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The
Anglican Communion
and
Latin America

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THE ANGLICAN COMMUNION

AND

LATIN AMERICA

**The Report of a Consultation at
Sao Paulo, Brazil
24-8 January 1966**

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C O N T E N T S

FOREWORD

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Anglican Layman Abroad

FOREWORD

In January 1963 a Consultation was held in Cuernavaca, Mexico, to see what could be done to carry out a recommendation of the Lambeth Conference of 1958 concerning Anglican work in South America.

The Committee on Missionary Strategy had said: "South America offers a challenge and opportunity to the Anglican Communion as a great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there" (The Lambeth Conference 1958, pp.2.68-2.73).

The Conference at Cuernavaca had no doubt about its objectives. They were as follows:

IIA : OBJECTIVES AND PRIORITIES

The ruling objective must be obedience to Christ's command to preach the Gospel. Within this supreme and over-riding duty, we see the following objectives, in order, as the steps by which we of the Anglican Communion may best offer our obedience:

OBJECTIVE I : Our primary objective is the development of Latin American churches, expressive of the genius of their own countries and of the unity of the Anglican Communion, and ministering alike to the needs of their societies and the wider brotherhood of the world community. To this end the provision of a first-quality program of theological education should have the highest priority. We urge steady attention to the possibility (often desirability) of developing this program in an ecumenical setting.

Meanwhile, in the field, continuous and vigorous attention must be given to the development of strong local congregations and, to the fullest possible degree at every stage, the encouragement of local and regional initiative and responsibility.

OBJECTIVE II : In organizing existing and projected work in Latin America, the principle should be to organize task groups to include clerical and lay specialists headed by the Bishop. Insofar as possible, no bishop should be given jurisdiction over a geographical area too large to admit of effective pastoral ministration.

OBJECTIVE III : The immediate staffing and organization of a regional office for research, planning and coordination in support of the developing life of the Latin American churches is an urgent necessity to the implement-

ation of the first two objectives. It should be given the task of planning and developing new work based on the critical needs and opportunities that are opening in the culture: e.g. the family, education, urbanization, and social change. In this regard, the emphasis should be directed toward approaches which do not require large capital and fixed institutional charges.

OBJECTIVE IV : It will be of urgent importance to develop the relationship of the emerging Latin American churches to the process of education at every level, and particularly through secondary, normal school and university enterprises.

OBJECTIVE V : An important objective must be experiment in the development of the fuller service of lay churchmen and women. Concurrently, continuous and careful attention must be given to stewardship training.

OBJECTIVE VI : It is of importance to encourage and develop an exchange of key Christian persons whose skills and talents relate particularly to the critical needs in the cultures of Latin America.

In January 1966 a further consultation was held in Sao Paulo, Brazil, to consider what goals had been reached since Cuernavaca, and which were still in the future. The report of the Sao Paulo Consultation faithfully gives an account of the present position and of future plans. It deserves close attention, in fact it is imperative that this should happen if we are ever to cope with radically changing conditions in South America. An enormous amount of thinking must be done about the whole matter, and the Report serves as an admirable introduction to it.

Two further things need to be mentioned in this Foreword:

(1) The increasing awareness of the importance of the layman and woman in the total life and witness of the Church led the Sao Paulo Consultation to request the reprinting of the section in the MRI booklet which deals with "The Christian Vocation of the Anglican Layman Abroad". It is therefore appended to the Report.

(2) The Consultation in Sao Paulo broke fresh ground by the presence as observers of representatives of other Communion and they added a whole dimension which was sorely needed and presented us with insights of the highest nature. We were honoured, therefore, by the presence of The Reverend Monsignor Gerard Cambron, Director of the Centre for Intercultural Formation of the Roman Catholic Church in Petropolis, Brazil; The Reverend Emilio Castro,

Co-ordinator of the Provisional Commission for Evangelical Unity in Latin America; and The Reverend Dr Eugene L. Smith, Executive Secretary of the World Council of Churches in New York. Let their welcome presence stand as witness to the fact that the Anglican Communion fully recognizes that no Church can "go it alone" these days.

Finally, the sincere gratitude of all the members of the Consultation goes to the Igreja Episcopal do Brasil whose Primate so kindly invited us to his Province - the newest in the Anglican Communion - and the Bishop of Central Brazil and his staff of willing workers who spared no effort to ensure our comfort.

The Report is offered in the hope that it will receive close attention and informed criticism so that all our skills can increasingly be used in what was once described as "the neglected Continent" but which can be so no longer.

R. S. DEAN
Bishop of Cariboo
Anglican Executive Officer.

THE REPORT
ON THE CONSULTATION ON
THE ANGLICAN COMMUNION IN LATIN AMERICA,
HELD IN SAO PAULO, BRAZIL,

24-8 January 1966

For the second time Churches of the Anglican Communion have met to discuss the nature of our presence and mission in Latin America. Although meeting in Latin America and enjoying the hospitality of the Igreja Episcopal do Brasil, the delegates to this Consultation do not presume to speak for the Churches in Latin America. We came together representing sister Churches of our Communion committed to the support and extension of the work of the Church in this continent. While having no authority as a Consultation, we offer this report to the Churches concerned, and most earnestly press it upon their attention, as the bodies which alone have the means and the man-power to act upon its recommendations while there is time. Throughout our meetings we rejoiced in the fellowship and help of observers from other Churches: The Reverend Dr Eugene Smith, Executive Secretary of the W.C.C. in the U.S.A.; Monsignor Cambron, Director of the Centre for Intercultural Formation, Petropolis, Brazil, and the Reverend Dr Emilio Castro, Secretary of the Provisional Committee for Evangelical Unity in Latin America.

At our earlier Consultation at Cuernavaca in Mexico, in 1963, we spoke of our Communion's purpose to renew its obedience to the Divine mission in Latin America, in company with fellow-Christians. We spoke of this obedience as our "ruling objective". Within it we set forth certain more specific proposals as those which should govern our work. Now, in Sao Paulo, we have reviewed those priorities and plans. We hold them still to be true and commanding, and we commend them again to the study of the Churches. In what follows we speak, first, of eight specific aspects of those proposals in the light of our present situation. Then we examine in greater detail three areas of work which now seem to call for particular consideration and action.

A

OUR MISSION: Our first and supreme concern is to take whatever part we can in the mission of our Lord to the countless masses of the unchurched and lapsed. We recognize that in a region of such size and diversity the pattern of our mission may vary widely from one area to another. In some places it may be right for a bishop to serve as the spearhead of mission, as the centre of a missionary task force of clergy and laity. In others, the Church may grow from the grass roots through lay witness, a people's movement or direct pastoral evangelism, and require episcopal supervision at a later stage. In still other places there may be need and opportunity for new forms of pioneering with small teams of missionaries, ordained or lay or both, who earn their living in the secular world and in their own way become an effective missionary presence, following the example set by the Little Brothers of Jesus on the one hand or the rapidly-growing Pentecostal groups on the other. We do not wish to be tied to any one pattern, but to be flexible to experiment and adapt as the Holy Spirit prompts and resources permit.

ITS CONTEXT: Because mission is always "response to the living God", the agents of mission must see his providential hand at work in the dynamics of the secular world. This will involve the Church in study of, and sensitivity to, the changes and revolutions, the need and anguish, the hopes and fears, of the society in which it is set. The Church must be both rooted in its country and culture and also sharing in the citizenship of Heaven (Phil.3.20). On no account must it seem a colony of North America or Europe. Work and witness for Jesus Christ in every situation is as much, if not more, the task of the laity of every local congregation as of the expatriate missionary whose influence, though real, must increasingly be limited. In Latin America the processes of secularization are in an advanced stage, and they have profoundly affected the intellectual outlook and the shape of society itself.

LITURGICAL CHANGE: The Church's liturgies both guard and teach the continuing tradition of faith and also are

rightly clothed in the cultural forms of those who use them, and will use them, in worship. The Anglican liturgies in use in Latin America doubtless serve the first duty; but we raise serious questions about their validity in the second; and in this they fail as servants of mission. What is needed is not mere re-translation or adaptation. At this time in history, with fresh insights generously at hand from the traditions of others and a fresh grasp on the requirements of mission, we feel that some radically new and freer forms will be needed. We pray for such study and renewal in the Latin American Churches, and urge, in the case of dioceses not yet independent in these matters, that the parent Church show understanding and give reasonable liberty.

THE CHURCH: We reiterate what was said at Cuernavaca, "that our primary objective is the development of Latin American Churches, expressive of the genius of their own countries and of the unity of the Anglican Communion, and ministering alike to the needs of their societies and the wider brotherhood of the world community". In those words we spoke of the unity of Christ's Body, that it is indivisible. No wider brotherhood can be valid which is not solidly rooted in the wholeness of the Christian community in each place; no local unity can be valid which does not manifest the fullness of the Body everywhere. Although clearly limited, our Communion is for us both foretaste and symbol of what in God's gift lies ahead of us all in ecumenical pilgrimage. In it we cherish both the goal of the self-governing regional or national Church, and equally the full mutual responsibility and interdependence of the world-wide Body.

Self-government, most recently welcomed in the establishment of the Igreja Episcopal do Brasil as an auto-cephalous Anglican province in 1965, is a necessary and precious mark of mature freedom. It does not mean the end of brotherly responsibility but rather a larger exercise of it. Our obligations within Christ's Body - to mutual support, mutual obedience to mission, mutual search for more inclusive expression of unity - remain, transformed from invidious relationships of dependence or patronage into a new brotherliness.

WIDER UNITY: The task of all our Churches, in and outside of Latin America, will be to find appropriate new instruments through which this unity should be expressed, as for example in Christian Councils and similar bodies, in inter-Anglican consultation both within and among provinces, in joint missionary effort, in exchange of personnel, and in countless other ways. We would urge our Churches to take a full part in the conciliar movement and to recognize their vocation alongside the evangelical Churches in drawing nearer to this greater unity, obedient to the leading of the Holy Spirit.

ROMAN CATHOLICS: The Consultation views with all gratitude and humility the great changes now taking place throughout the Roman Catholic Church. Anglican strategy in Latin America must be carefully weighed so as to nourish and encourage the new attitudes which have emanated from the Second Vatican Council, and respond to them with equal willingness to hear the Spirit. Indeed we must always be ready to place ourselves under the judgement of the Word of God and the guidance of the Holy Spirit. We must seize every opportunity for increased contact and co-operation with the Church of Rome, and we strongly commend to our brethren a close reading of the documents of the Council.

PENTECOSTALS AND OTHER EVANGELICALS: In the same spirit we gladly recognize the enormous and exceptionally rapid growth of the Pentecostal Churches in many parts of South America. This is the most significant Christian phenomenon in the total Latin American scene. The Pentecostalism of South America must not be confused with the small proselyting sects to be found in other parts of the world, for here it is almost wholly indigenous - the only Church that is so - and in some parts it is beginning to show a readiness for ecumenical fellowship and co-operation. Here again we say that in humble self-effacement our own Church should be willing to learn from the Pentecostals and all other evangelical Churches what God the Holy Spirit has been teaching them and achieving through them, and to serve them in any way that is open to us.

CHURCHES AND CHAPLAINCIES: We strongly urge that everywhere we see the work of the Lord as one. The continued isolation of some expatriate congregations from the surrounding indigenous Churches is a form of segregation more subtle than some of our other sins. We trust that our growing confidence in one another will sustain us through the process of greater integration of all Anglican work in a diocese under the direction of its bishop.

We call attention to the study of "The Christian Vocation of the Anglican Layman Abroad", adopted by the Advisory Council on Missionary Strategy in 1963 and reprinted as an appendix to this Report, and urge careful examination of its teaching.

We ask the Churches to bring to an end over-lapping jurisdictions, as soon as possible. Not only is this a breach of Catholic Church order, but it denies the unifying power of the Gospel which this order is meant to express. Equally is this so with respect to discrimination against cultural or racial minorities of every description.

B

1. At Cuernavaca we agreed on certain specific proposals and priorities. Some of them have already met encouraging response. Significant beginnings have been made toward fuller ecumenical involvement in theological education, both in Buenos Aires and Santiago. Vigorous new leadership has been given in our seminaries in Brazil, Mexico, and Puerto Rico. With respect to Christian literature, the "Centro de Publicaciones" in Costa Rica has been adequately implemented and is now beginning to provide a balanced literature programme for Spanish-speaking Churches as well as concert our literature planning with ecumenical and other agencies in that field. Funds are on hand for the proposed community centre in Ecuador, and final planning is now beginning. Although a "regional office for research, planning, and co-ordination" appears still to lie beyond our resources, we have agreed at this meeting to establish a liaison secretary whose responsibilities will lie partly in those areas. The university centre in Panama is housed and ready to begin operation, and beginnings have been made in university ministries in Buenos Aires and Santiago.

The structural proposals made in 1963 have been largely fulfilled. The then-single "Diocese in Argentina and Eastern South America with the Falkland Islands" has been divided, and the bishops of the two successor jurisdictions were welcome members of this Consultation. The Anglican Church in Australia has accepted responsibility for new missionary work in Peru. Although the fourth Brazilian diocese suggested at Cuernavaca has not yet been established, the Brazilian province is now a fact. Two clergymen are in training for Spanish-speaking work in Venezuela, as a first-fruit of the concern of the Anglican Church of Canada for a greater share in Latin American life. Colombia has been set apart as a missionary diocese and a bishop assigned thereto (with responsibility also for Anglican ministry in Ecuador); and two suffragan bishops have been consecrated for Mexico. Finally, although a full Regional Council seems out of our reach at the moment, an episcopal conference of the six South American dioceses has already once taken place, and it is now proposed to continue this informal association as a possible precursor of a fully-developed Regional Council.

It is at least equally important to mention proposals not yet fulfilled, or not even begun. Except for the Costa Rica centre, little has been accomplished in the development of adequate literature programmes. The community-development and leadership-training programmes sketched at Cuernavaca are still no more than proposals. The regional office for planning, like the Regional Council itself, lies still ahead of us. Little has been done in further development of lay training programmes or plans for the exchange of personnel. No action has been taken with respect to the English-speaking congregations in Brazil. Although additional episcopal ministry has been provided, the "task-group" pattern of missionary episcopate has not yet found expression, nor has there been significant response on the broader question of the form of episcopal and diocesan ministry as a whole. Apart from what has been reported, no notable new relationships have been established with educational institutions.

To those who may be tempted to complacency by what has been accomplished in these past three years, it is surely appropriate to underline the unfinished - indeed the hardly started - business of Cuernavaca. Later on, attention is called to the financial problems which beset our Latin American Churches at every step. This stringency is indeed a considerable cause of the delay in beginning urgent new work. But there is also a deficit in man-power to be reckoned with and a parallel lack of training in the planning skills required to develop new programmes; and there are many channels to ecumenical resources and to other agencies within our societies which have yet to be opened. Perhaps of greatest importance are two less tangible elements we are bound to mention. One is the degree of eagerness and vigour which our small bodies in Latin America bring to the staggering tasks which lie before them. How can those gifts be strengthened? The other is the mature and realistic support they must have from their fellow-Christians everywhere in the world. How can this be won?

2. Our immediate frontier must be, first of all, to continue pressing on the plans made at Cuernavaca. Of absolute urgency is the provision of adequate and secure support for the two extra-provincial dioceses. Second only to that we would place the programmes agreed on at Cuernavaca, and the specific projects so far put forward in the Latin America Regional Directory. We note that the Directory so far includes projects only from the extra-provincial dioceses, and we urge on both the Igreja Episcopal do Brasil and the dioceses of the IXth Province of PECUSA that their major plans be also made known and

generally circulated through the Regional Directory. Even though only rudimentary corporate evaluation may be possible, we regard the process of regional planning and priority-setting as a cardinal requirement of mutual responsibility, and we hope this process may begin without delay.

The nature of the plans outlined at Cuernavaca, and since, indicates particular needs in trained personnel. There is always a danger, as we have already noted, of leaving the evangelistic task of the Church to "professionals" from outside; and we do not mean to increase this danger when we speak of the work within both the Church and the Latin American societies which calls for the devoted skills of Christians from other areas. The Brazilian Church has repeatedly expressed its hope that men and women from other continents and provinces would come to share our mission in Brazil; and in this they speak for all our Latin American dioceses.

Little progress can be made in new work until new money is available. Unless the frontier can continually move forward, stagnation is inevitable; and therefore no work should be indefinitely continued on a heavily subsidized basis. We hope that the right and proper desire of indigenous Churches for complete autonomy will be matched by a parallel resolve to become self-extending and self-supporting in established work. Thankful as we are for the independence reached by the Brazilian Church, we trust that this Church will seek financial independence in each place and so release resources for new work in new areas, both within Brazil and outside it. Such a step would be a true expression of mutual responsibility. Indeed we pray also that this new Church, the only fully-constituted province of the Anglican Communion in Latin America, will not fail now to undertake responsibility for missionary work elsewhere.

We recognize that the now traditional Anglican pattern of autocephalous regional or national Churches is by no means the only way of reconciling the proper need of the Church for indigenous autonomy with its need for world-wide unity. Latin America offers a field for most significant ecumenical experimentation in this respect. But no structure or polity in itself can give responsible freedom if the essential tools of freedom are not also at hand. Adequate capital resources - for pensions, loan funds, equipment, and the like - are such tools. We have no doubt of the capacity of Latin Americans themselves, in good stewardship, to provide much that is needed here. But we would point out to other Churches as well their need to examine their support of the Church in Latin America, asking whether larger capital gifts may not, in the end, hasten the day of true freedom more speedily than a mere continuance of year-by-year support.

3. Finally, we speak in broad terms of still more general horizons.

A. Closer contact among the various Anglican Churches at work in Latin America. At present there are three major channels reaching into this area:

- (i) The "Chaplaincies" In some cases these are 140 years old and antedate the arrival of the first bishop by some fifty years. Of necessity this work has been among expatriates; they have often been an embassy rather than a mission and as such largely isolated from the rest of the Church.
- (ii) The South American Missionary Society For more than a century this society has engaged in pioneer missionary work in Southern Chile and the Chaco of Argentina and Paraguay among Indian tribes in rural areas. More recently it has initiated urban work and has made new contacts with the Spanish-speaking peoples.
- (iii) The Protestant Episcopal Church in the U.S.A. The American Church has been responsible for Brazil (and has helped to bring into being the nineteenth Church of the Anglican Communion) as well as for Anglican work in Central America, the Caribbean, and most recently, Colombia and Ecuador.
- (iv) The Missions to Seamen Work among the seamen of the great ports of Latin America has been carried on by Missions to Seamen for many years. In the larger ports like Buenos Aires there is still a most urgent need for this witness.

Because of the great distances between these countries and the smallness of the Anglican communities within them, often existing in isolated pockets, there has been practically no contact or common life among them. We hope that in future this isolation can be increasingly broken down, problems and experiences shared, and some joint planning executed. We believe this can be brought about in South America by periodical meeting of the bishops, by the appointment of the officer referred to above, and by the eventual formation of the Regional Council which might be a prelude to provincial and synodical government. The existence of PECUSA's Province IX offers hope of speedier solution of this problem in the Caribbean or Central America area.

B. The growth of the Church by the development of new work.

We are humbly conscious that our Church is not growing as

it should, whether by outward extension or internal experience. We also realize that growth is possible only in so far as the Church itself is a continual mission. We therefore have before us a double aim: the consolidation of the Christian community by various forms of lay training, and the opening up of new work. We would urge that developments along both these lines should be ecumenical wherever possible. We believe that we should take part in lay training programmes, community centres, social surveys, etc., in the fullest co-operation with other Churches, and that we should consult with them before initiating new work or work in new areas, bearing in mind the great harm already done by non-cooperative missions in Latin America. Such new work could include (among others):

- (i) The setting up of new bishoprics;
- (ii) Some form of chaplaincy on university campuses; and
- (iii) Social service especially in densely populated urban areas as already noted above.

C. The involvement of the whole Anglican Communion in Latin America.

Until now, responsibility for the Church in Latin America has rested almost entirely on PECUSA and SAMS and, in certain areas, the Missions to Seamen. In this post-Toronto era we do not think it desirable for any part of the Church to be dependent on, and related to, one other Church or society only. We therefore rejoice that the Church in Canada is willing to involve itself in Venezuela as well as in Argentina, and that the Church in Australia is willing to enter into Peru. Because of heavy and very extensive missionary commitments in Africa and Asia, and the probability that missionary giving in the Church of England will grow less rapidly in the years ahead, there is little practical hope that the Church of England itself can do very much more except through SAMS, for whose recent growth we are profoundly thankful, and possibly through some limited help from the United Society for the Propagation of the Gospel. We look forward to the development of closer and reciprocal relations between the Church in Latin America and the Churches of Africa and Asia. Particularly we would urge regular contacts and exchange visits with the diocese of Lebombo and the Lusitanian Church, in the case of Brazil, and with the Philippine Episcopal Church, the Philippine Independent Church, and the Spanish Reformed Episcopal Church, in the case of Spanish-speaking Churches.

We recognise the deep sacramental value of mutual giving and receiving at the financial level, but we would

reiterate that the Toronto vision of mutuality went a great deal further than money, and we trust that there will be much fuller exploration of these other areas and expressions of responsibility and interdependence.

D. New Concepts of Ministry

We have been continually confronted with the desirability - indeed the necessity, if we are to be adequately responsive to our mission - of experiment in the sphere of mission and ministry, chiefly because Latin America is one area of the world where our work is still largely at the pioneering stage. We have already mentioned our feeling that our mission can be undertaken in various ways. We would like to see all of them attempted and explored.

As we said at Cuernavaca, "Latin America affords an opportunity for the Anglican Communion to consider the task of the bishop in a fresh light." This has particular reference to the bishop's ministry as a missionary. In some pioneer areas we believe that the bishop should be seen in the strictest terms as a "missionary in episcopal orders", un-selfconscious - as any bishop should be - about his image and status, and free from anything beyond the absolute minimum of administrative work. To be spiritually effective he should have with him a small team or task force. Such business administration as is necessary should really be the work of a layman, but such a layman should be as deeply committed to evangelism as the rest of the team. We do not believe, however, that the sending of a bishop into a new area need result in the setting-up of a diocese with our full traditional structure; and we would point out the dangers of any structure that relates such a diocese more with a "sending" Church or society than with its neighbouring dioceses and other Churches. While dioceses are still small and at the pioneering stage, we would advise that administration be regional or metropolitan rather than diocesan. We hope that as soon as possible the great majority of bishops will themselves be Latin Americans, or those who have already involved themselves deeply in this culture. But, particularly while it may be necessary still to use expatriates, we would urge that a bishop for this part of the world needs training as much as any other missionary, and that to facilitate this his election should, where possible, be a year in advance of his taking-up of diocesan responsibilities.

What was suggested at Cuernavaca and echoed here about bishops must also be, in appropriate ways, said of the presbyterate, the diaconate, and the ministry of the whole people of God. Not only is Latin America, as we have noted, an area specially fitted for such re-study and re-framing of ministerial offices. The times themselves, particularly in view of the profound common study of these matters being

shared, with others, by all the Churches represented in this Consultation, call for precisely such basic study and experiment. And because our Churches, engaged deeply in the witness and fortune of the Church in Latin America, are equally engaged in ecumenical study at home, it is essential that the fullest communication and mutual sharing of experiences in these areas of ministry be maintained.

Christ's ministry in his Church is not limited to traditional forms of episcopate. Nor is his High Priesthood limited to inherited forms of professional presbyterate. Nor is his Servanthood limited to the artificialities of the diaconate as we now interpret that office. Nor is his obedient mediation of the new Covenant to and through the people of that Covenant limited to the conventional church-going inherited from past times. The question for the Church in Latin America (as indeed it is for us all) is not how to establish, or even to conserve, inherited cultural patterns of ministry. It is rather to ask what Christ is now doing in Latin America - in its life as a whole, not merely in the Church - and to seek to conform the Church to that only true guide.

LIST OF PARTICIPANTS

The Most Reverend and Right Honourable F. Donald Coggan,
Archbishop of York (Chairman).

The Right Reverend Egmont M. Krischke, Primate,
Igreja Episcopal Brasileira.

The Most Reverend H.H. Clark,
Primate of All Canada.

The Right Reverend Edmund K. Sherrill,
Bishop of Central Brazil.

The Reverend Curt Kleeman,
Rio de Janeiro, Brazil.

The Right Reverend C.J. Tucker,
Bishop in Argentina and Eastern South America.

The Venerable B.J. Townsend,
Sao Paulo, Brazil.

The Right Reverend K.W. Howell,
Bishop in Chile, Bolivia, and Peru.

The Venerable Douglas Milmine,
Santiago, Chile.

The Right Reverend R.H. Gooden,
Bishop of the Panama and Canal Zone.

The Right Reverend D.E. Richards,
Bishop of Central America.

The Right Reverend D.B. Reed,
Bishop of Colombia.

The Right Reverend M. Saucedo,
Suffragan Bishop of Mexico.

The Right Reverend W.J. Hughes,
Bishop of Trinidad

The Right Reverend S.F. Bayne, Jr,
Overseas Dept., PECUSA, New York, U.S.A.

The Reverend Wm. C. Frey,
San Jose, Costa Rica.

The Reverend Dr Joseph Moore,
New York, U.S.A.

Mr Walker Taylor,
MRI Executive Officer, PECUSA,
New York, U.S.A.

Dr Ivan Vallier,
University of California,
U.S.A.

The Right Reverend I.A. Norris,
Bishop of Brandon, Canada.

The Reverend Canon A.H. Davis,
M.S.C.C.,
Toronto, Canada.

The Reverend Canon Guy Marshall,
Toronto, Canada.

Sir Kenneth Grubb, C.M.G., LL.D.,
London, England.

The Right Reverend E.J. Trapp,
U.S.P.G.,
London, England.

The Reverend Canon B.C. Pawley,
Ely, England.

The Reverend Canon H. Sutton,
The South American Missionary Society,
London, England.

The Reverend Canon Douglas Webster,
Professor of Mission,
Selly Oak, England.

The Reverend D.M. Paton,
M.E.C.C.A.,
London, England.

The Right Reverend R.S. Dean,
Anglican Executive Officer,
London, England.

The Reverend Dr W.E. Jackson,
Deputy Executive Officer,
London, England.

The Reverend Monsignor Cambron,
Centre for Intercultural Formation,
Petropolis, Brazil.

The Reverend Emilio Castro,
Montevideo,
Uruguay.

The Reverend Dr Eugene L. Smith,
World Council of Churches,
New York, U.S.A.

APPENDIX

THE CHRISTIAN VOCATION OF THE ANGLICAN LAYMAN ABROAD

Reprinted from "Mutual Responsibility and Interdependence in the Body of Christ", edited by S. F. Bayne (S.P.C.K., 1963), pp. 54-9.

Attention has been directed to the unprecedented numbers of Christian laymen now residing in many parts of the world other than their own, and of the opportunities for Christian witness and mission, as well as for understanding of the Church, and its world-wide task, opened up by this fact.

For example, there are now an estimated 2,250,000 citizens of the United States living in another land for at least a year, and equally significant numbers from other countries. Of these, large numbers are professed Christians, and many are Anglicans. These laymen are engaged in secular professions and occupations. Some are in government service, either diplomatic, military, or as civilians attached to these. Many are in business, or have gone abroad as technical specialists or in connection with exchange fellowships in education. Many are students, or participants in student exchange programmes. Some are artists, musicians, or others engaged in the creative arts. Some are people who have retired from active life in their own country and are living abroad as expatriates.

Taken as a group, they often represent the most able people in their particular fields of endeavour. Certainly they contribute an enormous potential which the Church cannot ignore. Yet this potential is often lost because the Churches at either end of these migrations have taken little, if any, thought for these people.

If the Anglican Communion is to profit by this potential for Christian witness and understanding, then the Church in each Province must have a plan for those whom it sends abroad, and for those whom it receives from abroad.

Such plans should take the following factors into account:

1. Preparation in the home Province for those going abroad (this term applies equally to the so-called "older" and "younger" Churches).

(a) A programme of theological orientation centring about the Church as mission and the individual Christian as a missionary.

(b) Basic information about the Church in the Province to which the layman will go, and about the country and its culture in relation to the Church there, including not only the Anglican Church, but the whole Christian picture. Above all it would be the responsibility of the sending Church to know and give the layman specific information as to the location and address of the Church in the country to which he is going, and if possible letters of introduction and commendation to the ecclesiastical authorities, whether Anglican, or other. The publication and dissemination of directories of Churches abroad is helpful in this regard, and needs to be encouraged. Some useful directories have already been published. More are needed.

(c) Orientation to give the layman insight as to the cultural, national, or ecclesiastical image which he brings with him and which conditions his relations with people of another culture, nation, or church, together with the dangers to his Christian witness when the particular tradition and structure of his own Church, or the political form or mores of his own country, are identified or confused with the Christian Faith.

(d) It is recommended that this kind of preparation be enjoined upon provinces, dioceses, and parishes. In some Provinces it may be feasible to have training courses for groups who are preparing to go abroad. Examples of these are the British "Overseas Service" or the American "Laymen International" or "Laymen Overseas". If such efforts could be set up interdenominationally, there would be obvious gains. However, there can be no substitute for the responsibility resting upon every parish clergyman to look out for and prepare any layman from his parish who is contemplating going abroad, and to make whatever connections with the Church abroad are possible.

2. Planning in the Churches which are receiving laymen from abroad. The following facts should be noted by the receiving Provinces, dioceses and parishes:

(a) In some countries such as the United States, England, and Japan, there are large groups of foreign

students, scholars, and others doing specialized study. Many of them become lost, confused, and frustrated. The tendency among them is to turn in on themselves and constitute an encysted group cut off from meaningful relationship with the people of the country to which they have come. Whether they are Christians or not, they need something the Christian community can provide. The Christian community has an obligation, wherever such groups exist, to seek them out and offer them Christian hospitality in Church and home. This will not happen without planning. It is important as Christian service, and may also be a means of missionary education both for the stranger in the midst and for the ministering community.

In countries where the language is not English, the English-speaking Church may be a focus for such activities, particularly in the larger cities, as, for example, Mexico City or Tokyo, where as many as eleven nationalities may be represented in one congregation united only by the fact of a common Prayer Book and a common language. If so, such a Church may be a bridge to relate these aliens to the Church and to the people of the country. (This paragraph, as well as those following, apply appropriately, of course, to any congregation where the language is not that of the host country.)

(b) The English-speaking Church within a Province whose language is other than English deserves special consideration. It may be a source of great helpfulness to the national or Provincial Church within which it stands, or it may be a centre of aloofness from the community around it and actually foster alienation. The danger of its becoming a foreign enclave is very great.

Such Churches, however, have a potential for relating the foreign resident to the life of the Church of the Province, and of preparing him to be useful in the relation between his Church at home and the Church of the country or Province in which he finds himself.

A great deal depends upon the selection of the priest-in-charge of such a Church, and of the method by which he is appointed. If he is selected from a Province abroad as a "chaplain" or missionary appointee, it must be recognized that there is no more sensitive appointment. He must be first-rate in every respect as to intelligence, dedication, and sensitivity. He will be ministering to people above the average in background and intelligence, and he will be trying to bring them into fruitful relationship

with the bishop, priests, and laity of the diocese and Province within which he finds himself. He must therefore be prepared in every possible respect to take his place as one of the clergy within this Church. He must be creative in fostering every means for the multiple relationships which he is attempting to weave, if his people are to develop their full missionary potential in relation to the Church of the country, to the non-Christians with whom they associate, and to the Church from which they come and to which they will return.

We should suggest that the word "chaplaincy" be used as sparingly as possible, since it suggests disengagement rather than full engagement with the Church in which an English-speaking or other foreign-language group receives special ministrations.

However, it should be recognized that chaplaincies in countries in which the Anglican Church is not yet established have similarly important roles to play in the education of laymen to mission as well as in their pastoral care. They may be aids to future mission, or handicaps, depending largely on the persons appointed to these posts.

(c) Where there is no language barrier, or even where there is one, there is, thanks to our liturgy, opportunity for worship together, and for mutual contributions of service and helpfulness. Provinces, dioceses, and parishes in which groups of foreigners live should make every effort to learn who these people are, to invite them to participate, and to welcome them into full fellowship. Every means should be provided for making it easy for the foreigner to identify his Church. Among these, cards in hotels, church signs, the use of the press, radio, and television, etc., should be used.

Unless the Anglican Communion as a whole focuses its attention on the problem of the Christian layman abroad, a great potential asset may be lost, or even become a heavy liability, as it has sometimes been.

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