the data. The cost needs to be set against the savings that become possible when decisions and actions (locally, nationally and in dioceses) are made on the basis of real evidence rather than "hunches".

Key Issue 2. Age and Gender Profiles

Women and older people have been the mainstay of local church and community life for generations but the church is not complacent about the relative lack of men and younger people among its core membership. Whilst sociological trends may exacerbate the age and gender imbalances within the church, new national initiatives are complementing local approaches to redressing the balance.

8. Correlations between religious observance, social attitudes and age profiles are complex and fascinating. The figures in this report, which has looked for the first time at age and gender profiles in the church, raise important questions for further (not necessarily statistical) research.
9. The strength of churchgoing in the higher age bands is noteworthy but relatively unsurprising. Many studies have shown that all sorts of associational activity which require community commitment are sustained primarily by older cohorts. In this, the church is in a similar situation to the institutions of civic life, political parties, trades unions and voluntary associations of many kinds.

10. An interesting question, for which research is needed, is whether the social attitudes of the older people, who sustain church and civic life so strongly, are associated with generational factors or with life stages. In other words, will the attitudes of today's 30 year olds be replicated amongst the 60 year olds of 2040, or do people "grow into" social attitudes which place higher value on civic, communal and associational activities?
11. In a dominant culture of consumerism, individualism and loss of collective structures for belonging there are obvious tensions with the churches' approach to being human which must include the awareness of personal mortality, finitude, sacrifice and the need for more profound meaning.
12. It is widely recognised that contemporary culture tends to delay the acquisition of social responsibilities (delayed marriage and parenthood, for example) whilst encouraging greater autonomy in transactional relationships (for instance, life style and consumer decisions) at an increasingly early age. This supports the argument that people may experience a deepening moral perspective, with stronger social and longer term emphases, at later periods of life.
13. Overall, the mainstream churches have resisted calls to conform more closely to prevailing social attitudes, to embrace consumerism or to make religious observance a kind of commodity. This may have strengthened the correlation between practices of Christian faith and attitudes which are increasingly identified with people in the middle and later stages of life.
14. The notion that an aging church population is a dying one (except in the obvious sense that all people are journeying toward death) is too simplistic. An ageing congregation is not necessarily a declining one – either numerically or in terms of spiritual depth.
15. Nevertheless, none of the points above should obscure the fact that the church's core membership is not fully representative of all age groups. Outreach to younger cohorts, without neglecting the older age bands which do so much to sustain the church's life, is a major mission priority.
16. The church's considerable investment in mission amongst younger people is crucial. Most of the work is conducted at parish and diocesan level, but national initiatives can help focus this priority across the Church . The *Youth Evangelism Fund* , which puts young people in the lead in sharing their faith with their contemporaries, is an important strategic opportunity. The *Weddings Project* (now being rolled out to more dioceses) is encouraging the church to place mission at the centre of its relationship with (predominantly young) couples.

17. At the same time the church is challenged to develop its mission and evangelism amongst people in mid life and beyond for whom the gospel may be extremely resonant if it can be conveyed to them. *Back to Church Sunday*, whilst not aimed at specific age groups, is designed for people with a past history of attendance and are therefore likely to be in the middle and upper age groups. But there is much more to be done to make the church good news for all ages.

18. The gender profiles revealed in the report are, perhaps, unsurprising but still challenging. That 65% of core congregations are female is testament to the vital role of women in maintaining and refreshing the spiritual life and neighbourliness of our communities. Women have been the principle sustainers of local church life for many generations. But – in terms of gender as much as other modes of diversity – congregations that fail to be representative of the wider community will face more acute tensions between mission and maintenance: in other words, are the worship and life of the church geared to appeal to the faithful or the outsider? Addressing questions of gender and other imbalances is crucial groundwork for mission and evangelism.

Key Issue 3. Methodological Questions

This is the first occasion on which a national survey of this nature has been undertaken. The overall participation rate among parishes indicates its general success and certainly its improvement on previous (census based) exercises. Nevertheless, there are inevitably lessons to be learnt for any future exercises and implications for other church data collection systems. As the ways of “being church” diversify, for example, have our traditional approaches to data collection and defining “core membership” tended to undercount the number of ethnic minority people the church reaches?

19. It is important to note that 95% of respondents in this survey attend church at least monthly. The report really does paint a picture of the diversity within the core membership of the Church of England’s parish churches.

20. Nevertheless, this survey looked only at parish churches and did not count the people whose church membership is expressed through chaplaincies, cathedrals and so on. Even in parishes, the survey relied on a leading figure in the parish (usually a member of the clergy or a churchwarden) to define the membership of their church, and there may have been instances where some groups were inadvertently “filtered out” because they were not seen as part of the mainstream congregation.

21. It is not clear, for example, whether the survey has counted all the congregations of Anglicans from the international community (for example, congregations of Chinese Christians) which may meet on Church of England premises but are distinct from the “main” congregations. If some of these congregations have not been included, the numbers of ethnic minority Anglicans may have been undercounted. Future exercises should include instructions to those dealing with the data collection on behalf of parishes, deaneries etc. to coordinate practice and ensure that the survey is consistent nationally. Cathedral congregations and, if possible, chaplaincies, should also be included.

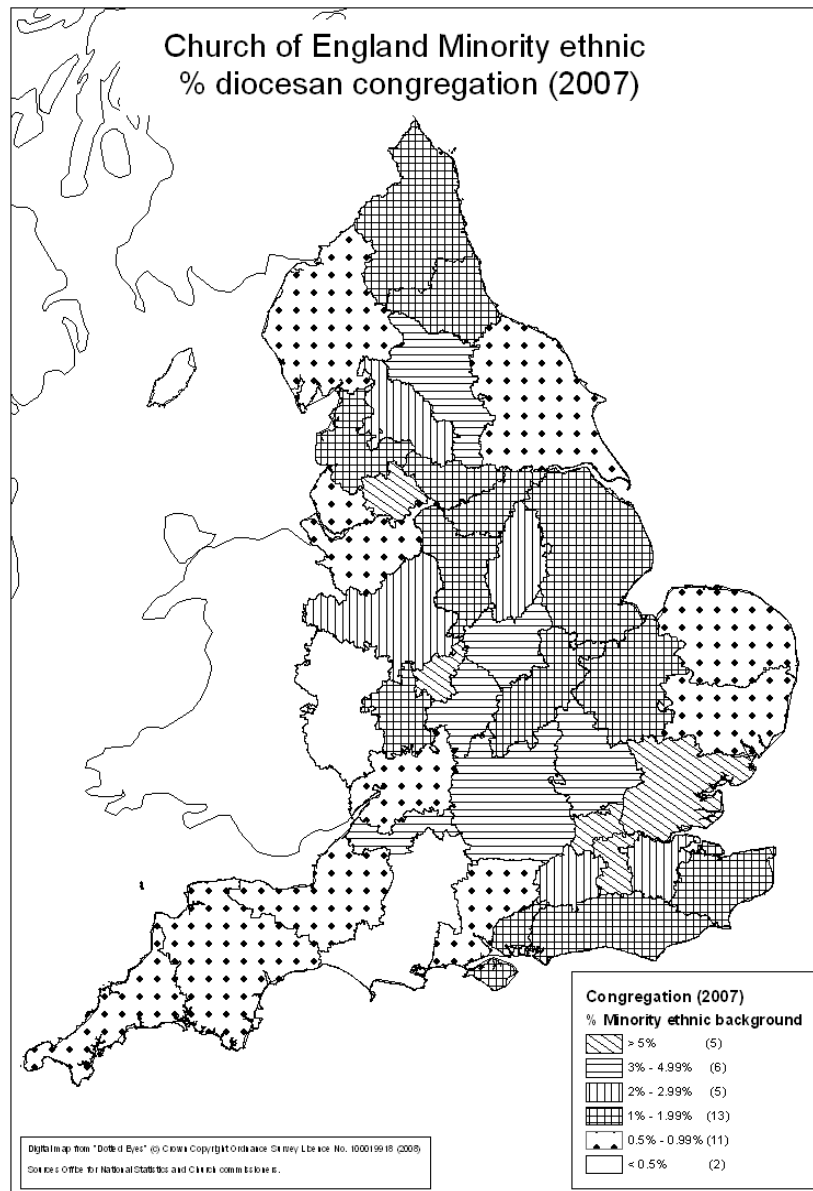
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30 October 2009

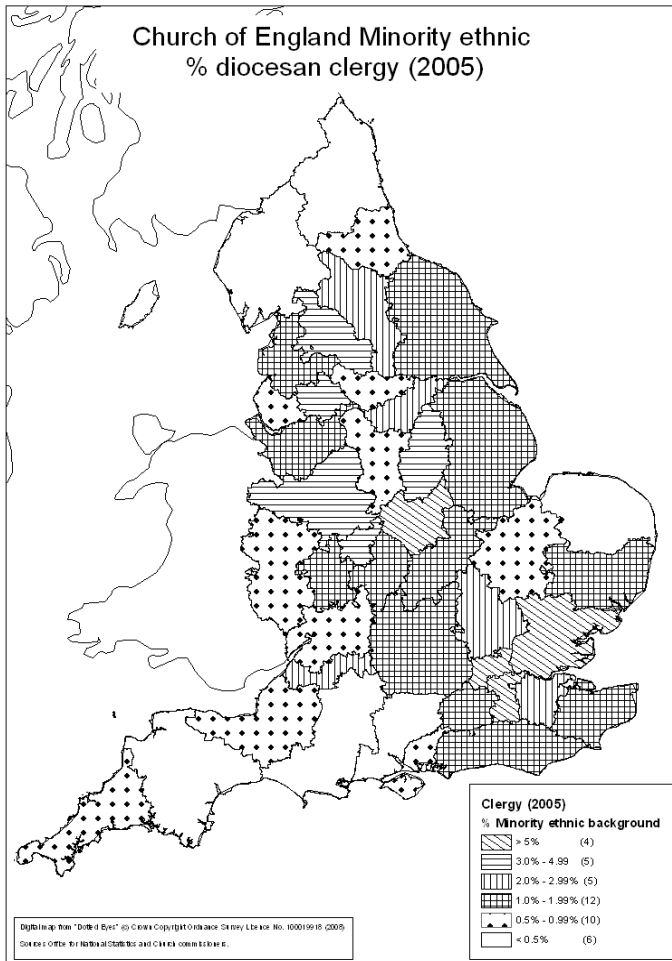
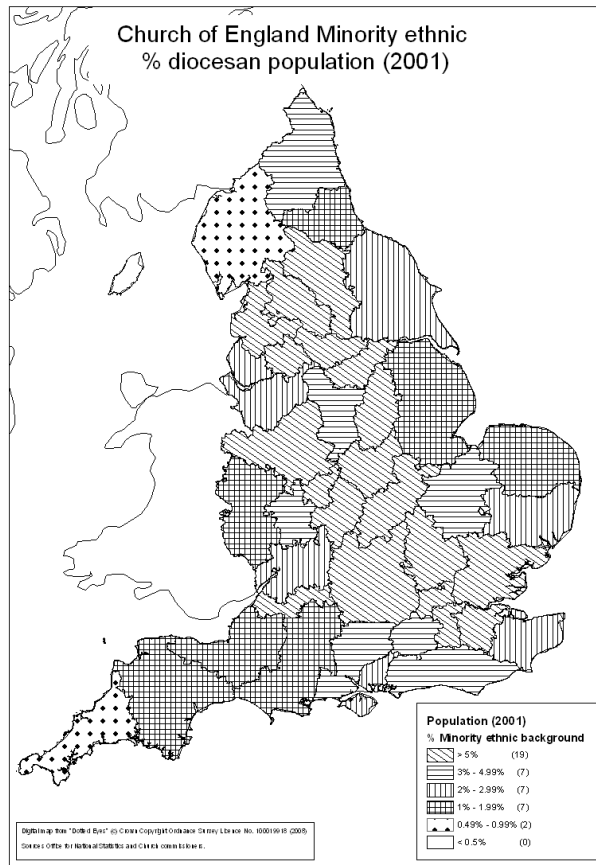
2 Summary findings

- 2.1 **4.7% of Church of England core adult parish congregations are from minority ethnic backgrounds.** Urban parishes recorded an average of 9% while suburban and rural parishes recorded 4% and 3.6% respectively. It is interesting to compare the map opposite of variations across the dioceses with the following map of corresponding variations in population profiles reported in the government population census (2001). In fact, the diocese of London, Southwark and Chelmsford contain approaching two-thirds (two in three) of minority ethnic core congregation members.
- 2.2 **Over 1,700 parishes (13% or approximately 1 in 8) participated in this monitoring survey and 69% (7 in 10) of those contacted responded.** Although there is no way of definitively judging the response rates within parish congregations they have been estimated as in excess of a 50%. These are commendable response rates for a postal survey and consequently, a high level of reliance can be placed on the survey results. An analysis of individual congregation members who responded revealed that approximately 80% of the congregation members who responded attended church worship once a week or more frequently (although this dropped to 67% in rural congregations) and almost all (approximately 95%) attended once a month or more frequently. Consequently, **the results from this exercise represent a profile of core parish congregations who attend church worship on a very regular basis.** There were no statistically significant different patterns of church attendance between ethnic categories.
- 2.3 **2.2% of diocesan licensed clergy in England are from ethnic minorities,** a similar proportion to that of all clergy including chaplains and clergy in the diocese of Europe (ref “Church of England Clergy Diversity Audit 2005”, Research & Statistics Department, Archbishops’ Council, June 2006). The map of the variations across the dioceses follows with a summary table of the results. Even in dioceses where the ethnic minority presence in the core congregations matches that in the population, their presence among clergy is low. This study shows that, in turn, proportionately more White core congregation members belong to church electoral rolls and to church councils than members from ethnic minorities.
- 2.4 An analysis of ethnic diversity in the Church of England only makes sense in terms of age. Ethnic minorities constitute approximately one in twenty of the adult core congregations. It would be a mistake just to compare this with the one in nine to one in ten in the general population of England that define themselves as belonging to an ethnic minority. Very nearly half of the adults in core congregations are 65 or over. In this age group, the country boasts less than 400,000 from ethnic minorities, out of eight million¹

¹ Calculated from Office for National Statistics outputs, Crown copyright 2004, 2007, 2008. Outputs used are Table EE2: Estimated resident population by ethnic group, age and sex, mid-2006, (experimental statistics), Table 4 in Mid-2007 Population Estimates: England; estimated resident population by single year of age and sex ; Table T13 Theme Table on Ethnicity, summary of 2001 census data for England and Wales. Adjustments and assumptions have been applied where age-ranges, times and geographical boundaries do not exactly match the frame of reference for this report.

Among approximately 100,000 under 35s in core parish congregations, the ethnic minority proportion of the church matches the proportion in the whole population, around 15%. This is hidden by the high proportion of older people in congregations. Churches are more successful attracting younger minority ethnic congregation members that older ones and consequently minority ethnic congregation members bring a proportionally younger profile to church congregations.





- 2.5 The single term “ethnic minority” hides the diversity within it. Respondents to the survey were asked to classify themselves more precisely. A division into the four major census categories of “Black or Black British”, “Asian or Asian British”, “Chinese or other ethnic category” and “Dual/Multi Heritage” shows very different patterns. The 2001 census² showed only one in ten of people born in South Asia as Christian, whereas five out of every six belonged to other religions. The next most populous category, Black and Black British, shows greater signs of inclusion. All the figures in this report are estimates, but they are based on the responses of over one hundred thousand members of church congregations. Among over-64s in the black population, one in eleven is a core congregation member of the Church of England. Among white people of the same age group it is only one in fourteen. The same pattern is true of every age band considered in this survey. **In any adult age group, a Black or Black British adult is more likely to be a core congregation member of the Church of England than a White person of the same age.**
- 2.6 The survey requested information regarding country of birth and revealed that the majority of White adult core congregation members and those with Dual/multi heritage were born in the United Kingdom. Age is a major factor here and the majority of younger adult core congregation members from single heritage minority ethnic groups were born outside the UK.
- 2.7 The survey collected data on age and gender from its participants. **Close to two in three (65%) of the adults surveyed were female.** In every major minority ethnic group women outnumbered men. People were also offered a choice of age-bands and very nearly half chose the “sixty-five or over” bracket. A rough averaging of these age-bands sets the average age of the adult (18 plus) population of the country at 48 years of age³. In contrast, **the youngest adult core congregational profile is in London diocese where it is 54 years and over core congregations in England as a whole it is nearly 62 years.**
- 2.8 All ethnic groups in the Church show an average adult age above the national average for England. Chinese or other Ethnic Group and Asian or Asian British are older by a smaller margin than Dual/multi heritage, Black or White. Among over-65s and over from all ethnic groups, one in fourteen is a core congregation member. In the youngest age-bracket, 18 to 24, only one in one hundred and eighty belongs. The contrast is more marked among those attending services once a week or more. Only one in three hundred 18 to 24-year-olds attends a weekly service. That age group is eighteen times less likely to do so than the generation fifty years older.
- 2.9 Table 1, below, provides a comparison of the diocesan populations, clergy and core adult congregation profiles in terms of minority ethnic presence. Although in some dioceses the core congregation presence is similar to that in the diocesan adult

² From Table S150 Sex and country of birth by religion, summary of 2001 census data for England and Wales, published by Office for National Statistics, Crown Copyright 2004.

³ Calculated from Table 4 in Mid-2007 Population Estimates: England; estimated resident population by single year of age and sex, published on-line by Office for National Statistics, Crown copyright 2008.

population, it is considerably less among their clergy. There are also dioceses where the minority ethnic presence among both clergy and core congregations is lower than in the surrounding population.

Table 1: Summary diocesan results

Diocese	Minority ethnic background		
	Population (2001) ¹	Clergy (2005) ²	Core congregation (2007) ³
Bath and Wells	1.56	0.80	0.50
Birmingham	24.02	4.50	11.10
Blackburn	7.12	1.30	1.50
Bradford	16.54	3.60	2.00
Bristol	5.40	2.50	3.10
Canterbury	2.44	1.00	1.30
Carlisle	0.72	0.00	0.50
Chelmsford	14.76	6.10	9.40
Chester	2.34	1.90	0.80
Chichester	3.44	1.90	1.00
Coventry	9.17	1.90	3.20
Derby	4.04	0.50	1.70
Durham	1.66	0.50	1.00
Ely	3.91	0.60	1.30
Exeter	1.25	0.40	0.90
Gloucester	2.76	0.50	0.90
Guildford	4.92	1.20	2.10
Hereford	1.15	0.80	0.40
Leicester	14.95	5.10	3.90
Lichfield	7.73	3.50	2.70
Lincoln	1.55	1.00	1.20
Liverpool	2.69	0.90	0.70
London	31.77	5.90	30.00
Manchester	10.72	3.00	5.20
Newcastle	3.24	0.00	1.50
Norwich	1.53	0.00	0.50
Oxford	8.43	1.60	3.10
Peterborough	5.80	1.30	1.60
Portsmouth	2.49	0.60	1.50
Ripon and Leeds	7.33	2.90	3.50
Rochester	5.86	2.30	2.80
St Albans	9.07	2.80	4.50
St Eds and Ipswich	2.93	1.00	0.50
Salisbury	1.49	0.30	0.30
Sheffield	5.19	2.40	1.90
Southwark	24.72	6.80	22.70
Southwell & Notts	5.84	3.10	2.90
Truro	0.98	0.70	0.60
Wakefield	7.34	0.60	1.40
Winchester	3.46	0.40	0.60
Worcester	4.03	1.90	1.90
York	2.04	1.10	0.90

Sources: ¹ Government ONS – Census, population (2001)

² C-of-E – Clergy audit (2005)

³ C-of-E – Congregation survey (2007)

3 Background

The collection of Statistics of Ethnic Origin by General Synod in 2002 established the principle of ongoing diversity monitoring across the Church of England. It was agreed that similar parish based exercises should coincide with the major revision of the church electoral roll and, consequently, this was also done in 2007. Following an evaluation of the 2002 exercise (ref GS 1502) it was decided that the 2007 exercise would take the format of a statistical sample survey involving a cross section of parishes from each diocese sampled according to their type of geographical location, the level of minority ethnic presence in the population and the congregation's numerical 'size'. The results of the 2007 exercise would be reported for each diocese using a representative cross-section of parishes. Consequently, every diocese of the Church of England was invited to participate with the exception of Sodor and Man and Europe.

3.1 Parish sample selection

The survey was designed and managed by the Research and Statistics department and benefitted from the additional expertise of professional contract statisticians and a specialised computer agency. Individually designed three-stage statistically constructed stratified samples were selected in each diocese. The three strata used to proportionately select the parishes in each diocese were the level of ethnic minority presence in the population of the parish, the size of the church congregation in the parish and the geographical area type of the parish. These are explained in more detail below.

3.1.1 Level of ethnic minority presence in the population

This figure is the total percentage of all ethnic minorities in the parish population, taken from the 2001 government census. With the exception of Birmingham, London and Southwark⁴ this has been grouped into 3 categories but with different cut points in each diocese, which are chosen firstly to group higher 'extreme' values together and select all such parishes and secondly to sample equally across the remaining categories.

In each diocese a histogram together with tertiles⁵ for the distribution of frequencies were used to select the cut points. A histogram showing, for example, frequencies of percentage ethnic minority presence for the parishes in Bath and Wells is given in Figure 1 and tertiles for percentage ethnic minority presence for the parishes in Bath and Wells are given in Figure 2. A lower cut point of 1% was selected because, as can be seen in Figure 2, the lower tertile is about 0.6% and the upper tertile is about 1.3% and 1% is the only integer that falls between these two values. An upper cut point of 5% was selected because this is where the data start to become sparse, as can be seen from the histogram shown in Figure 1 overleaf.

⁴ Birmingham, London and Southwark each have four categories for both the level of ethnic minority presence in the population and church size. For church size the categories used are Very Small, Small, Medium and Large for all three dioceses, although the cut points used still vary from diocese to diocese.

⁵ Tertiles are percentiles that divide a distribution into thirds (Health Survey for England 1996 - <http://www.archive.official-documents.co.uk/document/doh/survey96/ehappe.htm>)

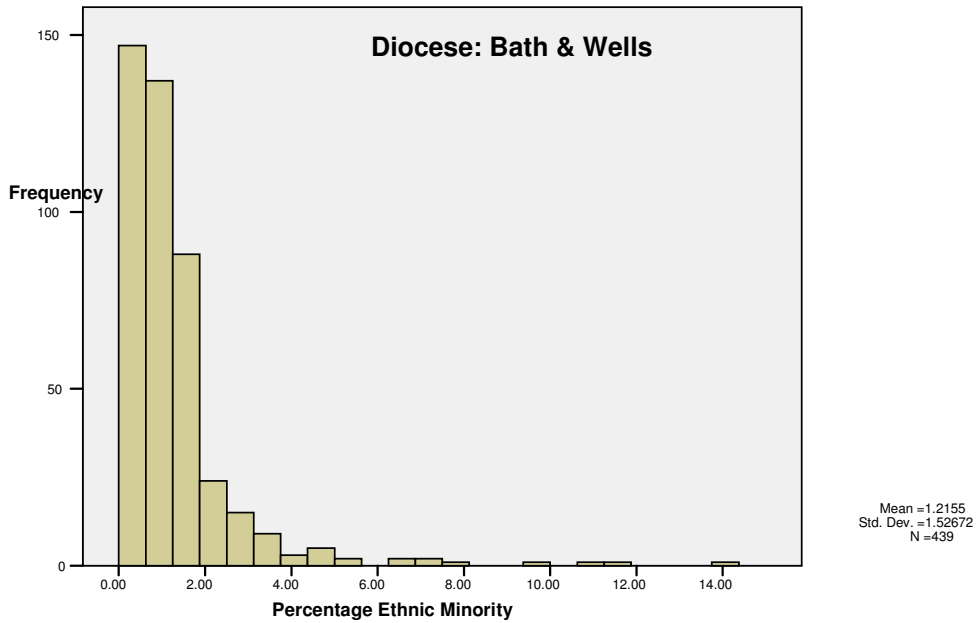


Figure 1: Histogram of percentage ethnic minority frequencies in Bath and Wells

Statistics^a

Percentage Ethnic Minority		Percentage Ethnic Minority
N	Valid	439
	Missing	0
Minimum		.00
Maximum		14.08
Percentiles	33.33333333	.6171
	66.66666667	1.3020

a. Diocese_Name = Bath & Wells

Figure 2: Tertiles for the distribution of percentage ethnic minority frequencies in Bath and Wells

3.1.2 Congregation size

The indicator of congregation size that has been used is derived by summing two thirds of the average weekly all age church attendance in the parish and one third of the electoral roll in the parish. In formulae, Congregation size = $2 \times (\text{AWA All Age}) / 3 + \text{Electoral Roll} / 3$. Again, with the exception of Birmingham, London and Southwark Congregation size has also been grouped into three categories – Small, Medium and Large. However, the cut points for these categories also vary between dioceses for the same reason as given above.

3.1.3 Geographical Spread

For most dioceses, each parish within each diocese has been grouped into geographical locations which were previously supplied by diocesan offices. These categories are provided in the tables below:

Code	Type
	Missing
CC	City Centre
CE	Council Estate
CR	Commuter Rural
IC	Inner City
OR	Other Rural
ST	Separate Town
SU	Suburban/Urban Fringe

AreaCode	Codes
1 – Urban	CC, CE, IC
2 – Rural	OR, CR
3 – Suburban	ST, SU

Table 2: Geographical category types

Survey groupings of geographical category types

For the purposes of this survey, these geographical types have then been grouped even further into area codes, as shown above. For Chester, Lichfield, Oxford, Salisbury and Winchester dioceses the dioceses themselves grouped their deaneries into these categories while Manchester diocese provided this classification for each parish based on the government DeFRA indices for each parish.

3.2 Diocesan mailing

After the samples had been selected they were sent to the appropriate diocesan contacts and where any problems were raised e.g. vacancies, alternative parishes were selected from the same combinations of strata as the original parishes were selected from. These replacement parishes were then checked with the diocese in each case and further replacements were then made until no further problems were noted.

Where there were no suitable replacement parishes to be found as all the parishes from a particular combination of strata had already been sampled, the original parish was either left in the sample if there was not a major problem e.g. short vacancy with replacement vicar due to begin shortly, or removed without being replaced if there was a major problem e.g. long vacancy with no replacement vicar scheduled to begin in the near future.

The dioceses of Europe and Sodor and Man were not involved in this exercise and because of their own independent surveys, Chelmsford and Southwark dioceses chose not to directly participate. However, they agreed to supply data from their own surveys which enabled some estimates to be made. Birmingham diocese participated but they helpfully agreed to also supply data from their own survey which considerably aided the statistical estimation. The data corresponding to the parishes selected for our sample will then be used in analyses rather than data collected from returns to the postal questionnaires sent out to parishes, which will be the case for the remainder of the dioceses.

3.3 Parish mailing

For each selected parish in each diocese, contact details were entered for the parish vicar or the churchwarden if the parish was recorded with a vacancy in place. These contact details were either taken from the diocesan directory or from the diocesan website. They included the full name, postal address, email address and telephone number of the parish contact. Parish contacts were requested to ensure that every congregation member completed the form over a period of two or three weeks.

The form mailed to each parish is included in the Appendix. Questions were agreed with Archbishops' Council and CMEAC prior to completion to be compatible with other research and the government census questions. The number of forms to be mailed to each parish was determined by taking the maximum of the electoral roll and the adult average weekly attendance in each parish and then adding an additional ten forms to this number. Due to a maximum weight restriction on second class packages, forms were split into several packages where necessary. The postal strike caused delays and on occasions packages were lost and required resending. If the parish just required a few additional forms then they were advised to simply photocopy any blank forms.

Parishes were mailed across the autumn of 2007 with the first forms mailed in mid September and the last forms being prepared for analysis in mid December. Each parish was assigned a unique parish identifier for the purposes of analysis and if a reply had not been received within a few weeks a reminder was sent. In general, forms were returned to a Freepost address, either in the large Freepost envelopes that were distributed with the forms or in individual envelopes. Packages returned undelivered by Royal Mail were opened and the reason for the return was noted. If the reason for the return was a vacancy in the parish then the address details of the previous vicar were replaced by the address details of the current churchwarden and the package was sent out again.

Considerable time was taken answering email and telephone queries from parish contacts. These ranged from questions about whether all of the parishes in a team should be sampled to queries about the content of the form. All queries were dealt with either immediately or within the working day if further information had to be extracted or further advice from experienced staff was required. Completed forms were prepared for computer scanning and errors in responses verified with other information. Where possible written in responses were transferred into specified categories.

It should be noted that detached parishes were not sampled in this exercise. Neither were parishes that are united with selected parishes nor any churches that have been made redundant. However, if there are several churches in a given parish then all of these churches will be sampled as the exercise is based on geographical parishes. However, in the case where a church has temporarily closed for building work and the congregation all worship in a church in another parish then that congregation will be sampled. Several parishes chose not to participate for various different reasons including recent vacancies, not enough time to complete the forms and having undertaken a similar exercise shortly beforehand.

4 Response rates

- 4.1 There are several stages to response rates. The dioceses of Europe, Sodor and Man, Southwark and Chelmsford did not participate in the survey (ref section 3.2). From the remaining forty dioceses, **69% of parishes participated**. Chichester, Hereford and Worcester were in the range 55% to 60% while Lincoln, Liverpool and Derby reached 80% with Birmingham, Rochester and Portsmouth not far behind. Some churches provided reasons for not participating. Only fifteen out of some 180 exclusions disagreed with the aims of the survey. Eighteen gave no reasons and around thirty-five agreed to participate but returned no forms in time. At the last count, a further 1500 forms had been received after the deadline or from churches not in the sample but wishing to take part.
- 4.2 Response rates within congregations are harder to measure. With no strict definition of belonging, participants were asked to survey “all electoral roll members and other regular attenders,” while restricting the scope to those aged eighteen or more. It was therefore not always certain what constituted “everybody”. Comparisons with other data indicate an **average response rate within congregations of more than 50%** which is very commendable for a postal survey. Where churches have services less than once a week, or housebound parishioners belonged but could not attend, it was difficult to track down the intended participants, despite the heroic efforts of churchwardens, clergy and other parish contacts. Some churches expressed disappointment at not being able to include their younger teenage congregations. They were left out only to avoid the extra burden, imposed by data protection guidelines, of obtaining parental consent.
- 4.3 **The parish and congregation response rates estimated above indicate that a high level of reliance can be placed on these survey results.** Nevertheless, there is clearly the potential for measurement error. These have been estimated statistically for the major results of this survey and are provided below in terms of the “standard errors” which provide a measure of the precision of estimates. Given the complexity of the survey design, the method for calculating standard errors is more complex still. Every statistical estimate derived from this survey has its own standard error. Further detail is available on request and this section will confine itself to listing standard errors for the central question: proportions of congregations from ethnic minorities for the church within dioceses.
- 4.4 Several factors contribute to higher standard errors (ie likely sampling errors in the final percentage survey results), e.g. a proportion close to half (eg London), having all or mostly imputed responses (Southwark and Chelmsford), having component categories with only very few responses (eg Newcastle), having a smallish number of overall responses (eg Worcester, to some extent) or a combination of these. The following table illustrates these points. Standard errors for subsets of the data will rise in approximate inverse proportion to the square root of the sample size, but making allowance for the survey design.

Table 3 Standard errors of ethnic minority proportions of church congregations.

Diocese	Standard error of proportion minority ethnic
Bath & Wells	0.20%
Birmingham	0.57%
Blackburn	0.24%
Bradford	0.24%
Bristol	0.36%
Canterbury	0.25%
Carlisle	0.16%
Chelmsford	1.05%
Chester	0.10%
Chichester	0.22%
Coventry	0.30%
Derby	0.54%
Durham	0.18%
Ely	0.46%
Exeter	0.34%
Gloucester	0.48%
Guildford	0.20%
Hereford	0.10%
Leicester	0.85%
Lichfield	0.31%
Lincoln	0.25%
Liverpool	0.17%
London	1.40%
Manchester	0.37%
Newcastle	0.84%
Norwich	0.10%
Oxford	0.36%
Peterborough	0.28%
Portsmouth	0.19%
Ripon & Leeds	0.29%
Rochester	0.26%
Salisbury	0.36%
Sheffield	0.25%
Southwark	0.91%
Southwell & Notts	0.36%
St. Albans	0.44%
St. Eds & Ipswich	0.10%
Truro	0.17%
Wakefield	0.19%
Winchester	0.15%
Worcester	0.40%
York	0.13%

4.5 This report takes as its measure of a congregation's size the highest of three figures: the average weekly adult attendance, the electoral roll, both available from administrative data collected annually, and the number of responses received. This measure is the maximum possible number of firms that each parish could return. Combining parish sizes allows estimates for the size of each sampling cell, of each diocese and of the Church as a whole. The whole Church "membership", by this measure, is just under one and a quarter million people. Within sampled parishes, the proportion of respondents ranged from a single person to more than either the electoral roll or the weekly adult attendance. The mean was 49%. After combining losses at diocesan, parish and individual level, still over one in three of those sampled and eligible returned forms in time to be included in the results, approximately 110,000 people. A complete response would have involved 300,000 people. The beneficial effect of the sampling scheme is that the uncertainty that comes from low levels of response is confined to individual cells. There is no certain rule for when a response-rate becomes too low to be representative. Critical is whether non-response is independent of the answers to the survey's questions. Statistical testing revealed no evidence that more diverse parishes were more or less likely to take part or provide higher response rates but there was evidence **that rural parishes and smaller congregations were less likely to respond.**

Final parish response rates
IDA source data

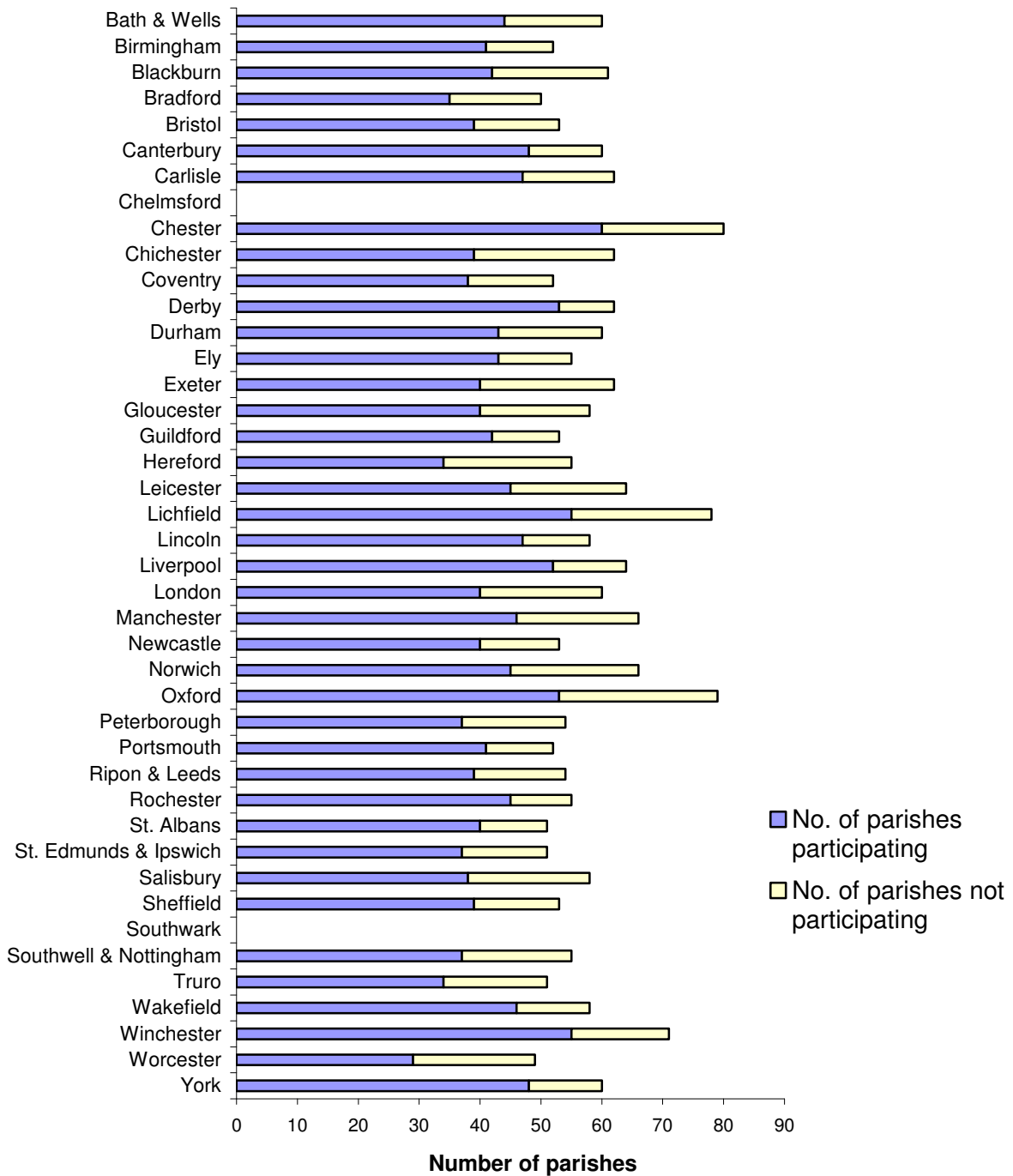


Figure 3: The proportion of parishes participating for each diocese

Table 4: Proportion of parishes participating for each diocese

Final Parish Response Rates

Diocese	No. of selected parishes	% Parish response before reminder	% Final Response	No. of parishes participating	Congregational forms returned
Bath & Wells	60	55	72	44	2821
Birmingham	52	33	79	41	2409
Blackburn	61	43	64	42	3383
Bradford	50	52	70	35	2016
Bristol	53	45	74	39	2795
Canterbury	60	40	75	48	3102
Carlisle	62	35	73	47	2594
Chelmsford	Not participating				
Chester	80	53	71	60	4510
Chichester	62	42	56	39	3538
Coventry	52	48	71	38	2841
Derby	62	56	81	53	2455
Durham	60	37	70	43	2829
Ely	55	45	71	43	2052
Exeter	62	52	60	40	2466
Gloucester	58	50	64	40	2467
Guildford	53	57	75	42	3907
Hereford	55	38	56	34	1476
Leicester	64	58	67	45	2735
Lichfield	78	54	65	55	3270
Lincoln	58	71	81	47	2693
Liverpool	64	64	80	52	3856
London	60	57	63	40	3010
Manchester	66	55	68	46	3472
Newcastle	53	60	74	40	2467
Norwich	66	47	64	45	2303
Oxford	79	48	63	53	4013
Peterborough	54	57	67	37	1888
Portsmouth	52	71	79	41	3185
Ripon & Leeds	54	48	67	39	2883
Rochester	55	64	78	45	3527
St. Albans	51	59	76	40	3183
St. Eds & Ipswich	51	47	65	37	2088
Salisbury	58	57	64	38	3633
Sheffield	53	53	64	39	1868
Southwark	Not participating				
Southwell & Notts	55	49	62	37	2064
Truro	51	53	63	34	1772
Wakefield	58	71	78	46	2388
Winchester	71	65	72	55	4145
Worcester	49	49	57	29	1591
York	60	63	75	48	3193
Total	2,357	53	69	1,716	112,888

Footnote: Southwark and Chelmsford dioceses did not participate in this survey but provided independent statistics that enabled some estimates to be made.

5 Congregational ethnicity results

5.1 National congregational profile

The survey revealed that **4.7%** of Church of England core adult congregations are from minority ethnic backgrounds. Urban parishes recorded an average of **9%** while suburban and rural parishes recorded **4%** and **3.6%** respectively.

- 5.1.1 Black Caribbean and Black African are by far the largest ethnic minority groups within the Church, each constituting as many as all other minorities combined. Among the smaller categories, the margins of error attributable to survey-sampling increase as proportions of the percentages reported. The table shows the number of actual responses as an indication of achievable accuracy. The overall proportions include several assumptions regarding missing values, so only broad conclusions may be drawn at this level of detail. Indian, Pakistani and Chinese members of congregations responded in small but important numbers. Respondents with dual/multi heritage came from a variety of backgrounds, but the largest number, 210 respondents, were not offered a category that described how they saw themselves. Dual/multi heritage accounted for over one in ten of the Church's minority ethnic congregation. In the broad category "Chinese and other ethnic group", more than two in five subscribed to "Any other", making this a particularly diverse grouping. When drawing conclusions about broad categories, it is important to bear in how much diversity exists within the categories and to remember that the survey cannot draw separate conclusions about smaller minorities.

Table 5 Ethnic minorities in core adult parish congregations, detailed categories

Ethnic category	% of national congregations	% of all ethnic minorities	% of each broad ethnic category	Actual responses (rounded)
Indian	0.3%	5%	42%	410
Pakistani	0.1%	2%	14%	170
Bangladeshi	0.0%	0%	1%	10
Any other Asian background	0.3%	6%	43%	210
Caribbean	1.7%	37%	52%	1,360
African	1.5%	32%	44%	1,060
Any other Black background	0.1%	3%	4%	50
Chinese	0.2%	3%	59%	200
Any other	0.1%	2%	41%	140
White and Black Caribbean	0.1%	3%	26%	90
White and Black African	0.1%	2%	16%	70
White and Asian	0.1%	3%	26%	130
Any other dual background	0.2%	3%	32%	210
White British	93.4%		98%	104,660
Any other White background	1.9%		2%	2,050

Table 6 Places of birth of core adult parish congregations

Place of Birth	Asian or Asian British	Black or Black British	Chinese or other ethnic group	Dual/multi heritage	White
United Kingdom	15%	24%	14%	56%	96%
Eastern Europe	0%	0%	0%	0%	0%
Other Western Europe	0%	0%	2%	3%	1%
Caribbean	1%	34%	1%	10%	0%
Other North or South America	0%	2%	7%	5%	1%
Africa	4%	39%	5%	12%	1%
Asia	79%	1%	70%	12%	1%
Australia/ New Zealand	0%	0%	1%	1%	0%
Total	100%	100%	100%	100%	100%

More detail is available by looking at place of birth in the table above.

- 5.1.2 Only among White respondents and those with Dual/Multi Heritage were the majority born in the United Kingdom. White respondents also represented 10% of people born in the Caribbean, 37% of people born in Africa and 44% of people born in Asia (not shown in the table). Among single-heritage minority ethnic groups, approximately 75% to 85% were born outside the United Kingdom. The effect is only slightly mitigated for younger age-groups. In the three younger age-bands, 18 to 44 years, only 37% of Black or Black British people in congregations were born in the United Kingdom. The proportions for other single-heritage minority groups were lower still.
- 5.1.3 When looking at ever-smaller subdivisions, the scheme to produce balanced results for the whole church can produce some confusing results. So to compare rates of entry to the PCC and other offices, it is simpler to look at the untreated numbers of responses. The following table compares how many from each ethnic group registered a greater level of involvement with those describing themselves as “regular churchgoers.”

Table 7 Participation in congregational life

Broad ethnic category	Electoral Roll member	PCC member	Church-warden or deanery synod member	Reader or lay worker	Other office holder
Asian or Asian British	38.1%	9.4%	3.4%	1.3%	1.9%
Black or Black British	43.7%	10.6%	3.1%	2.2%	6.3%
Chinese or other ethnic	37.2%	3.6%	2.8%	1.5%	5.4%
Dual/multi heritage	48.7%	8.5%	2.1%	1.9%	8.3%
All ethnic minority	42.8%	9.8%	3.1%	2.0%	5.7%
White	62.1%	15.3%	5.7%	3.0%	9.7%

5.1.4 Generally, White people enjoy greater representation in all categories, but only for “Church warden or Deanery Synod Member” and “Other Office Holder” is the rate approaching double. Having joined the electoral roll, the next stage, entry to the church council, has a similar 1 in 4 rate for both White and ethnic-minority members of congregations. Electoral rolls and church council membership raise different questions and need to be considered separately.

Proportionately more White core members of congregations belonged to their church councils than did members from ethnic minorities. There were large geographical variations. In London, home to 40% of the Church’s ethnic-minority congregation, weekly parish congregations averaged around 200 adults and children.⁶ Only 2.4% of survey responses were from church council or deanery synod members or from churchwardens. In Lincoln, Norwich or Carlisle, where weekly congregations averaged 40 to 65, 6% to 8.3% of respondents were in these positions. A smaller congregation makes for a larger proportion in office. The survey’s estimate of ethnic-minority representation on Diocese of London church councils was 17%, a long way below the 30% share of the whole London congregation. The presence of areas with very high and very low concentrations of ethnic minorities accentuates the effect, but there remains scope for encouraging ethnic minorities to stand for office.

⁶ See tables “Summary diocesan statistics 2006/7” and “Average weekly attendance, 2006 and 2005, adults, children and young people” in Church Statistics at a Glance, Research and Statistics Department, Archbishops’ Council 2008.

- 5.1.5 Estimates of the proportions of ethnic minorities on electoral rolls suggest that they are lower than the proportions for the whole survey in almost every diocese. It remains true that the average age on the electoral roll is greater than the average age off it, but that is not enough to account for all the ethnic differences. After allowing for differences between age-groups and between dioceses, Black or Black British people are substantially less likely to join an electoral roll than White people, and Dual/multi heritage, Asian or Asian British and Chinese or other ethnic group less likely still. These calculations use only responses to this survey, so cannot uncover differences in dioceses that did not take part.
- 5.1.6 The tables on the next two pages show that London has by far the greatest number from ethnic minorities in its core adult congregations. The estimate of 21,600 is almost 40% of the Church's entire representation. Chelmsford and Southwark have numbers estimated not from local data but following the pattern of returns from elsewhere. Adding those estimates to that for London reaches two thirds of the whole Church. Birmingham enjoys a relatively high proportion of ethnic minorities, 11%. It is a smaller diocese, so accounts for only 3.7% of the Church's ethnic minority congregation, but its diversity, with substantial populations of all broad ethnic categories, is vital for understanding patterns of attendance.

In most dioceses the largest ethnic minority component is Black or Black British. After London and the estimate for Southwark, Leicester's congregations have the highest proportion of Asian or Asian British. Coventry and Birmingham also enjoy Asian or Asian British representation of 1% or higher and Oxford is not far behind. However, these figures depend on only 790 respondents identifying themselves as Asian or Asian British. It is not possible to make fine distinctions between or within dioceses.

Table 8 Ethnic minorities in church congregations, by diocese

Diocese	Ethnic-minority % of diocesan congregations	Number of ethnic-minority congregation members	% of national total
Bath & Wells	0.5%	170	0.3%
Birmingham	11.1%	2,080	3.7%
Blackburn	1.5%	530	0.9%
Bradford	2.0%	240	0.4%
Bristol	3.1%	520	0.9%
Canterbury	1.3%	280	0.5%
Carlisle	0.5%	110	0.2%
<i>Chelmsford</i> ⁷	9.4%	4,600	8.1%
Chester	0.8%	370	0.6%
Chichester	1.0%	570	1.0%
Coventry	3.2%	520	0.9%
Derby	1.7%	340	0.6%
Durham	1.0%	240	0.4%
Ely	1.3%	200	0.4%
Exeter	0.9%	280	0.5%
Gloucester	0.9%	220	0.4%
Guildford	2.1%	650	1.1%
Hereford	0.4%	60	0.1%
Leicester	3.9%	660	1.2%
Lichfield	2.7%	1,160	2.0%
Lincoln	1.2%	290	0.5%
Liverpool	0.7%	210	0.4%
London	30.0%	21,630	37.9%
Manchester	5.2%	1,870	3.3%
Newcastle	1.5%	250	0.4%
Norwich	0.5%	120	0.2%
Oxford	3.1%	1,870	3.3%
Peterborough	1.6%	300	0.5%
Portsmouth	1.5%	260	0.5%
Ripon & Leeds	3.5%	600	1.1%
Rochester	2.8%	900	1.6%
Salisbury	0.3%	120	0.2%
Sheffield	1.9%	370	0.7%
<i>Southwark</i> ⁷	22.7%	10,880	19.1%
Southwell & Notts	2.9%	560	1.0%
St. Albans	4.5%	1,660	2.9%
St. Eds & Ipswich	0.5%	120	0.2%
Truro	0.6%	90	0.2%
Wakefield	1.4%	270	0.5%
Winchester	0.6%	210	0.4%
Worcester	1.9%	370	0.7%
York	0.9%	330	0.6%
Total	4.7%	51,100	100.0%

⁷ Results for Chelmsford and Southwark are wholly imputed using other dioceses' responses and compared with other known figures.

Table 9 Ethnic minorities in congregations

Diocese	Asian or Asian British	Black or Black British	Chinese or other ethnic group	Dual /Multi heritage
Bath & Wells	0.2%	0.2%	0.1%	0.0%
Birmingham	1.0%	9.0%	0.2%	0.7%
Blackburn	0.2%	0.9%	0.0%	0.4%
Bradford	0.4%	1.1%	0.2%	0.2%
Bristol	0.4%	1.7%	0.4%	0.5%
Canterbury	0.5%	0.5%	0.1%	0.2%
Carlisle	0.1%	0.0%	0.3%	0.1%
<i>Chelmsford</i>	<i>0.8%</i>	<i>7.9%</i>	<i>0.2%</i>	<i>0.6%</i>
Chester	0.2%	0.2%	0.0%	0.3%
Chichester	0.1%	0.6%	0.1%	0.2%
Coventry	1.1%	1.6%	0.2%	0.2%
Derby	0.4%	1.0%	0.2%	0.0%
Durham	0.1%	0.6%	0.1%	0.2%
Ely	0.3%	0.4%	0.1%	0.5%
Exeter	0.1%	0.3%	0.1%	0.4%
Gloucester	0.2%	0.3%	0.1%	0.3%
Guildford	0.5%	0.9%	0.2%	0.6%
Hereford	0.0%	0.2%	0.1%	0.1%
Leicester	1.9%	1.4%	0.3%	0.2%
Lichfield	0.6%	1.7%	0.0%	0.2%
Lincoln	0.6%	0.4%	0.0%	0.2%
Liverpool	0.1%	0.3%	0.2%	0.1%
London	2.8%	22.8%	1.7%	1.8%
Manchester	0.9%	3.2%	0.3%	0.6%
Newcastle	0.4%	0.3%	0.5%	0.3%
Norwich	0.0%	0.1%	0.0%	0.3%
Oxford	0.9%	1.0%	0.4%	0.7%
Peterborough	0.2%	1.1%	0.1%	0.2%
Portsmouth	0.4%	0.5%	0.4%	0.2%
Ripon & Leeds	0.2%	2.5%	0.2%	0.5%
Rochester	0.1%	1.8%	0.2%	0.7%
Salisbury	0.0%	0.0%	0.1%	0.1%
Sheffield	0.1%	1.3%	0.0%	0.4%
<i>Southwark</i>	<i>2.3%</i>	<i>18.6%</i>	<i>0.4%</i>	<i>1.5%</i>
Southwell & Notts	0.5%	1.7%	0.2%	0.5%
St. Albans	0.4%	3.3%	0.2%	0.6%
St. Eds & Ipswich	0.1%	0.2%	0.1%	0.2%
Truro	0.1%	0.2%	0.0%	0.3%
Wakefield	0.2%	1.0%	0.1%	0.1%
Winchester	0.2%	0.2%	0.1%	0.1%
Worcester	0.2%	0.7%	0.4%	0.6%
York	0.4%	0.2%	0.2%	0.1%
Total	0.6%	3.3%	0.3%	0.5%

Table 10 Proportions of ethnic minorities on diocesan electoral roll⁸

Diocese	Ethnic-minority % of diocesan electoral roll	Ethnic-minority % of diocesan congregations
Bath & Wells	0.3%	0.5%
Birmingham	9.4%	11.1%
Blackburn	0.8%	1.5%
Bradford	1.3%	2.0%
Bristol	2.1%	3.1%
Canterbury	0.8%	1.3%
Carlisle	0.1%	0.5%
<i>Chelmsford'</i>	4.6%	9.4%
Chester	0.4%	0.8%
Chichester	0.7%	1.0%
Coventry	2.4%	3.2%
Derby	1.1%	1.7%
Durham	0.3%	1.0%
Ely	0.6%	1.3%
Exeter	0.1%	0.9%
Gloucester	0.6%	0.9%
Guildford	1.3%	2.1%
Hereford	0.4%	0.4%
Leicester	1.3%	3.9%
Lichfield	1.7%	2.7%
Lincoln	0.3%	1.2%
Liverpool	0.8%	0.7%
London	27.7%	30.0%
Manchester	3.0%	5.2%
Newcastle	0.7%	1.5%
Norwich	0.1%	0.5%
Oxford	1.8%	3.1%
Peterborough	1.2%	1.6%
Portsmouth	0.9%	1.5%
Ripon & Leeds	1.9%	3.5%
Rochester	1.8%	2.8%
Salisbury	0.2%	0.3%
Sheffield	0.9%	1.9%
<i>Southwark'</i>	13.4%	22.7%
Southwell & Notts	2.3%	2.9%
St. Albans	3.5%	4.5%
St. Eds & Ipswich	0.3%	0.5%
Truro	0.4%	0.6%
Wakefield	0.7%	1.4%
Winchester	0.3%	0.6%
Worcester	1.5%	1.9%
York	0.3%	0.9%
Total	3.1%	4.7%

⁸ These estimates are weighted by electoral rolls, not attendance or the size of response.

5.1.7 Every adult is eligible to join the electoral roll of a parish but increasing age raises the tendency to do so. Since ethnic minorities in the church have a younger age profile, a campaign aimed at encouraging minorities or younger age groups generally would hope to redress the balance. Rural parishes typically recorded 5% greater involvement than suburban or urban (61% against 56%), but that does not account for the differences between ethnic groups, which persist in every age group and every broad category, with one exception. The highest rate, 69%, was for Black or Black British people aged from 55 to 64 in congregations, but it does not change the overall pattern.

There is no obvious pattern suggesting that birth overseas makes a difference to whether a parishioner will join the electoral roll.

5.2 Church attendance and urbanisation

5.2.1 The variations in patterns of attendance between ethnic categories are not statistically significant. Therefore there is no reason to suppose differing patterns of attendance. **In all the broad ethnic categories, including White, 79% to 81% of survey participants attend church once a week or more and 92% to 96% once a month or more.** The survey, consequently, describes the diversity profile of regular church attenders not those on the fringe of church congregations or who attend less than once a month on average.

5.2.2 **Ethnic minorities are scarcer in the rural congregations where there may be services less often than every week.** In this survey, 85% of those responding from urban and suburban churches attended once a week or more, compared to only 67% of people in rural congregations. Although only 17%, one sixth, of the core Church congregation was reckoned to be in urban parishes, 33%, one third, of the Black or Black British congregation belonged to urban churches. The discrepancy was greater still among Chinese and Other ethnic groups. Rural congregations are home to a smaller proportion of ethnic minorities than urban and suburban areas.

Table 11 Levels of urbanization for broad ethnic categories

Broad ethnic category	Urban	Rural	Suburban
Asian or Asian British	30%	22%	48%
Black or Black British	33%	30%	36%
Chinese or other ethnic group	41%	19%	40%
Dual/multi heritage	25%	24%	51%
Total ethnic minority	32%	28%	40%
White	16%	37%	47%
Total	17%	37%	47%

5.2.3 **Urban parishes recorded an average of 9% belonging to ethnic minorities, suburban, 4%, rural 3.6%.** This reflects where people live so says little about the attitudes of particular churches. It does show the importance of ensuring that all levels of urbanization are represented in a survey sample. There remain greater differences between areas with similar levels of urbanization in different dioceses than between areas with different levels of urbanization in a single diocese.

5.3 Gender and age

Table 12 Gender proportions of broad ethnic categories

Broad ethnic category	Female	Male
Asian or Asian British	56%	44%
Black or Black British	68%	32%
Chinese or other ethnic group	72%	28%
Dual/multi heritage	72%	28%
White	65%	35%
Not stated	68%	32%

5.3.1 Among all ethnic minority groups but Asian or Asian British, female members of core congregations outnumbered male by slightly more than two to one. Among Asians, men were more equally represented. It should be stressed that the small Asian sample, less than 1,000, is associated with a greater margin of error from survey sampling.

Table 13 Estimates of the core parish congregation sizes, divided by age-band and broad ethnic categories

<i>(rounded estimates)</i>	Asian or Asian British	Black or Black British	Chinese or other ethnic group	Dual/multi heritage	Total ethnic minority	White	Total
18 - 24	400	2,200	200	800	3,600	22,900	26,600
25 - 34	1,600	5,900	700	600	8,800	49,500	58,300
35 - 44	2,000	9,200	1,000	1,400	13,600	117,800	131,400
45 - 54	1,400	5,500	500	900	8,400	151,200	159,600
55 - 64	800	6,200	600	900	8,600	250,000	258,600
65 and over	1,100	11,200	200	1,100	13,600	566,100	579,800
All in survey	7,400	40,200	3,300	5,800	56,600	1,157,700	1,214,300

5.3.2 Table 13 shows how the spread of ages differs between the White churchgoers and those from ethnic minorities. Comparison with separate congregational counts from the annual parochial returns (which reveal more than 1.7 million church attenders each month) indicates that although the response rate is good for a postal questionnaire there were significant numbers of regular church attenders did not complete this diversity survey.

Remembering that the band of 65 and over includes many more year-groups, the greatest density for ethnic minorities is in the range 35 to 44 years. For all ethnic groups, higher ages carry an increasing chance that a particular person will attend a church, but there are not enough people from ethnic minorities in the general population to make the trend show up in total ethnic minority figures from the survey.

Table 14 Presence of ethnic groups in core congregations, within each age-band

<i>(Percentages of Age)</i>	Asian or Asian British	Black or Black British	Chinese or other ethnic group	Dual/ multi heritage	Total ethnic minority	White	Total
18 - 24	1.7%	8.1%	0.8%	3.0%	13.6%	86.4%	100%
25 - 34	2.7%	10.0%	1.3%	1.0%	15.0%	85.0%	100%
35 - 44	1.6%	7.0%	0.7%	1.1%	10.4%	89.6%	100%
45 - 54	0.9%	3.5%	0.3%	0.6%	5.3%	94.7%	100%
55 - 64	0.3%	2.4%	0.2%	0.4%	3.3%	96.7%	100%
65 and over	0.2%	1.9%	0.0%	0.2%	2.3%	97.7%	100%
All in survey	0.6%	3.3%	0.3%	0.5%	4.7%	95.3%	100%

5.3.3 For the age-bands where ethnic minorities are substantially represented in the general population, they are present also in the Church congregation. Among adults under 35 years, the proportion is approximately 14% to 15%. Attendance is necessarily sparse for ages where ethnic minorities are sparse in the population⁹. As these ages represent less than 20% of the Church’s adult strength, the overall proportion of ethnic minorities in the congregation is much lower, at 4.7%.

⁹ A detailed analysis of the age of ethnic groups in the 2001 census is in Chapter 2 of “Focus on Ethnicity and Religion, by Karin Bosveld and Helen Connolly, Office for National Statistics 2006.

5.4 Comparisons with parish populations

Table 15 Proportions of ethnic parish populations in core congregations, within each age band

<i>(Percentages of population)</i>	Asian or Asian British	Black or Black British	Chinese or other ethnic group	Dual/ multi heritage	Total Ethnic Minority	White	Total
18 - 24	0.1%	1.4%	0.2%	0.6%	0.5%	0.6%	0.6%
25 - 34	0.3%	2.7%	0.5%	0.6%	0.9%	0.9%	0.9%
35 - 44	0.4%	2.6%	0.6%	1.4%	1.2%	1.7%	1.7%
45 - 54	0.5%	3.9%	0.5%	2.0%	1.5%	2.5%	2.4%
55 - 64	0.4%	7.7%	1.0%	3.7%	2.4%	4.5%	4.3%
65 and over	0.6%	9.5%	0.6%	4.4%	3.6%	7.4%	7.1%
All in survey	0.4%	3.8%	0.5%	1.3%	1.4%	3.2%	3.0%

5.4.1 Age is all-important throughout this survey. Half the respondents are 65 years or over, but ethnic minorities are much scarcer in this age-group. For every age-group under consideration, a greater proportion of the Black or Black British population belong to core church congregations than the proportion of the White population. In the two youngest age-bands, that is to say congregation-members under 35 years, the difference is close to 3 to 1.

5.4.2 The interpretation of the results of the diversity survey depends hugely on how they compare with the national age-profile for England. It is therefore critical to have reasonable estimates of the population, broken down by age in the same bands as for the survey, and by ethnic group. The Office for National Statistics does not publish the data in this exact form, so it has to be constructed from other published tables. 2001 census data exist for England, broken down by ethnic group and age bands 16 to 24 years, 25 to 49 years, 50 to 59 years, 60 to 64 years and two bands over 65. More recent data, for mid-2006, are available at a lesser level of detail, with age-divisions only before after after working age, starting at 16 and finishing at 60 or 65. Accurate year-by-year estimates are published for mid-2007 but are not subdivided by ethnicity.¹⁰ There is some judgement necessary to convert them to the age-bands used in this survey. In calculating the detailed breakdown for 2006, the following rough assumptions have been adopted:

- All age-groups have aged by five years, with only the 75 and over band depleted by deaths.
- For the broadest age-group, 25 to 49, the population of each of the younger years fell between the the mean populations for years in that band and in the adjacent younger band. Likewise, the population of each of the older years fell between the mean for the 25 to 49 band and the mean for the adjacent older band, 50 to 59 years.
- Other age-bands are derived by adding or subtracting previously-calculated population estimates *pro rata*.

¹⁰ For detailed references, see note 1.

Table 16 2001 age and ethnicity breakdown, adjusted and aged to survey age bands and constrained to ONS 2006 proportions for ethnic minorities in England, age 16 & over, and to mid-year 2007 year-group totals.

<i>Population (000s, rounded)</i>	Asian or Asian British	Black or Black British	Chinese or Other Ethnic Group	Dual/ Multi Heritage	Total Ethnic Minority	White	Total
18 - 24	400	160	100	130	790	4,100	4,800
25 - 34	470	220	150	110	940	5,800	6,700
35 - 44	520	350	170	100	1,100	6,800	7,800
45 - 54	280	140	92	45	560	6,000	6,600
55 - 64	190	80	61	25	350	5,600	6,000
65 and over	190	120	39	25	380	7,700	8,200
All 18 and over	2,100	1,100	610	440	4,200	35,900	40,100

5.4.3 The 2001 census asked about the ethnicity and religion of the population and published a tabulation of the responses for Great Britain. Scottish results came from the General Register Office for Scotland. The table provides a helpful estimate of the proportion of the population to which the Church of England has an appeal, with some important considerations. Data are for 2001. They may have changed in the six years before the diversity survey but remain the most recent comprehensive data. The summary is for all Great Britain, but in 2001 96% of the ethnic minority population of Great Britain lived in England. The Scottish and Welsh patterns of religious affiliation would have to be very different to affect the results. The last consideration is whether the Church of England should appeal only to people already professing themselves Christian. This report cannot aim to answer that question but the following table shows its importance.

Table 17 Proportions of Christian Ethnic Communities in the Church of England

	Percentage Christian 2001 census	Christian Population (000s)	Church of England Congregation (000s)	Church of England Proportion of Christian Population
Asian or Asian British	4%	84	7	8.8%
Black or Black British	71%	751	40	5.4%
Chinese or Other Ethnic Group	27%	164	3	2.0%
Dual/multi Heritage	52%	231	6	2.5%
Total Ethnic Minority	30%	1,230	57	4.6%
White	76%	27,130	1,158	4.3%
Total	71%	28,360	1,214	4.3%

5.4.4 Only 4% of British Asians described themselves as Christian in the 2001 census. If that proportion has remained constant then there were approximately 84,000 Christian British Asians at the time of the survey, and approximately 8.8% belonged to the Church of England. That estimate is based on under 1,000 survey responses and has a large margin of error, but it still represents more than double the proportion of White Christians that belong. Black and Black British attendance has been shown to be strong even without allowing for the prevalence of Christianity. Chinese, Dual/Multi Heritage and Other Ethnic minorities gave a lower estimated proportion, but still the estimate for all ethnic minorities was higher than for the white Christian population.

6 Congregational age & gender results

- 6.1 The question of age has already been examined in detail with respect to ethnic minorities. It is a feature of this survey that respondents were asked about their age and gender as well as about their ethnicity. Estimates concerning ethnicity show attendance patterns broadly following the spread of the whole population. Minorities show more strongly than the majority White population but with a need to consider margins of error, especially for more detailed estimates and smaller subsets. Estimates for age and gender are dramatic and unmistakable.
- 6.2 Using a crude calculation of the average adult age, the Church is almost fourteen years older than the general population of England. Survey respondents were asked to put themselves into broad age bands. The same is possible with the mid-year population estimates for 2007 provided by the Office for National Statistics, for which comprehensive data exist for each year of birth¹¹. The crude average comes from replacing each precise age with a rough mid-point for the age band, then calculating the mean of the mid-points. The result, though crude, makes for a valid comparison. The average age of English adults was under 48. In the survey it was over 61.
- 6.3 Some respondents objected to a single “65 and over” age category. Since 48% of people covered by this survey put themselves in this band, it concealed some diversity. In some families, two generations ticked exactly the same boxes. This missed an opportunity for gaining insights into the various worshipping patterns of those born in the war and the decades previous to it, which may be taken up in future surveys.
- 6.4 London recorded the lowest average adult age, at 54 years. Guildford, Ely, Manchester, Bristol, Southwark (wholly imputed), Oxford and Southwell were just below 60. Several rural dioceses averaged over 65 years.
- 6.5 The first column of Table 18 is artificially enlarged by combining the first two age bands. Still only four dioceses, Sheffield, Southwell and Nottingham, Southwark (wholly imputed) and London recorded more than one in ten members of congregations in this age-range. These figures are for all respondents. It has already been shown that the differences between age-ranges are greater still among people attending services at least once a week.
- 6.6 Seen in terms of maintaining the numbers associated with the Church, the distribution of ages represents an immense challenge. It also represents a great resource of mutual loyalty between the Church and older people. Just as the church has a stronger appeal to some ethnic minorities than to the rest of society, so it continues to appeal to older citizens.

¹¹ See note 3 for details.

Table 18 Age distributions of church congregations, by diocese

Diocese	18 to 35 years	35-44 years	45-54 years	55-64 years	65 and over
Bath & Wells	4%	7%	11%	24%	55%
Birmingham	8%	11%	14%	19%	49%
Blackburn	6%	12%	12%	20%	50%
Bradford	6%	6%	14%	19%	55%
Bristol	8%	12%	16%	23%	41%
Canterbury	5%	8%	13%	23%	50%
Carlisle	5%	8%	11%	24%	52%
Chester	7%	8%	11%	19%	54%
Chichester	7%	10%	10%	20%	54%
Coventry	8%	12%	13%	21%	45%
Derby	6%	10%	11%	23%	50%
Durham	6%	9%	12%	21%	51%
Ely	8%	14%	14%	23%	42%
Exeter	4%	7%	11%	22%	56%
Gloucester	5%	7%	9%	26%	54%
Guildford	8%	13%	17%	19%	43%
Hereford	5%	7%	11%	21%	56%
Leicester	7%	12%	15%	20%	46%
Lichfield	7%	11%	16%	23%	43%
Lincoln	5%	7%	10%	22%	57%
Liverpool	4%	12%	14%	19%	51%
London	14%	21%	19%	18%	28%
Manchester	9%	17%	15%	21%	38%
Newcastle	5%	8%	12%	25%	50%
Norwich	3%	5%	6%	26%	59%
Oxford	9%	13%	16%	22%	40%
Peterborough	5%	11%	14%	23%	48%
Portsmouth	6%	9%	12%	21%	52%
Ripon & Leeds	8%	12%	12%	23%	45%
Rochester	7%	12%	13%	20%	49%
St. Albans	5%	10%	15%	22%	47%
St. Eds & Ipswich	5%	8%	10%	20%	57%
Salisbury	5%	8%	13%	23%	51%
Sheffield	11%	8%	12%	24%	45%
Southwell & Notts	10%	12%	14%	19%	44%
Truro	4%	5%	9%	25%	57%
Wakefield	7%	9%	11%	22%	51%
Winchester	6%	10%	12%	20%	52%
Worcester	5%	8%	11%	23%	53%
York	5%	8%	11%	25%	51%
<i>Chelmsford</i>	7%	13%	14%	17%	49%
<i>Southwark</i>	12%	15%	16%	17%	39%
Total	7%	11%	13%	21%	48%

Table 19 Estimates of the Church of England congregation, divided by age-band & gender.

<i>(000s, rounded)</i>	Female	Male	Total
18-24 years	17	11	29
25-34	40	21	62
35-44	89	47	136
45-54	106	61	166
55-64	173	93	265
65 and over	385	199	585
Total	810	433	1,243

6.7 From the age of 18, **65% of core congregations are female**. That is, almost two women belong to Church of England parish congregations for each man, with only minor variation between age-groups. It has already been shown that all ethnic groups show a similar pattern of female majority.

*Revd Preb Lynda Barley
Head of Research & Statistics
Archbishops' Council
July 2009*



Celebrating Diversity in the Church of England 2007

The Church of England celebrates its diversity and to begin to understand this diversity better its General Synod has requested regular monitoring of clergy and congregations across the dioceses, parishes and beyond.

Rather than contact every church across the country, your church has been chosen to be part of a statistically structured sample. From the responses to this sampling exercise conclusions can be validly drawn across the whole church. It is very important that YOU complete this form which is anonymous and confidential. We need everyone in your congregation to complete this form so that the profile of your church is as accurate as possible.

If you have any queries regarding this exercise please telephone 0207 898 1592, email statistics.unit@c-of-e.org.uk or write to the address below.

Name of church/ parish Diocese

Please indicate your answers to the following questions by ticking [✓] all that apply in black or blue ink

1. Apart from weddings, funerals and christenings, about how often do you attend church these days?
Tick one box only

- | | |
|--|---|
| <input type="checkbox"/> more than once a week | <input type="checkbox"/> Christmas/ Easter Day only |
| <input type="checkbox"/> once a week | <input type="checkbox"/> once a year |
| <input type="checkbox"/> once a month | <input type="checkbox"/> less often |
| <input type="checkbox"/> once a quarter | |

2. Which of these best describes you? Tick as many as apply

- | | |
|--|---|
| <input type="checkbox"/> a regular churchgoer | <input type="checkbox"/> a licensed reader/ lay worker |
| <input type="checkbox"/> an occasional churchgoer | <input type="checkbox"/> a non-stipendiary minister/ priest |
| <input type="checkbox"/> on the electoral roll of this parish | <input type="checkbox"/> a stipendiary minister/priest |
| <input type="checkbox"/> a member of the church council | <input type="checkbox"/> other office holder |
| <input type="checkbox"/> a churchwarden/ member of deanery synod | (tick box & state which office) |

3. Please tell us a little about yourself:

Tick one box for gender and one box for age group

- | | | |
|---------------------------------|-------------|--------------------------------------|
| <input type="checkbox"/> Male | age: | <input type="checkbox"/> 18-24 years |
| <input type="checkbox"/> Female | | <input type="checkbox"/> 25-34 |
| | | <input type="checkbox"/> 35-44 |
| | | <input type="checkbox"/> 45-54 |
| | | <input type="checkbox"/> 55-64 |
| | | <input type="checkbox"/> 65 and over |

4. What is your country/ continent of birth? Tick one box only

- | | |
|---|---|
| <input type="checkbox"/> United Kingdom | <input type="checkbox"/> Caribbean |
| <input type="checkbox"/> Eastern Europe | <input type="checkbox"/> Other North or South America |
| <input type="checkbox"/> Other Western Europe | <input type="checkbox"/> Africa |
| | <input type="checkbox"/> Asia |
| | <input type="checkbox"/> Australia/New Zealand |

5. What is your ethnic group? Tick one box only

a) White

- British
 Any other White background
(specify)

b) Asian or Asian British

- Indian
 Pakistani
 Bangladeshi
 Any other Asian background

c) Black or Black British

- Caribbean
 African
 Any other Black background

d) Dual heritage

- White and Black Caribbean
 White and Black African
 White and Asian
 Any other Mixed background

e) Chinese or other ethnic group

- Chinese
 Any other

THANK YOU for completing this form.

Please return to your church co-ordinator or:

**Freepost RRL- SBJL- XKCK, Research & Statistics,
Archbishops' Council, Church House,
Great Smith Street, LONDON SW1P 3AZ**

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