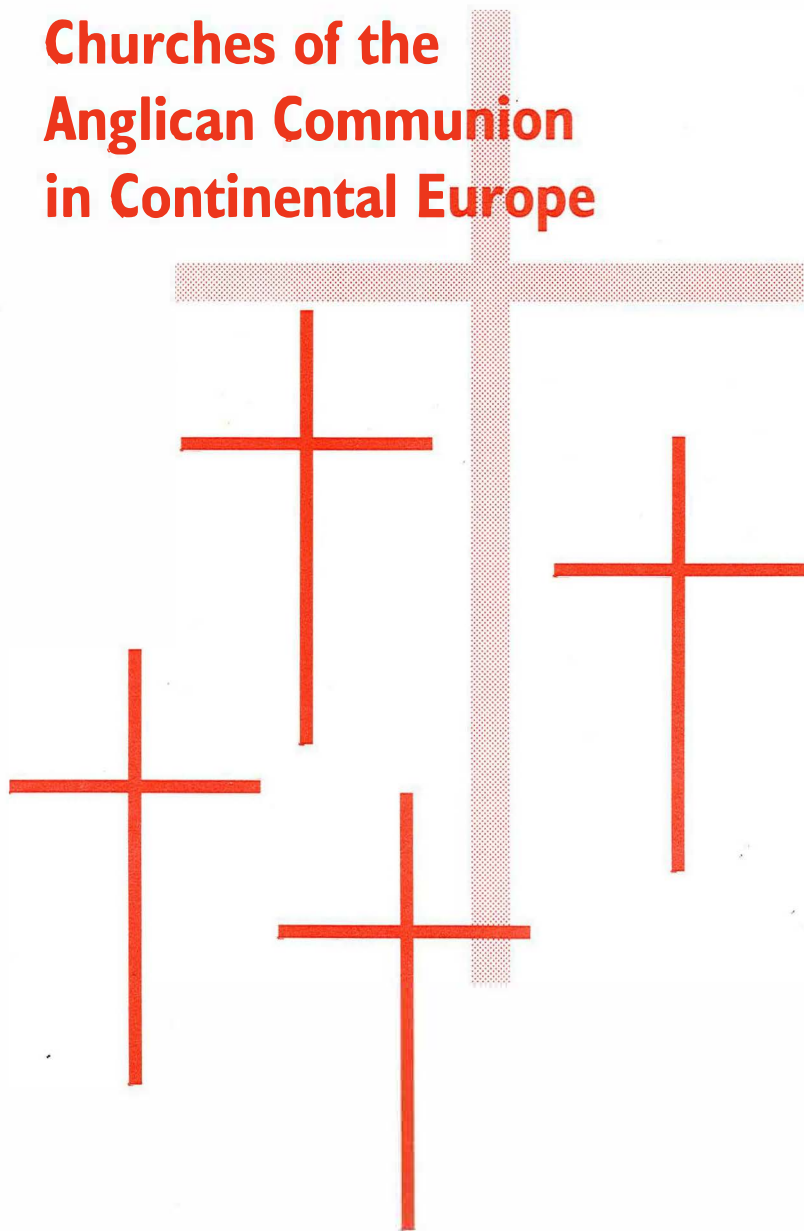
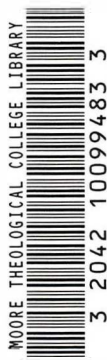


Churches of the Anglican Communion in Continental Europe



Churches of the Anglican Communion in Continental Europe



Diocese in Europe (Church of England)
Convocation of American Churches in Europe (Episcopal Church of the USA)
Lusitanian Catholic Apostolic Evangelical Church of Portugal
Spanish Episcopal Reformed Church

London, Madrid, Paris, Porto
May 1998

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This booklet was prepared under the auspices of the
College of Anglican Bishops in Continental Europe (COABICE).

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Preface

Consultation of Churches of the Anglican Communion in Continental Europe

At an historic first-ever occasion, representatives of the four Anglican Episcopal jurisdictions of Continental Europe met in Madrid from 19 to 22 February 1998 to explore ways of working more closely toward common goals and unified mission. The bishops, clergy and lay delegates from diverse linguistic and cultural backgrounds listened to each other's hopes and concerns, worshipped together in Spanish, Portuguese and English, and renewed their commitment to work toward a possible European Province within the Anglican Communion.

Delegates were unanimous that any such combined jurisdiction will need to preserve the special character and cultural identity of the different Anglican Episcopal congregations throughout Europe – of which there are several hundred, many with centuries of tradition. Against this background, short and long-term goals were discussed, debated, or noted for future consideration. After several long days of work and fellowship, participants remarked on the richness of the meetings themselves, as examples of the wider Anglican Communion in action.

Since the 19th century there have been multiple Anglican Episcopal jurisdictions on mainland Europe, consisting of the Spanish Episcopal Reformed Church, the Lusitanian Catholic Apostolic Evangelical Church of Portugal, the Convocation of American Churches in Europe of the Episcopal Church of the U.S.A. (ECUSA), and the Church of England Diocese in Europe. Each jurisdiction has its own section in this booklet. Discussions about an eventual single jurisdiction began a decade or so after the Second World War and were given impetus at the 1968 Lambeth Conference. Thirty years later, at Lambeth 1998, COABICE (the College of Anglican Bishops in Continental Europe) will present a

statement of its commitment to a single jurisdiction, for better serving the needs of indigenous and expatriate congregations present and future, and for a better understanding of shared mission and ministry.

Representatives of the Archbishop of Canterbury, the Presiding Bishop of ECUSA, the Anglican Consultative Council, the Old Catholic Churches and the Lutheran Evangelical Churches of the Porvoo Agreement will be invited to attend a meeting of the delegates in 1999.

Tony Price

February 1998

**Spanish Episcopal Reformed Church
Lusitanian Catholic Apostolic Evangelical Church of Portugal
Diocese in Europe (Church of England)
Convocation of American Churches in Europe (ECUSA)**

Madrid Statement

21 February 1998

As representative laity, clergy and bishops of the above churches of the Anglican Communion we have come together to share our vision of a future life in closer fellowship.

We have affirmed our common faith and our commitment to engage more fully in service and witness with, and alongside, the other Christian churches on mainland Europe.

We pledge ourselves to build on the example set by our bishops towards greater fellowship, collaboration and partnership in the ministry of all God's people in the service of his mission.

Rejoicing in the unity which we ourselves experienced in this consultation, we urge members of our churches to get to know each other more fully, to cooperate in prayer and worship, teaching and nurture, witness and service.

Enriched by our different languages, cultures and histories, we wait together expectantly for the Holy Spirit to empower us for the work ahead.

The Right Reverend Carlos Lopez Lozano
The Reverend Gabriel Amat
Miguel Sánchez Rodríguez

The Right Reverend Fernando Soares
The Reverend José Jorge Pina Cabral
Isabel Freire (unable to be present)

The Right Reverend John Hind
The Venerable Ken Robinson
Diana Webster

The Right Reverend Jeffery Rowthorn
The Reverend Peter Casparian
Helena Mbele-Mbong



The Anglican Communion

The Anglican Communion – a term first used in 1885 – is a family of over 70 million people in 36 self-governing churches or provinces in over 160 countries of the world. The member churches of this Anglican Communion

represent the world in miniature, made up of a wide variety of races, languages, cultures and political conditions. They are, nevertheless, one worldwide family, held together by affection for one another, loyalty to common traditions and the continuing practice of consultation and mutual support.

The Churches of the Anglican Communion:

- ◆ trace their origin to the form and expression of the Christian Faith which developed in the Church of England and through its missionary expansion after the Reformation and in association with other Episcopal or Anglican Churches up to the present day.
- ◆ are in full communion with the See of Canterbury and with each other, freely recognizing the Archbishop of Canterbury as a unique focus of unity within the Communion.
- ◆ uphold and proclaim the Catholic and Apostolic faith, based on the Holy Scriptures, interpreted in the light of tradition, scholarship and reason. Following the teachings of Jesus Christ, the member churches are committed to the proclamation of the Good News of the Gospel to the whole creation. Faith, order and practice have found expression in the Book of Common Prayer, the Ordinals of the 16th and 17th centuries and in their modern successors.
- ◆ accept the document commonly known as the “Chicago-Lambeth Quadrilateral” (approved by the Lambeth Conference of 1888) which affirms the essential elements of faith and order in the quest for Christian unity:

- the Holy Scriptures of the Old and New Testaments as the revealed Word of God;
- the Nicene Creed as the sufficient statement of the Christian Faith;
- the two Sacraments ordained by Christ Himself – Baptism and the Eucharist – ministered with the unfailing words and elements used by Christ;
- the historic Episcopate.

The Anglican Communion is served by:

◆ The Lambeth Conference –

a Conference of Bishops meeting every ten years under the presidency of the Archbishop of Canterbury. It is a conference, **not** a council, with power only to confer, consult, discuss, debate and vote on resolutions related to concerns shared within the Communion.

◆ The Primates Meeting –

a meeting of the Primates (i.e. the senior Archbishops or Presiding Bishops) of the Churches of the Anglican Communion. They meet every two or three years for consultation on theological, social and international issues.

◆ The Anglican Consultative Council (ACC) –

an international assembly of the Anglican Communion, bringing together bishops, priests, deacons and lay people to work on common concerns. It includes two or three members selected by each Province of the Communion. Its function is to guide, oversee and support the work of the Anglican Communion Secretariat.

◆ The Anglican Communion Secretariat –

based in London, England, the Secretariat serves the Lambeth Conference, the Primates Meeting and the ACC. It helps coordinate Partners in Mission Consultations, Companion

Dioceses Programmes, Inter-Church Ecumenical Conversations; produces the *Anglican Cycle of Prayer* and the *Anglican World*; supports the Anglican Centre in Rome; and provides an Inter-Anglican Information Network. Its address is: 157 Waterloo Road, London SE1 8UT.

It has been said that the Anglican Communion is rapidly outgrowing its Englishness but has still to establish its own identity as a multiracial, multilingual, multicultural family. It has never had a central executive authority or a legislative body able to make decisions for the Communion as a whole, nor does there seem to be any great desire to develop such structures.

It is aptly named a Communion, since it comes alive in worship and mutual intercession, in shared experience of community in the Body of Christ, in the bonds of affection developed between the Anglican leaders at the Lambeth Conferences and other meetings, and in consultation and encouragement that results from working together in inter-Anglican partnership.

Church of England – Diocese in Europe



The Diocese in Europe is part of the Province of Canterbury of the Church of England.

Its origins can be traced to as early as the 17th century, when chaplaincies were established in the major cities and ports of continental Europe where there were diplomatic missions or “British Factories” (local communities of business and trades people). The chaplains and church buildings were provided and paid for either by the British Government or by the local British communities. So there developed a network of “semi-independent” congregations with a loose attachment to the Church of England, from which it recruited most of its clergy, and under the pastoral oversight of the Bishop of London.

In the mid-19th century other chaplaincies, usually of a “seasonal nature”, were set up in areas of Europe such as Switzerland and the French Riviera to provide for the spiritual needs of British tourists and longer-term residents. This holiday-style chaplaincy work expanded even further in the early part of this century with the development of the “modern” package holiday, particularly in Iberia, Greece and parts of Italy.

More recent development has come about in two ways:

- the growth of international English-speaking communities in many of the bigger cities in Europe as a result of the growth of the European Community; and
- a newer migration, either long or short term, of mainly retired people to the “sun spots” of Greece, Spain, the Balearic and Canary Islands.

Attempts to regularize the rather informal structures of the English chaplaincies began with the formation of the Diocese of Gibraltar in 1842. This new Diocese included most of the chaplaincies in the southern half of Europe as well as parts of North Africa. The northern half of the continent continued to be cared for by the Bishop of London through the Suffragan Bishop of Fulham.

It was as recently as 1980 that the Diocese achieved its present form under the direction of Bishop John Satterthwaite. Recognized as a Diocese of the Church of England with the full title of "The Diocese of Gibraltar in Europe", it is fully integrated into its synodical structures.

The Diocese in Europe now stretches north beyond the Arctic Circle to Tromsø in Norway and south to Gran Canaria in the Canary Islands; east to Ulan Bator in Mongolia and west to the island of Madeira. It covers some one-sixth of the world's land surface and touches three continents. There are chaplaincies or congregations in 36 countries.

For historical reasons, the Cathedral of the Diocese is in Gibraltar, which is the only part of the Diocese which is British territory. It is very far from being the geographical centre of the Diocese but is, nevertheless, central to its spiritual and liturgical life. There are pro-cathedrals in Malta and Brussels.

Pastoral oversight of this vast Diocese is exercised by the Bishop (The Right Reverend John Hind) and a Suffragan Bishop (The Right Reverend Henry Scriven) with the assistance of seven Archdeacons (France, Gibraltar, Italy & Malta, North West Europe, Scandinavia & Germany, Switzerland and the Eastern Archdeaconries). All the Archdeacons are also chaplains of busy parishes as well!

The original purpose for the establishment of Church of England chaplaincies in Europe was to make provision for worship, the Sacraments, pastoral care and Christian teaching for British nationals living and working there. There was a strict policy of non-proselytism and from the earliest days an intention to cooperate and not compete with the indigenous churches.

While still committed to the original purposes, the work of the chaplaincies has now widened not only to provide ministry to people of many nationalities who seek the opportunity to worship God and share in Christian fellowship through the medium of the English language, but also to make provision for ministry in other languages as pastoral need demands and is capable of being fulfilled.

The Diocese is still fully committed to developing its earliest purpose of working alongside and with the other churches on mainland Europe to proclaim the Gospel of our Lord Jesus Christ in the constantly changing society in which it has been called to live and work. It is especially committed to working in closer union with its sister Anglican jurisdictions in the furtherance of that mission.

Ken Robinson
Archdeacon of Gibraltar

April 1998



The Episcopal Church U.S.A.

— an introduction with special reference
to the Convocation of American Churches
in Europe —

The Convocation is to all intents and purposes a diocese fully integrated into the life and witness of the Episcopal Church U.S.A. For well over a century our parishes

have ministered to Americans and other English-speaking people in Europe. Many of those who worship with us have come here for business, military or academic reasons and stay for a few months or a few years. Others have found here their second or permanent home. Recently, immigrants from Latin America, refugees from troubled parts of the world, and local nationals have also begun finding a home in our congregations. As a result the Convocation is now a multinational, multiracial, multilingual and multicultural fellowship within the "New Europe."

In this respect it is a mirror-image of the Episcopal Church U.S.A., which has long been a multinational, multiracial, multilingual and multicultural province within the Anglican Communion. That was not always the case, however, and so a brief introduction to the origins and evolution of the Episcopal Church is called for.

In the Preface to the first *American Book of Common Prayer* (1789) an appreciative tribute was paid to our "mother church", "the Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection." However, as "mother" was a long way off, her "child" had to grow up largely by itself. Prior to independence, no Anglican bishop had ever visited the British colonies in America. Indigenous clergy were few in number because ordination required a hazardous journey across the Atlantic and back. Missionary priests from England had to labour under

adverse circumstances and contend with little money and huge distances. So, from the first, the laity had significant leadership responsibilities. Democratic governance, generous stewardship and imaginative improvisation had to be the order of the day if the Church were to survive and flourish.

In the War of Independence the Anglican Church suffered terribly. Many of its members resettled in the Atlantic Provinces of Canada or returned to England. But the flame of faith was not extinguished. On March 25, 1783, the ten priests remaining in Connecticut elected Samuel Seabury as their bishop. Twenty months later, on November 14, 1784, he was consecrated in Aberdeen by three bishops of the tiny Episcopal Church of Scotland. In that unlikely fashion the Anglican Communion, as we know it today, began with the first bishop ever to be set apart for service outside the British Isles.

Like the new country of which it was part, the new Church was formally established in Philadelphia in 1789. From that moment on the Episcopal Church began to prove (to itself and to others) that Anglicanism could be something other than British. To this day the Church's legal name is "The Domestic and Foreign Missionary Society", and it has lived up to its name in ways that even many Episcopalians do not realize.

Earlier this century, for example, before the Episcopal Church of Brazil became autonomous, meetings of the American House of Bishops and of the triennial General Convention included as **full members** bishops, priests and lay people whose native language was Portuguese or Spanish or French or English. That commitment to mission explains why Bishop Riley, the American missionary bishop to Mexico, presided over the Synods which first organized the Spanish Reformed Episcopal Church and the Lusitanian Church of Portugal.

Since 1789 the Episcopal Church has grown in number and changed in character dramatically, just as the United States has done. We are still learning how to minister effectively in spite of the great size of the country. One example will suffice: Wales, my

country of origin, contains six dioceses, and so does Texas, but Texas is 33 times larger than Wales; Alaska contains only one diocese, and Alaska is 77 times larger than Wales!

Like the United States, we have the world in our pews:

- African-Americans, with the runner-up in the recent election of our new Presiding Bishop being an African-American bishop;
- Hispanic Americans, with an ever-growing number of Spanish-language congregations in our “domestic” dioceses as well as in the several dioceses in other parts of the Americas which are still fully part of the Episcopal Church;
- Native Americans, with several Indian bishops and a separate jurisdiction for Navajoland;
- Chinese Americans, with a new translation of the American Prayer Book into Mandarin about to be published;
- Eskimos, with some villages in Alaska still 100% Episcopalian.

Indeed, before coming to Europe, I had celebrated the Eucharist and baptized and confirmed in my home diocese of Connecticut, using the official French and Spanish translations of our Prayer Book. In other dioceses Japanese, Lao, Hmong, Tagalog and Hawaiian are used in the normal worship life of particular congregations. And, like the United States, the leadership role of women has been greatly expanded. So, for example, in New England four of the nine bishops are now women, including the first woman to be consecrated bishop in the Anglican Communion.

The Domestic and Foreign Missionary Society (that is, the Episcopal Church U.S.A.) was naturally anxious to provide also for the spiritual needs of its members who moved to Europe in the 19th century. A small number of congregations were established in the great cities of Western Europe, while elsewhere Episcopalians were, and still are, welcome and committed members of many Church of England chaplaincies. Episcopal oversight of the American

congregations in Europe was provided at first by visiting bishops from the United States. Then in this century recently retired bishops were appointed for two or three years, living in Europe for several months at a time. Only in 1993 was the decision made to change that pattern and to appoint a full-time, non-retired resident Bishop in Charge of the Convocation.

Strictly speaking, the Presiding Bishop of the Episcopal Church has jurisdiction over the Convocation, but from day to day this responsibility is entrusted to the Bishop in Charge. The **Annual Convention** brings together representatives of all our parishes, missions and indigenous ministries. At the Convention the budget for the coming year is presented for approval; four clerical and four lay deputies to the General Convention (held every three years in the United States) are chosen; and clerical and lay members of the Council of Advice are elected. This **Council of Advice** advises the Bishop in Charge on all important matters of policy, is charged with preparing the annual budget, raises funds, and gives final approval to all candidates for ordination.

The **Commission on the Ministry of the Baptized** shares with the Bishop and the Council of Advice in the vocational discernment process and oversees the training of those preparing for ordained ministry. Its three committees, established for the first time in 1998, are responsible for critical aspects of the Convocation’s life: (1) Youth and Young Adults, (2) Ministry in Daily Life, and (3) Mission Development. Among the members of the Commission and of its Mission Development Committee is a representative of the Boards of Foreign Parishes. These three boards, legally incorporated in the State of New York, are responsible for administering the endowments of the Convocation and of our parishes in Florence and Rome.

All of these bodies have one purpose in common: to undergird and strengthen the mission of the Episcopal Church and its congregations here in Europe. Increasingly, this mission is being shared with our Anglican brothers and sisters as we address together challenges common to all four jurisdictions on the European

mainland. Similarly, our relationships are growing ever closer with Christians from other parts of the Body of Christ.

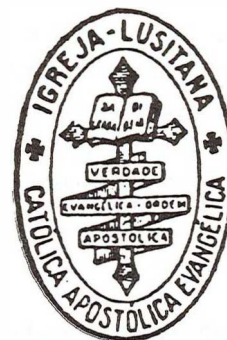
The Episcopal Church and the Convocation have much to learn from our Anglican and ecumenical partners. From them and from the indigenous members of our own congregations we discover what it means to be a European raised in a particular country and shaped by a particular language, culture and denomination. Yet, at the same time, we believe that we have a special and timely experience to share with other Christians as the European scene changes and an increasingly unified Europe comes into being.

People from every European country, indeed from every country in the world, have landed in large numbers on the shores of America and helped to make it what it is today. The Episcopal Church and the Convocation have been shaped unmistakably by the rich and complex history and experience which is America: multicultural, multiracial, multinational by lands of origin, multilingual, multidenominational, even multi-faith. This is the direction in which Europe is now moving. We believe that our experience over the past two centuries – a joyful, painful, bittersweet experience within one and the same Church – can be of great value to our Anglican brothers and sisters on the European mainland. To give and to receive, in common commitment to a common mission, is what we look forward to now that the four jurisdictions have embarked on this journey in faith together.

As the Dean of the American Cathedral in Paris has said, we are all “prisoners of hope”. Hope which will not disappoint us, because the Holy Spirit, the source of all hope, has been given to us as God’s own gift (*Romans 5:5*). For that, thanks be to God!

Jeffery Rowthorn
Bishop in Charge

April 1998



The Lusitanian Catholic Apostolic Evangelical Church

A Century of Portuguese Anglican Witness

The Lusitanian Catholic Apostolic Evangelical Church is a small and minority Portuguese church, very keen on its Anglicanism, with the liturgy said not in English but in Portuguese, living in the midst of a mainly Roman Catholic ambience. Its character is summarised in its seal: Apostolic Order, Evangelical Truth.

History

The reaction of some Roman Catholic priests and lay to a number of dogmas from Vatican I (1869–70) and the witness of two Anglican priests who passed through Lisbon in 1839 and 1868 were the main forces which led to the establishment of the Lusitanian Church in 1880. This was at a Synod presided over by Bishop Riley, consecrated in the American Episcopal Church to serve in its new mission in Mexico. From the beginning we were assisted by a Council of Bishops presided over by Lord Plunkett, at that time Bishop of Meath, Church of Ireland, and years afterwards there were some American Episcopal Bishops who provided Episcopal ministrations and pastoral care, particularly Bishops in Charge of the Convocation of American Churches in Europe, until the consecration of the first Lusitanian Bishop in 1958.

Since 1980, it has been an extra-provincial Diocese under the Metropolitan Authority of the Archbishop of Canterbury in his capacity as the focal point of unity of the Anglican Communion throughout the world, and as President of both the Lambeth Conference and the Anglican Consultative Council.

From the very beginning of their religious movement the Lusitanian fathers clearly decided to adopt the doctrinal and

liturgical standards of the Anglican Communion for the new-born Church, stating at the same time: *"We do not desire to found a new religion, but simply to cleanse the Christian Religion from the corruption of the ages, and to reconquer the ancient liberties of the early Lusitanian Church – so long subjected to the foreign yoke of Rome – and to spread through all this country a doctrine, which shall be Catholic and Apostolic, in a church that shall be Portuguese not Roman"*.

The Name

The Church was named Lusitanian, Catholic, Apostolic, Evangelical. The word LUSITANIAN – referring to *Lusitania*, a Roman Province situated in the territory which, in part, was to constitute the Portuguese kingdom – was selected to signify that the purpose of the new community was to restore the ancient Christianity and maintain the faith of the Primitive Church; the word CATHOLIC avoided the idea that the community might belong to the specifically Protestant world; the word APOSTOLIC was to emphasize her loyalty to the apostolic succession; and the word EVANGELICAL declared the aim to proclaim Jesus Christ as a personal Saviour, in contrast with a supposedly dead ritualism and the Marian devotion of the dominating religion.

The Mission

Diocesan Departments

♦ **DJIL - Lusitanian Church Youth Department**

It is a very alive and committed Department led by a young and active couple. Besides seminars and retreats on pertinent issues, it organizes annual summer camps for 100 children and young people, where Bible studies and worship, side by side with moments of leisure, have been blessed times of evangelization and fellowship in Christ. A good number of participants in the camps are not members of the Church.

♦ **DMIL - Lusitanian Church Women's Department**

Though very new in the life of the Church (four years old), DMIL has been developing an important role in the Diocese, particularly awakening women to their relevant action and presence both in the individual parishes and in the Diocese as a whole. The life of some parishes has changed as the women parishioners have become involved in DMIL. At the same time, DMIL provides great support for some poor families. This department also organizes summer camps for older people and has nursing activities in the Day Care Center for older people (AETP).

Social Responsibility

As a way of witnessing the love of Jesus within the community, the Lusitanian Church has been promoting a true ministry of service to the under-privileged. At present there are three institutions of the Lusitanian Church with social responsibility:

- ♦ The Torne and Prado School Association, in Vila Nova de Gaia, which provides social services for 150 children split into the Day Nursery (25 children: 2 years old), the Kindergarten (75 children: 3-5 years old) and the Spare Time after-school schedule (50 children: 6-12 years old). Last year this association also started a service that has been providing meals, various activities and home support for 60 older people.
- ♦ The Social Center of Sagrada Família, in Queluz, near Lisbon, which has a Day Center for older people who come from an area with many social problems. The former priest of the Parish of Sagrada Família promoted the building of 40 houses for people who were living in bad conditions.
- ♦ The Bartimeau Mission, based in St. Paul's Cathedral, in Lisbon, which is just beginning. The aim of this institution is to spread the Gospel and to promote social and cultural activities among blind people. This mission is coordinated by a blind man, Carlos Araya, who was ordained Deacon of the Lusitanian Church in November 1997.

Ecumenical Commitment

The Lusitanian Church is one of the three founding churches of the Portuguese Council of Christian Churches (COPIC). It regularly takes part in the Ecumenical and Interconfessional Meetings in Portugal involving the Roman Catholic Church, COPIC and the Portuguese Evangelical Alliance. The Lusitanian Church is also a member of the World Council of Churches and the Conference of European Churches.

Statistics

Places of worship	16 (divided into two arch-deaconries: 6 in the North and 10 in the South)
Baptized members	5 000
Communicants	1 500
Places of worship	16
Canonically active priests	8
Missionary priest	1
Canonically active deacons	6 (3 of them women)
Lay readers	9 (3 of them women)

Two final comments

We are a Church where words such as availability, service and commitment in a voluntary way are fully understood and practised. Of the eight active priests and six deacons two are university professors, one is a secondary school teacher, two are accountants and two are clerks; even the Diocesan Bishop was a bank officer until 1996. Because we are small and financially weak, we depend heavily on non-stipendiary or part-time clergy and lay volunteers.

In contrast to many Anglican Churches which are integral parts of central state structures and in some cases have a form of religious civil service, the Lusitanian Church, because of its great lack of

material and financial means, has based its *modus vivendi* on *koinonia* (communion and service) rather than on structure.

This is a picture of a very small Church which has been living for more than a century in a hostile environment, ever faithful to the promise of Jesus: "*I am with you till the end of time*" (Matthew 28:20), and ever committed to carrying out Jesus' mission to the Portuguese people.

Fernando Soares
Bishop

April 1998



The Spanish Episcopal Reformed Church

The Spanish Episcopal Reformed Church was formed in Gibraltar in 1868, during the first period of religious liberty, when Juan Bautista Cabrera, former Roman Catholic priest, joined other Catholic priests and Protestant pastors to reform the church in Spain on the model of the English Church and the old Mozarabic Christians who had never been under papal jurisdiction.

In 1878 these reformed congregations in Spain requested the archbishops of the Church of England to consecrate a bishop. The Lambeth Conference which met the same year expressed its support and ventured to suggest that, since the American Episcopal Church was extending the episcopate to Mexico, the new bishop in Mexico might be persuaded to visit Spain and Portugal, and "render whatever assistance as may seem to him practicable and advisable". Accordingly the Episcopal Bishop of Mexico, H.C. Riley, agreed to take under his care the several reformed congregations on the Iberian Peninsula. In 1880, he visited Spain and Portugal and helped to organize the congregations into two churches, each with its own synodical government. In 1883, however, Bishop Riley's episcopal functions were brought to an end in Spain and Portugal due to a disagreement with the American Board of Missions.

At the Synod of 1880, the Revd Cabrera was elected the first bishop of the Spanish Church and an overture was made to the Anglican Church of Ireland for his consecration. Lord Plunket, Bishop of Meath and later Archbishop of Dublin, had been interested in the two Iberian churches and determined to act to consecrate a bishop in Spain. After overcoming many problems, in 1894 Archbishop Plunket and two other Irish bishops consecrated Revd Cabrera as Bishop. During Bishop Cabrera's Episcopate, the Spanish

Church experienced a steady growth; at the time of his death in 1916 there were a good number of churches and parish schools.

After the death of Bishop Cabrera, the Church began to experience difficulties. It was not possible to elect a new bishop and episcopal jurisdiction was assumed by Archbishop Gregg of Dublin, who made regular visits to Spain to confirm and ordain. In 1936 the Spanish Civil War broke out. It ended with the victory of the Fascists in 1939, the same year the Second World War began. These events made episcopal visits from Ireland and any other Anglican church impossible. Until 1951, the Church was isolated from the rest of its sister churches. The regime of Franco tried to destroy the Spanish Episcopal Church and all other non-Roman churches. The government closed some churches and all the parish schools. Churches in the cities had to conduct services behind closed doors. At one point the ordained ministry of the church was down to two aged priests and a deacon.

At last, in 1951, the Primate of Ireland, Archbishop McAnn, was granted a visa for a three-day visit which restored the links to the mother church of Ireland. Archbishop McAnn used his visit to advance Deacon Santos M. Molina to the priesthood and ordain five new deacons. At a Synod in 1954, the Revd Molina was elected the second bishop of the church and was consecrated by Archbishop McAnn assisted by the Bishops of Minnesota and Indianapolis, Stephen E. Keeler and Reginal Mallet, as the Episcopal Church U.S.A. had once again taken an interest in the Spanish Church.

After more than 40 years without a bishop, Bishop Molina began the reconstruction of the church under many adversities, including the opposition of the government. Nevertheless, progress was made and relationships were established with churches in the Anglican Communion in Ireland, England, the United States of America, Wales, South Africa, and the Philippines as well as with the Old Catholic Churches of Europe. Bishop Molina passed away in 1966 and in the same year the Rev'd Ramón Taibo was elected the third bishop of the church. He was consecrated in 1967.

With the death of General Franco in 1975, Spain entered a period of transition from dictatorship to democracy and the non-Roman churches could begin to think of more than mere survival and start to evangelize.

In October 1980, the Spanish Episcopal Reformed Church was fully integrated into the Anglican Communion, placed under the metropolitan jurisdiction of the Archbishop of Canterbury. The ceremony was presided by Bishop Ross Hook, personal representative of the Archbishop of Canterbury. The Revd Arturo Sánchez Galán was elected bishop coadjutor in 1979 and was consecrated in October 1981 by Bishop Ramón Taibo with Bishop Robert C. Witcher of Long Island and Bishop Leonardo Romero of Mexico. In 1983, upon Bishop Taibo's retirement, Bishop Sánchez was installed as the fourth bishop of the Spanish Episcopal Reformed Church by Bishop David Leake, Primate of the Southern Cone (South America), personal representative of the Archbishop of Canterbury.

The Spanish Constitution of 1978 legally recognized the existence of non-Roman Churches and granted them full liberty to perform their mission. Together with the Portuguese Church, a Partners in Mission consultation was held to help the church to adjust to the new situation of liberty and to full integration into the Anglican Communion.

The Spanish Episcopal Reformed Church is evangelizing, planting new missions, and participating in the ecumenical activities being developed in our country.

At present, the Spanish Church has 22 licenced priests in the Diocese. There are 20 congregations divided into three areas, each under the direction of an Archdeacon: Area 1 - Cataluña and Baleares, Area 2 - Andalucía and Canarias, and Area 3 - Central and Northern Spain. The Church also has an ecumenical centre in Sevilla and a camp centre in Alcoceber (Mediterranean coast).

The Spanish Episcopal Reformed Church is a member of the World Council of Churches and the Conference of European Churches.

Carlos López Lozano
Bishop

April 1998

Glossary

Since this will be read by people from many different countries and different churches within the Anglican Communion, a few explanations of terms used may be helpful.

apostolic succession: a term identifying the way the ministry of the apostles has been carried forwards over the ages. From the earliest days bishops have been ordained (or consecrated) "by prayer with the laying on of hands" as a sign that the Church today is a continuation of the same Church which was led by Jesus' first apostles. The term refers particularly to the **historic episcopate**, the succession of bishops from the first apostles to the present day. This is one aspect of a wider sense in which the Church as a whole is described as "catholic" and "apostolic".

archdeacon: a senior member of the clergy who exercises pastoral oversight of part of a diocese under the bishop. The Diocese in Europe is divided into seven archdeaconries, the Lusitanian Church into two archdeaconries, and the Spanish Church into three archdeaconries (see text).

bishop: a pastor ordained in succession to the apostles to lead the church in its mission and ministry. Typically a bishop is chief pastor of a diocese and is responsible among other things for ordaining new deacons and priests.

chaplaincy: see **parish**.

clergy: the body of all persons ordained for religious duties.

coadjutor: a bishop elected expressly to assume the office of the diocesan bishop when the latter retires.

deacon: someone ordained to the fundamental order of the clergy, representing the ministry of Jesus the Servant. Deacons have special responsibilities as assistants in the liturgy and in charitable work.

diocese: an area under the pastoral care of a bishop. The Church of England has 44 dioceses, including the Diocese of Gibraltar in Europe. The Episcopal Church U.S.A. has 109 dioceses including the Convocation of American Churches in Europe.

Faith and Order: refers to the apostolic faith which unites Christians and the God-given structure(s) for sustaining Christian life and witness. The Faith and Order Commission is the one element in the WCC (*q.v.*) of which the Roman Catholic Church is a full member.

General Convention: the governing body of the Episcopal Church U.S.A. which meets once every three years with the bishops and clergy and lay deputies from all the dioceses of the Church participating; at the diocesan level the governing body is the **Annual Diocesan Convention**.

jurisdiction: here it means the areas and churches under the authority of a bishop (or archbishop).

lay/laity: originally from the Greek for "(the) people of God". It has come to mean the non-ordained members of the Church who are neither bishop, priest, nor deacon.

Marian devotion: devotion to the Blessed Virgin Mary. From the earliest times theologians have distinguished between worship, which is paid to God alone, and the veneration or honour due to the saints in whom God's grace has been seen.

Mozarabic Christians: those Spanish Christians living under Islamic rule (8th-11th century), who, while maintaining their traditional religion, adopted Arabic language and culture. They also maintained their own bishoprics, churches, and monasteries and translated the Bible into Arabic.

non-stipendiary: see **stipend**

parish: an area from which the congregation of a church (sometimes churches) is drawn and under the care of a member of the clergy. For historical reasons, these are called **chaplaincies** in the Diocese in Europe.

Porvoo agreement: an agreement signed in 1996 between the Nordic and Baltic Lutheran Churches (with the exception of Denmark and Latvia) and the British and Irish Anglican Churches, drawing them into a closer fellowship with each other and looking forward to the day when all Christians will be united in a single visible Church.

priest: a minister ordained to represent the priestly (i.e. sacrificial) ministry of Christ. He/she preaches, presides at the Eucharist and other sacraments, and exercises pastoral care.

pro-cathedral: a church which is used as a substitute for a cathedral.

Province: at the latest count the worldwide Anglican Communion (with 63,000,000 million members) is made up of 40 self-governing provinces (including the Church of England and the Episcopal Church U.S.A.). For historical reasons the Archbishop of Canterbury is the focus of unity for these 40 provinces and every ten years all the active bishops are invited to gather with him for the Lambeth Conference. At the 13th Lambeth Conference in the summer of 1998 more than 800 bishops are expected to be in attendance.

stipend: the salary paid to a member of the clergy. **Non-stipendiary** refers to a member of the clergy who is not paid a salary for the work done (often shortened to NSM = non-stipendiary minister(y)).

suffragan bishop: a bishop appointed to help a diocesan bishop in the administration of a diocese.

synod: traditionally applied to meetings of bishops. Anglicans use the term to refer to assemblies where the bishop (or bishops) meets with representatives of the clergy and laity, hence the expression **Bishop-in-Synod**, to describe the government of the Church. In the Church of England there are several kinds of synod or council. The **General Synod** is made up of all the diocesan bishops plus representatives of the clergy and laity from each **diocese**. It usually meets twice a year and mainly deals with

legislative and liturgical matters affecting the whole of the Church of England. A **diocesan synod** includes the representatives of the clergy and laity from all the **archdeacons** (Diocese in Europe) or deaneries (dioceses in England) and discusses with the bishop matters common to the diocese. The **Bishop's Council** is a smaller advisory body for the bishop on finance and other policy matters; its members are elected from amongst those of the diocesan synod. In the Diocese in Europe **archdeaconry synods** are held. Its members are the clergy and representatives of the laity from **chaplaincies** within an archdeaconry; it discusses matters of common interest to these. Because of the huge size of the archdeacons in the Diocese in Europe there are also sometimes one or two smaller **deanery synods** within its archdeacons (e.g. those of Scandinavia and Germany).

World Council of Churches (WCC): an ecumenical organization founded in 1948, to deepen the communion of Christian churches and communities. Its work covers four broad areas: unity and renewal; churches in mission—health, education, witness; justice, peace and creation; sharing and service. WCC member churches, now numbering 332 located in over 100 countries, come from nearly every Christian tradition. The Roman Catholic Church is not a member though it sends official observers to its meetings. With its headquarters in Geneva, the governing body is the Assembly, held every seven years. It appoints a Central Committee and Executive Committee to carry on the work between assemblies. The eighth assembly will be held in Harare, Zimbabwe, in December 1998.

COABICE

The College of Anglican Bishops in Continental Europe was formed in 1995 by the bishops serving in the four Anglican Episcopal jurisdictions in Continental Europe for the purpose of working more closely together.

The Anglican Churches in Continental Europe and their current bishops are:

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This booklet has been written as an introduction to the Churches of the Anglican Communion in Continental Europe.

The idea for this booklet grew out of the Consultation held by the bishops, clergy and lay delegates of the four Anglican Episcopal jurisdictions in Continental Europe in Madrid in February 1998 to explore ways in which our churches could grow, in steps, toward closer unity in mission and fellowship. Based on the participants' belief that knowing one another better can bring closer fellowship and strengthen our shared ministry and mission amongst ourselves and with the communities in which we live and work, the booklet has been written for our members and others as one of the first steps toward a more unified mission, and ultimately a single European Province within the Anglican Communion.

Parishes and individuals are invited to follow up this initiative by finding concrete ways to share and cooperate in prayer and worship, teaching and nurture, witness and service. To help in this process, a companion leaflet is being developed for use by parishes in autumn 1998 or during Lent in 1999. Designed for four or five sessions, it will raise issues for reflection and discussion similar to those considered at the Consultation in Madrid. Thus it is hoped that our journeys of mutual discovery will involve the active participation of all our parishes and parishioners throughout Europe.