

**THE PORVOO CHURCH LEADERS’  
MEETING,  
CARDIFF, WALES**

**Thursday 16<sup>th</sup> - Tuesday 21<sup>st</sup> March 2006**

**“COME, FOLLOW ME!  
DISCIPLESHIP IN THE PORVOO  
CHURCHES”**

***STATISTICAL UPDATE***

This document is offered as a background paper for delegates.

It contains

- Basic statistical information on the Porvoo Churches
- Some historical and other background, setting the Churches in their national contexts

Editorial Date: 1<sup>st</sup> March 2006

**Anglican Churches**

**Church of England**

Population of England, the Isle of Man and the Channel Islands: 49 million

- More than 1.7 million people take part in a Church of England service each month.
- More than 2.6 million participate in a Church of England service on Christmas Day or Christmas Eve. (Across all Christian denominations, nearly four in 10 people take part in Christmas carol services.)

- The Church of England conducts more than 440,000 'rites of passage' each year. This includes more than 158,000 baptisms and thanksgivings, around 60,000 marriages and blessings of civil marriages, and some 224,000 funerals.
- The Church of England directly supports more than 4,700 schools. One in four primary schools and one in 16 secondary schools in England are Church of England schools. Approaching one million pupils are educated in Church of England schools.
- The Church of England has more than 27,000 licensed ministers - including more than 9,000 paid clergy; more than 2,000 non-stipendiary ministers; more than 10,000 Readers; around 5,000 active retired clergy; and 1,100 chaplains in colleges, universities, hospitals, schools, prisons and the armed forces.
- An average of 510 men and women have been ordained each year over the last three years.
- Forty-five per cent of the country's Grade I listed buildings are maintained by the Church of England. These churches and cathedrals are largely supported by the efforts and financial support of local communities. Often, they are the focus of community life and service.

The Church of England has 2 provinces and 44 dioceses; 43 of these comprise 13,000 parishes which cover the whole of England, the Isle of Man, the Channel Islands, the Isles of Scilly and a small part of Wales. The Diocese in Europe has 260 congregations across Europe, Morocco, Turkey and the Asian countries of the former Soviet Union.

Primate of All England:	The Archbishop of Canterbury
Primate of England:	The Archbishop of York

Diocese in Europe: 130 licensed clergy; 35 Readers; average Sunday attendance 9,000.

### **Church of Ireland**

Population:	Republic of Ireland:	3,621,000
	Northern Ireland:	1,610,000
Membership:	Republic of Ireland:	115,600
	Northern Ireland:	281,000 (last known)

2 provinces, 12 dioceses, 468 parishes

Primate of All Ireland:	The Archbishop of Armagh
Primate of Ireland:	The Archbishop of Dublin

579 clergy, of whom 78 are non-stipendiary (that is, unpaid apart from expenses) 50

are women. In addition there are 265 (2003) clergy on pension, many of whom assist in parishes

### **Scottish Episcopal Church**

Population of Scotland:	slightly below 5 million
2000 membership:	48,385
2000 communicants:	30,988

1 province, 7 dioceses, 307 congregations

Primate: The Primus  
*currently the Bishop of Aberdeen and Orkney*

Clergy: stipendary 187, warrants 144, commissions 132. Lay evangelists: 2.

### **Church in Wales**

Population of Wales:	2.9 million
2004 Easter communicants	74,079
2004 Electoral Rolls	71,820
2004 usual Sunday attendance	41,441 plus 7,677 children under 18 yrs.

1 Province; 6 Dioceses; 997 parishes, c.1500 churches; two assistant bishops.

Primate: The Archbishop of Wales  
*currently the Bishop of Llandaff*

617 full-time stipendiary diocesan clergy  
10 non-diocesan clergy (prison, hospital, Forces, school, college and industrial chaplains; officials)  
116 non-stipendiary clergy

### **Lusitanian Catholic Apostolic Evangelical Church (Portugal)**

Population of Portugal	10 million
Membership	5,000
Communicants	1,500

1 Diocese, 16 Congregations

(extra-provincial diocese under the metropolitan authority of the Archbishop of Canterbury)

Canonical active priests	10 (3 full-time and 7 non-stipendiary)
Retired priests	3
Canonical active deacons	3 (3 women non-stipendiary)
Lay Readers	6
Diaconal workers	3

### **Spanish Reformed Episcopal Church**

Population of Spain	45.000.000
Membership:	5.000
Diocese:	1
Congregations	22

(extra-provincial diocese under the metropolitan authority of the Archbishop of Canterbury)

Canonical active priests:	17
Retired priests:	5
Permanent deacons:	4
Lay Readers:	18
Lay Missionaries full-time:	4

## **Nordic Churches**

### **Evangelical-Lutheran Church of Finland**

Population of Finland: 5,236,611

2004 membership: 4,379,511 (83,6%)

Total number of church attendants at main Sunday services 2004: 4,377,916

Total number of church attendants at other divine services 2004: 2,837,018

Total number of church attendants 2004: 7,214,934

9 dioceses, 576 parishes

2,170 diocesan clergy

350 hospital, family counselling, school and industrial chaplains

940 church musicians

1,440 diaconal workers; 1,400 youth workers

2,730 children's work personnel

Primate: The Archbishop of Turku and Finland

### **Evangelical-Lutheran Church of Iceland**

Population of Iceland, January 2006: 300.000  
 Membership Dec. 1<sup>st</sup> 2005, 251.728 (84,1% of the population)  
 Confirmations 2004: 93% of those eligible  
 Total number of services 2004: 5.087  
 Total number of communicants 2004: 83,947

1 diocese, 2 suffragan bishops,  
 15 deaneries, 240 churches,  
 138 pastors; 20 deacons;  
 Church musicians: ca. 180 (ca. 30 full-time, ca. 150 part-time)  
 Bishop: The Bishop of Iceland

### **Church of Norway**

Population of Norway: 4 606 363  
 Estimated church membership: 3,9 millions (85,2%)  
 Total number of services: 69,643  
 Total number of communicants: 1,125,945  
 11 dioceses, 1297 parishes  
 1,160 diocesan clergy  
 Praeses of the Bishop's Conference: The Bishop of Nidaros , Finn Wagle (in his absence  
 Bishop Laila Riksaasen Dahl, Tunsberg)

### **Church of Sweden**

Population of Sweden	9 039 143
2004 membership	78.3 % of Swedish citizens
Total number of communicants:	3 392 646

Baptisms:	68.5 % of all infants
Confirmations:	37.6 % of all 15 year olds

13 dioceses, 2 211 parishes

Primate of Sweden:	The Archbishop of Uppsala
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Clergy:	5 545 Priests ( including 1496 retired) 2 036 Deacons (including 460 retired)
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## **Baltic Churches**

### **Estonian Evangelical-Lutheran Church**

Population of Estonia:	1 347 510
Active members (church tax payers)	41 229
Membership:	approx 200 000
Total number of services:	15 585
Total number of communicants:	119 523
Baptisms:	2752
Confirmations:	2223

1 diocese, 165 parishes

Clergy: 223 (including 22 retired priests, and 52 deacons)

Head of Church: The Archbishop of Estonia

### **Evangelical-Lutheran Church of Lithuania**

Population of Lithuania:	3,700,000
Total number of Lutherans:	19,650
Parishes:	54
Total number of services:	1,500
Total number of communicants:	10,000
Mean parish membership:	50-200
Average Sunday attendance:	25/30 %
Bishop:	1
Pastors:	18
Church buildings:	44
Prayer houses:	7
Public schools offering courses in Lutheran Christianity:	22
Number of teachers:	27
Sunday schools:	18
Diaconical centers:	6
Orphan homes:	1
Kindergartens:	1
Rented facilities for worship:	4
Organists:	34
Choir masters:	24
Parish choirs:	30

## BACKGROUND NOTES ON THE PORVOO CHURCHES

### The Church of England

There have been Christians in Britain since AD200 and probably earlier. It became the dominant religion through the melding of Celtic Christianity with the direct missionary thrust from Rome by St Augustine in 597. Through war, peace, famine and prosperity, the Church was critical in the development of society, law, buildings and the quiet piety of the people. English civil power and the Church developed in an increasingly uneasy parallel. Two points of contention were the Church's wealth and its ties with Rome.

These differences came to a head in the 1530s, when King Henry VIII wished to obtain a divorce from Queen Catherine of Aragon for not producing a male heir. The Pope would not grant it. After a long campaign to reverse this decision, the King ran out of patience and proclaimed himself Supreme Head of the Church of England and the Church began its separate existence from Rome, although, and this is important, its bishops have been consecrated in unbroken succession from St Peter.

Innovative from the first, the new Church simplified the liturgy, ensured it was in English rather than Latin and set it out in a new Book of Common Prayer which was designed to give the people of England a commonly held pattern of worship, a sense of oneness of Church and people, with the Church sanctifying every side of national life, giving society a Godward purpose and direction.

In the years which followed, the Church became 'broad', that is to say it held (and holds) within it people who have different emphases and approaches but who are united in their creed and their love of Christ Jesus, the Son of God and what He means for them and for the world around them.

When the British Empire expanded in the 17th, 18th and 19th centuries, so too did the Church. Now firmly rooted in more than 160 countries, the Anglican Communion celebrates with the Church of England, the mother church, its diversity and commonality. This is the concept of mutual responsibility and interdependence, which makes the Anglican Communion so strong and valuable to so many millions of people.

The Church of England has, in its several ways, been the Church to uphold the dignity of the individual. It gave the lead, for example, not only in the abolition of slavery but it played a critical role in stopping the slave trade itself. Today, of course, it is a Church at the forefront of the practical fight to right injustices, restore the dignity of people everywhere and put the world on a sustainable economic footing without ruining the planet upon which God put us.

We are now in what many call the post-modern era and the Church of England is experiencing a resurgence of interest in matters of faith as well as in the Church itself. Calls to the ministry are up, giving for the Church's work is up and the Church is

confident that, with and by God's grace, it can make an increasingly valuable contribution to the life of the nation, its people, and do so far beyond its borders as well.

Each diocese (except Europe) is divided into parishes. The parish is the heart of the Church of England. Each parish is overseen by a parish priest (usually called a vicar or rector). From ancient times through to today, they, and their bishop, are responsible for the 'cure of souls' in their parish. That includes everyone. And this explains why parish priests are so involved with the key issues and problems affecting the whole community.

Her Majesty the Queen is the Supreme Governor of the Church of England, and she also has a unique and special relationship with the Church of Scotland, which is a Free Church. In the Church of England she appoints archbishops, bishops and deans of cathedrals on the advice of the Prime Minister. The two archbishops and 24 senior bishops sit in the House of Lords, making a major contribution to Parliament's work.

The Church of England is episcopally led and synodically governed. The General Synod is elected from the laity and clergy of each diocese and meets in London or York at least twice annually to consider legislation for the good of the Church.

The Archbishops' Council was established in 1999 to co-ordinate, promote, aid and further the mission of the Church of England. It is composed of 19 members and 7 directors whose task is to give a clear sense of direction to the Church nationally and support the Church locally.

The Church of England has a strong commitment to education: there are approximately 4,575 primary and 199 secondary Church of England schools each with a distinctive, Christian-based ethos. They serve 758,000 primary pupils and 146,000 secondary pupils. Church of England schools account for 25% of all primary schools and 6% of all secondary schools, 18% of all primary pupils and 5% of all secondary pupils.

In England there are eleven Church of England colleges of higher education, eleven theological colleges and twelve regional courses allowing candidates for ordination to study in a part-time mode. The current system for pre-ordination training is currently being restructured into regional training partnership involving both colleges and courses.

### **The Diocese in Europe**

The Church of England Diocese in Europe, which celebrates its 25<sup>th</sup> anniversary in 2005, exists to serve Anglicans across Continental Europe and beyond, and is in the forefront of the C of E's commitment to the quest for the full visible unity of the whole Church. It is present as a minority church, living and working alongside the historic churches in their European heartlands.

English congregations and churches have been established on the European mainland since



before the Reformation. The number of these grew to such an extent that they were grouped from 1633 under the episcopal care of the bishop of London, and later through a specially commissioned bishop. During the subsequent 200 and more years Anglican dioceses were founded in many parts of the world. Among them, from 1842 the diocese of Gibraltar placed under the care of a bishop Anglican congregations in territories bordering the Mediterranean and other parts of south-west Europe. Northern and central mainland Europe remained under the care of the bishop of London. In July 1980 a single diocese was formed from the two areas. The Diocese in Europe is present in 42 countries, with around 250 chaplaincies and congregations, and forms part of the Province of Canterbury

### **The Estonian Evangelical-Lutheran Church**

The conversion of Estonia to Christianity began at the end of the tenth century, and the first known bishop was consecrated in 1165. The mission was prosecuted by the Brethren of the Sword, an order founded in 1202 which merged with the Teutonic Order in 1237. In 1219 the Danes conquered the northern area and founded the capital Reval (Tallinn), which became an episcopal see within the Province of Lund. Further sees were established at Dorpat (Tartu) in 1224 and Hapsal (Saare-Lääne) in 1227, within the Province of Riga, the capital of Livonia, which included the southern part of modern Estonia. In some areas secular authority was in the hands of the bishops, while in others the Teutonic Order held sway. The entire area was very much under German dominance.

The Lutheran movement reached Estonia in 1523, and as early as the following year an assembly in Reval decided to adhere to the Reformation. Later in the century, however, the twin provinces of Estonia and Livonia became divided between neighbouring powers. Most of Estonia placed itself under Swedish rule in 1561, but Denmark ruled the island of Oesel (Saaremaa) from 1560 to 1645 and Livonia was annexed by Poland from 1561 to 1621. In Swedish Estonia, the Church was governed by a bishop and consistory, but Danish ecclesiastical law was introduced in Oesel, while Livonia came under the influence of the Counter-Reformation. Superintendents, rather than bishops, were appointed for these areas after they came under Swedish rule (in 1621 and 1645).

In 1710 both provinces came under Russian rule. In Estonia the office of bishop was replaced with that of superintendent. The consistories were chaired by laymen. In 1832 the Lutheran Churches of all three Baltic provinces were united with Russia's German-speaking Lutheran Church into a Russian Lutheran Church, with a General Consistory in St Petersburg. Each province (and – until 1890 – Reval, Oesel and Riga separately) had its own general superintendent and consistory. The University of Dorpat (Tartu), originally founded in 1632, was refounded in 1802. As the only Protestant theological faculty in the Russian Empire, it was of great importance. Throughout the period up to 1918 the clergy were German, like the ruling elite. The Moravian Church, which was active in Estonia and Livonia from 1736, enjoyed considerable influence over the Estonian peasantry, and by 1854 there were 276 Moravian prayer halls. However, the

Moravian authorities blocked the development of this movement into a separate Moravian Church, and the Moravians' adherents remained within the Lutheran Church.

In 1918 Estonia and the Estonian northern part of Livonia became an independent state. The Church too became independent. It remained united, having both German and Estonian clergy and members. The office of bishop was immediately restored, the first bishop being consecrated in 1921 by the Archbishop of Uppsala and a Finnish bishop.

Estonia's independent existence lasted little more than 20 years, however. In 1940 it was occupied by the Red Army. German occupation followed, but Soviet rule was restored in 1944. Archbishop Kópp, who had remained unconsecrated because the war prevented bishops from other countries travelling to Estonia, went into exile with 70 other clergy and tens of thousands of church members. As a result of this, the Estonian Evangelical-Lutheran Church Abroad was born. Of the clergy who remained, one-third were eventually deported to Siberia. Not until 1968 was it possible for an archbishop to be consecrated, although the first post-war Archbishop had already been elected in 1949.

In 1988, Estonia began to move towards independence, which was achieved in 1991. This was accompanied by a remarkable blossoming of church life. The Theological Faculty at Tartu, which had been dissolved by the Soviet authorities, was reopened. The Theological Institute of the EELC in Tallinn, which was set up after the war, also continues its work.

The Estonian Evangelical–Lutheran Church still forms one diocese, headed by an Archbishop and a Suffragan Bishop, and is governed by a General Synod, the executive organ of which is the six-member Consistory.

### **The Evangelical-Lutheran Church of Finland**

The first bishop in the Finnish Church was St Henrik, the Apostle of Finland. According to tradition, St Henrik was an Englishman who accompanied the Swedish king on a military expedition to south-western Finland in 1155 and was martyred there the following year. From the middle of the thirteenth century until 1809 Finland was part of Sweden, and until the Reformation it formed a single diocese (Turku) in the Province of Uppsala.

In 1554 the Swedish king appointed the Finnish Lutheran Reformer Mikael Agricola (d. 1557) as Bishop of Turku, at the same time founding a second Finnish see, Viipuri (eventually transferred to Tampere). In addition to translating the New Testament and parts of the Old into Finnish, Mikael Agricola compiled the first hymnal, liturgy and ritual in Finnish. He is regarded as the father of the Finnish as a written language.

A wave of revivals, beginning in the eighteenth century, gave rise in the nineteenth to four mass movements. These remained within the Church of Finland and are still

influential on its life today.

In 1809 Finland was annexed by Russia. As a result, the Finnish Church became entirely independent of the Church of Sweden, and from 1817 the Bishop of Turku was styled Archbishop. On the other hand, the annexation initiated a process of loosening the church's ties to the state – according to the Swedish law, the King had been the Supreme head of the Church. Being a Lutheran church under the protection of an Orthodox Czar was not regarded optimal. The church got its own synod in the 1860s. As a state, Finland finally gained independence in 1917.

Today roughly 84 per cent of Finns are members of the Evangelical Lutheran Church of Finland, while only 4 per cent are members of other churches. The ELCF is a "folk church" (as is the Orthodox Church). The framework for its life is set by the Ecclesiastical Act. Amendments to this state law can only be proposed by the Synod, and Parliament can accept or reject but not amend such proposals. The Church is governed by the Synod, the Ecclesiastical Board and the Bishops' Conference. Although the Archbishop is only *primus inter pares* of the Finnish bishops, he is President of the Synod and chairs both the Bishop's Conference and the Ecclesiastical Board.

The ELCF comprises of nine dioceses and approximately 570 independent parishes. An average parish has 7000 members, with the smallest parishes comprising of only a few hundred members and the largest tens of thousands. In the next years, several smaller parishes are in need of merging into neighboring parishes, thus creating larger and more cost-effective units.

The church council is the supreme decision making body in a local parish. All confirmed members of the parish over the age of 18 have the right to vote and hold office. The parishes obtain 80 % of their income in the form of a church tax levied along with state and local taxation. This tax is paid by individual parishioners and regarded as membership fee. In 2000 the parishes had income from taxes altogether 723 million euros. The state bears the cost of the work done by the church in the armed forces and prisons. The diverse activities of the Lutheran Church are reflected in the structure of its personnel. It is unlikely that there are many churches in the world where only one in ten employees is a parish priest, if we take the church as a whole. In 2000 there were some 19,000 (full or part time) employees.

The main form of Sunday service has now become the mass, Holy Communion, and efforts are being made to celebrate the Eucharist every Sunday at the main service. While in 1975 those participating in Holy Communion amounted to 28 % of average membership, in 2003 the corresponding figure was 57 %. Active members of the church attend services at least once a month, take communion somewhat less often, participate in small group activities and vote in parish elections. Although the majority of church members seldom take part in such functions (weekly attendance rate 3,6 %), they still prefer to marry in church, have their children baptized, send them to parish nursery

schools and have them confirmed. They also want a Christian burial for themselves and relatives.

The church best reaches its members through various church services, and every Finn attends an average of at least one service every year. About 87 % of all babies are baptized and an even higher percentage of children are confirmed (90 %). Only about 2 % of Finns are buried without a church service, and as many as 68 % of couples are married in church.

### **The Evangelical-Lutheran Church of Iceland**

Christianity came to Iceland from Ireland in the ninth century. Missionaries from Scotland and Norway also followed. The ancient sees of Skálholt and Hólar were founded in 1056 and 1106 respectively. Having previously been under the jurisdiction of Bremen and Lund, Iceland from 1153 belonged to the Province of Nidaros (Trondheim). The country was a part of the Kingdom of Norway from 1262, and eventually came under Danish rule. The Reformation brought Lutheranism to Iceland in the mid-16th century. Because Iceland was part of Denmark until 1944, church life has been ordered in line with Danish legislation. In the Diocese of Skálholt the Danish Ecclesiastical Ordinance was introduced in 1541, and in 1550 for the Diocese of Hólar. From this time onwards until 1908 (with one exception in the late eighteenth century), Icelandic bishops were consecrated by the bishops of Sealand (Copenhagen), who gained an informal oversight over the Icelandic bishops. The two Icelandic sees were united in 1801, but in 1909 two suffragan episcopates were established. Iceland gained its independence from Denmark in 1918, becoming a republic in 1944. The ELCI is the biggest church in Iceland, with a membership of 87.1 percent of the population in 2001. Other groups, each with less than two percent of the population, include Evangelical Lutheran "free churches"; Roman Catholics; Seventh-day Adventists; Pentecostals; and a few charismatic churches. The membership of the ELCI has been dropping, but most of those who leave have joined one of the evangelical Lutheran churches. Local ecumenism in Iceland is rather uncomplicated, as the number of members of other churches is very limited. Church leaders know each other and can work as bridge-builders. Confessional discussions seldom arise, and ecumenical questions are handled by a committee for promoting inter-church relations. Women are represented in all levels of leadership except the episcopal one. The majority of deacons are women. The first woman was ordained to priesthood in 1974. Women are the majority of theology students at the present time. Episcopal oversight has been practiced in the ELCI from the beginning. The apostolic succession was broken during the Reformation due to changes in Denmark where Icelandic bishops were ordained at the time. The Porvoo Declaration was signed and its theology has been accepted. The ELCI has one diocese which is divided into 16 deaneries and 240 congregations.

**The Church of Ireland - Eaglais na Heireann**

The Church of Ireland covers two political jurisdictions, the Republic of Ireland and Northern Ireland which is part of Great Britain. The island has a population of 5,100,000 over 4,200,000 of whom call themselves Christians with 70% Roman Catholic and 20% Protestant. The geographical area covers 32,597 square miles. The Church of Ireland has 12 dioceses grouped in the Provinces of Armagh and Dublin. 468 parishes and 579 clergy minister to the needs of the faithful. The Church of Ireland Theological College is located in Dublin.

Tracing its origins to St Patrick and his companions in the fifth century, the Irish Church has been marked by strong missionary efforts. In 1537 the English king was declared head of the Church of Ireland and allegiance to Rome was forbidden. Although Anglicanism received state support most Irish Christians maintained loyalty to Rome. The Irish Church Act 1869 provided that the statutory union between the Churches of England and Ireland should cease to be established by law. The Church of Ireland is governed by a General Synod consisting of the House of Bishops (12) and the House of Representatives (648) The Archbishop of Armagh, who is Primate of all Ireland, is elected by the House of Bishops from their own number.

In 2002 the Church of Ireland produced a significant scooping study called The Hard Gospel. This gave statistics on attitudes towards sectarianism, racism and other divisive influences. This was widely discussed throughout the church. The national census in 2002 showed that there was an increase of 11.1% in the population of the Republic since 1991. (No figures are available for Northern Ireland) and in this period those claiming membership of the Church of Ireland increased by 29.6% rising from 89,187 to 115,611. Many clergy have said they are unaware of this rise in membership! Almost all religious groups showed numerical increases, with Methodist doubling to 10,000 and Presbyterians increasing by 56% to 20,600. By contrast the Roman Church as the traditional church of the minority is experiencing reduced numbers and a major fall-off in vocations to the ordained ministry. In general there is a growth in secularism in both the South and the North. A full resolution of political difficulties has still to be found.

### **The Evangelical-Lutheran Church of Lithuania**

The Lutheran Church in Lithuania came into being in the age of the Reformation with the establishment of congregations in the major cities. Although always only a minority, the Lutheran Church made a major impact on Lithuanian society and culture from the beginning. The first book published in the Lithuanian language was a Lutheran Catechism; Lutheran priests were the first to translate the Holy Bible, and to produce the first Lithuanian grammars and books of poetry. Some cities (most notably Klaipeda and Silute) became predominantly Lutheran and remained so until WWII.

Before 1940 there were 230,000 Lutheran in Lithuania, with 95 parishes and 74 pastors. The Church had a faculty of theology in Kaunas, at the University of Vytautas the Great. The exodus began in 1940, and through three waves of migration (1940, 1944, and 1958-

1961), the Church lost approximately the majority of her members. During the years of occupation by the Soviet Union, only 25 parishes were permitted to remain open. In 1990, there was only 10 priests, including the bishop, serving the entire Lutheran population.

Today we count approximately 30,000 members in 54 parishes, served by 24 priests. There are 5 deaconical stations, one youth center coordination office, and a communications center. There is an active program of catechesis in every parish. The Office of the Consistory and Bishop are in Taurage, 100 km from Klaipeda and 200 km from Vilnius, the nation's capital. Preliminary academic theological education is offered in the Department of Evangelical Theology at the University of Klaipeda. Instructors included Lithuanian theologians, supplemented by theological professors from Germany and the United States. The Church last year extended its ecumenical openness by establishing mutual ties with other churches, *e.g.*, the Lutheran Church – Missouri Synod.

The Lutheran Church in Lithuania is a minority church in a state with a population of about 3,700,000. The major church is Roman Catholic Church, which claims to encompass 80% of the population. About 10% of the inhabitants of Lithuania are ethnically Russian, and some of them are members of the Russian Orthodox Church, which has about 90 parishes, most of which are small. There are also small Reformed and Baptist Churches, as well as some new religious movements, all of which are statistically insignificant. Lithuanian society is largely secularized, with high unemployment (14%), and with divorce and suicide rates which are among the highest in Europe.

The ELCL sees great opportunity to proclaim the Gospel in this clearly post-Soviet society. University students show great interest in theology, and in many cases this translates eventually into active church membership. The Church is concerned to strengthen her parishes, to develop her educational programs, and through seminars and other gatherings to increase the knowledge and strengthen the faith of her people to make a significant impact on the larger society.

At present we are involved in the establishment and implementation of a retirement fund for clergy, and are endeavoring also to implement a program of outgoing theological study for parish clergy and school teachers.

The Department of Evangelical Theology at Klaipeda University co-operates with the ELCL in the preliminary training of candidates for the office of the ministry. Next year it is planned that 120 students will be enrolled in this program. The department and university are autonomous, and the church does not influence admission to this program, nor does it guarantee placement of departmental graduates. Students chosen by the church are offered the opportunity for advanced theological study in Europe and North America. The program of the department is primarily academic, therefore the church needs to develop a strong practical program supplementary to the program of theological study.

The church also sees a need for the development of programs to meet the spiritual needs of children of elementary school age, young people, women (both those at home and in the work force), a parish-level Bible Study courses. Although provision is made in the law that confessional religious education be offered in all public schools, in fact many school administrators try to circumvent the law by claiming that funds for such programs are either non-existent or inadequate. However, it is clear that many administrators are unaware of the nature and history of Evangelical Lutheranism, and incorrectly consider it to be a small religious community which has not a strong significance in comparison with Roman Catholicism.

Women play an active role in both parishes and the national church. They are encouraged to serve on parish councils, community outreach, parish educational and music programs. Our larger problem is that few men seem willing to play an active role in the churches. Our church has no special program for men which would involve them more actively in the church's mission of proclaiming the Gospel by word and work.

The church needs to take a more active role in the publication of sound Christian literature. Much general Christian literature is translated into the Lithuania language by various organization, including the Roman Catholic Church, but the Lutheran Church needs more literature of a confessional nature which will convey clearly the major teachings of the Reformation. Particularly necessary is the publication of material for children and young people in Sunday Schools and the public schools. At present the ELCL is involved in the publication of a revised hymnal and liturgy for use in parishes and other ecclesiastical gatherings. Of primary concern has been a renewed appreciation of traditional Lutheran hymnody and worship, together with a new appreciation of ecumenical contributions.

With the assistance of the diaconal work of the Evangelical Church of Germany, several diaconal stations have been established in major cities. While separate from the church, these stations maintain a close connection with the parishes of the ELCL. Help from the EKD is now on the wane, and these stations are finding it necessary to provide for their own support. This is more easily accomplished in those cities in which the stations rent church property. For some stations, however, activity is very minimal, and there is a question whether or not they can survive apart from parish support.

The ELCL faces many challenges, most particularly because of its minority status. A case in point: Klaipeda University was informed by the Ministry of Education in Vilnius that it would no longer be permitted to offer a theological degree through its Department of Evangelical Theology, because it had not obtained prior approval from the Vatican. The Ministry has now been informed that the Reformation Churches have been independent of the Vatican since June of 1530, and fortunately, the matter has been successfully put to rest.

The Soviet socialistic system did great damage to the mentality of the Lithuania people, and resulted in the secularization of the majority of both Roman Catholics and Lutherans in our land. As elsewhere, the people have lost any real sense of Christian identity, and are in some

cases alienated from the Church. The Roman Catholic Church has carried the brunt of this societal alienation; however it still enjoys a certain measure of public prestige. The Lutheran Church has also felt the effects of this secularized mentality. Perhaps as few as 20% of parishioners are present at the Divine Service on Sunday. Young and middle aged people are least active in the Church. This is of particular concern to us as we look to the future.

Under the Communist regime, local administrations closed 50% of our parishes. Not every parish has recovered since independence made it possible to reestablish normal parish life. This is particularly a problem in the rural areas. The lack of adequate pastoral support means that priests must serve a number of such rural congregations, while being unable to give adequate care to them. The established of a pension fund would help us toward the solution of this problem.

The ELCL enjoys good relations in the Porvoo Communion with the Scandinavian Churches and with Churches of the Anglican Communion. We are pleased to provide facilities and other assistance for the maintenance of an Anglican vicar, who serves the English-speaking community in Klaipeda.

### **The Church of Norway**

From around 1000 AD Christianity was brought to Norway by missionaries both from the British Isles and from Germany. Central to the Christianising of Norway was King Olav Haraldsson. After his death in 1030 he was venerated as St Olav, and his shrine in Nidaros Cathedral (Trondheim) was a centre of pilgrimage. Episcopal sees were established in Nidaros, Bergen, Oslo (by 1100), and in Stavanger (1125) and Hamar (1153). Part of the Province of Lund from 1003, Norway became a separate Province when Nidaros was raised to an archiepiscopal see in 1153. In addition to the five Norwegian sees, the Provinces of Nidaros also included six further dioceses covering Iceland, the Faeroes, Greenland, the Shetland and Orkney Islands, the Hebrides and the Isle of Man. Under Olav IV (1380-87) Norway was united with Denmark.

The Norwegian Reformation of 1537 was imposed by the new King of Denmark, Christian III, with little evidence of popular enthusiasm. Indeed the peasantry supported the opposition of the last Archbishop of Nidaros, which provoked the King to crush what was left of Norwegian independence. Superintendents were ordained to the sees of Nidaros, Bergen and Stavanger by Johannes Bugenhagen, the Superintendent of Wittenberg, in 1537, and Bugenhagen's Danish Church Order was extended to Norway in 1539. Of the pre-Reformation bishops, Bishop Hans Rev of Oslo alone accepted the Reformation, and returned to his see (to which that of Hamar had been united) as Superintendent in 1541. The diocesan structure had been retained with four of the five historic sees, and the term "bishop" soon replaced its Latin synonym "Superintendent", but neither Bishop Rev nor, until recent years, any other bishop consecrated in the historic succession of the laying on of hands participated in the consecration of future



bishops. Nidaros ceased to be an archiepiscopal see, Oslo replacing it *de facto* as the senior Norwegian see.

In the eighteenth and nineteenth centuries, Pietist movements became influential, but they remained within the Church of Norway, the membership of which still amounts to 88 per cent of the population. During the German occupation of 1940-45, the Church was a focus of resistance under the leadership of Bishop Eivind Berggrav of Oslo (1884-1959). In 1993 Rosemarie Köhn became the Church of Norway's first woman bishop when the Norwegian government appointed her Bishop of Hamar. Today there are three women bishops within the Church of Norway.

The Church of Norway has an 83-member General Synod, consisting of the 77 members of the eleven diocesan councils (including the bishops), three members representing clergy, laity and lay employees and three non-voting representatives of the theological faculties. Its executive is the 15-member National Council, which has a lay chairman. Related central bodies include the Bishops' Conference, the Council on Foreign Relations, the Sami Church Council and a doctrinal commission. Church legislation still requires parliamentary approval. The King of Norway remains the Church's constitutional head, and the government retains powers over the church, exercised through the Ministry of the Church, Education and Research. There is an ongoing process on structural reforms and a possible separation of church and state in forthcoming years.

### **Lusitanian Catholic Apostolic Evangelical Church (Portugal)**

Portugal is the country in Europe which has the most ancient established frontiers. In fact, the kingdom was recognized independent in 1143 by the King of Leon. Under Afonso Henriques and his following five successors all the territory now known as Portugal (which corresponded more or less to the Roman Province of Lusitania) was conquered from the Moors. The last Moorish kingdom to be taken was Algarve, in 1249.

The political system is a Parliamentary democracy with President and legislative assembly elected by direct universal suffrage, and Prime Minister named by the President. Four-year government term and five-year presidential term.

In what international links concern Portugal is a member of the United Nations, NATO and full membership of the European Union.

In terms of religious context, nominally, Portugal is about 95% Roman Catholic, but the average attendance to Sunday Mass varies from 35% to 2%, according to the part of the country. About every religious denomination and sect is present in Portugal, but none of them has significant impact in the country.

Christianity came very early to the Peninsula. According to some ancient writers (Clement of Rome, Eusebius), even St. Paul visited Iberia; at least he had that desire (Romans 15,24 and 28).

When the Visigoths, whose leaders professed Arianism, invaded the Peninsula, the Church was already well established. It held its own councils and used a liturgy different from the Roman, known later on as the Mozarabic Rite. Although in full communion with the Rome See, the Iberian Churches or Dioceses enjoyed a certain autonomy. With the conversion of the Visigoths to the Catholic Faith, the Church became much more influential. But with the Islamic invasion, in the beginning of the 8<sup>th</sup> century, the Christians suffered greatly, although many Christians communities, with their Bishops and other clergy, were tolerated. They were called "Mozarabic Christians". The Christian reconquest was accompanied with the imposition of the Roman Liturgy and strict Papal jurisdiction. In some cases the Mozarabic communities were slaughtered together with the Moors.

In the 16<sup>th</sup> century the Portuguese intelligentsia was rather influenced by Erasmus, but not by the Reformers. The Inquisition was established more on account of the Jews, the Moors and witchcraft than because of Protestantism. In the 18<sup>th</sup> century the Gallican and Jansenist influences were very strong in Portugal; if it were not for the superstitious fear on the part of the King, his powerful Prime Minister, the Marquis of Pombal, would have achieved a sort of the Old Catholic schism. Later Ultramontanism never destroyed completely this Jansenist influence which developed later into some sort of Febronianism. That train of thought helped to create the atmosphere which made possible the starting of our small movement later in the 1880s.

In fact, the historical origin of the Lusitanian Church, in the 19<sup>th</sup> century, is a consequence of the Portuguese reaction to the dogmas of the Pope's universal jurisdiction and infallibility; the religious hierarchy despotism defending the Pope absolutism on the spiritual as well as on the temporal (ultramontanism) which was beginning to marginalize those whose mentalities were suffering the influence of the liberalism; the marian proclamations of that time and also the Old Catholic movement which was felt in Portugal. On the other hand, after the establishment of a constitutional monarchy in 1834, a certain amount of religious freedom was granted in Portugal. In consequence two Anglican Priests came to Lisbon, the first in 1839 opening a chapel at the centre of the city, which was closed in 1870, and the second in 1868, starting a congregation in the lines of the Episcopal Church. Therefore, in the presence of those doctrinal reasons and under the influence of this Anglican witness some Roman Catholic Portuguese Priests and laymen began to form congregations in several places. Despite the existence in Portugal, at that time, of Protestant missions of foreign protestant confessions, the members of those congregations maintained the obedience to the pure catholicity of the Church not gathering any kind of religious confession.

Then, on March 8, 1880, these Priests and the lay representatives of their congregations met at a Synod presided by the Bishop Riley, consecrated in the American Episcopal Church to serve in the newly formed Church of Mexico. At that Synod a Constitution was approved and the decision was taken to abide by the doctrinal and liturgical standards of the Anglican

Communion saying: *“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”*. Since the beginning we were assisted by a Council of Bishops formed by Irish Bishops until 1964 and years afterwards there were some American Episcopal Bishops who provided Episcopal ministrations and pastoral care, particularly Bishops in Charge of the American Convocation in Europe, until the consecration of the Lusitanian first Bishop in 1958.

In 1884 took place the edition of the first Common Prayer Book in Portuguese, based on Anglican, Roman and Mozarabic liturgies.

Also, in 1961 the American Episcopal Church established a Concordat of Full Communion with the Lusitanian Church, under the terms of the «Bonn Agreement». The same occurred in 1963 with the Church of Ireland and the Church of England. And later, in 1965 the Bishops of the Union of Utrecht (Old Catholic Communion) established a similar concordat with our Church, on the lines of the «Bonn Agreement».

In July, 1980, the Lusitanian Church was formally integrated into the Anglican Communion under the status of 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 of the Anglican Consultative Council.

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 emphasise 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 Marian devotion of the dominating religion.

### **The Scottish Episcopal Church**

Of the two million Christians in Scotland over 50% are Church of Scotland (Presbyterian) and 40% are Roman Catholic.

The roots of Christianity in Scotland go back to St Ninian in the fourth century and St Columba in the sixth. The Episcopal Church was formerly the Established Church of Scotland. It was disestablished and disendowed in 1689 by King William III, who, almost entirely on political grounds, set up the Presbyterian Church in its place.

The disestablished Episcopal Church continued strongly until 1746 when, again for political reasons after the Jacobite rebellion, severe Penal Statutes were imposed upon all Episcopalians. These laws made it illegal for them to possess any churches or chapels; all public services were forbidden and Episcopalian clergy were not allowed to minister to more than five persons at a time, under penalties of imprisonment or banishment.

The laws continued in force until 1792. Under such conditions it is not remarkable that the persecuted Church dwindled in numbers until it became a "shadow of a shade". Nevertheless, throughout the whole period the bishops maintained their continuity and in 1784 gave the Episcopate to the American Church by the consecration, in an upper room in Aberdeen, of Bishop Seabury, its first bishop.

Today the Scottish Episcopal Church has seven diocesan Bishops, one of whom is elected Primus by the others, about 190 stipendiary clergy, 270 non-stipendiary serving 308 places of worship, and 45,000 members of whom 30,000 are communicants.

The Theological Institute of the Scottish Episcopal Church (TISEC) trains prospective clergy, lay readers, those involved in local collaborative ministry, local ordained ministry, and lay ministry workers.

Since 1982 the governing authority of the Episcopal Church has been the General Synod, an elected body of some 150 members which meets once a year. The General Synod operates four principal Boards: Faith and Order, Mission and Ministry, Administration and Information and Communication. These in turn have pendant committees which work in particular areas such as Inter-Church Relations, Doctrine, Liturgy, Canons, Church and Society, Home Mission.

The Church raises funds for social responsibility (including homes for the elderly), education, support of overseas partnership, clergy stipends, pensions, retirement housing and maintenance and development of buildings

### **The Spanish Episcopal Reformed Church**

Modern Spain dates from 1492, the year that Granada was seized from the Moors and the Reconquest of the Iberian Peninsula was complete. Carlos V establish the powerful Habsburg dynasty in Madrid and the important role that Spain assumed during the Counter Reformation.

The death of the last Habsburg monarch in the early 18<sup>th</sup> century capped a century of decline, however, and Spaniards no longer involved themselves in the politics of northern Europe. The 19<sup>th</sup> century saw the rise of regionalist movements, often with a working-class base, and increasing civil strife led to the bloody Spanish Civil War in the late

1930's. Francisco Franco emerged from the war as the country's dictator and remained so until his death in 1975. King Juan Carlos has since done a remarkable job of leading Spain into democracy; free elections in 1981 and 1982 and ECC membership in 1986 have all brought the country more securely in the fold of European democracies.

Separatist terrorists, particularly from the Basque country, also remain active. *El País*, the Madrid daily, helps Spanish-speakers keep abreast of current events.

Christian presence in Spain is really old. The apostle Saint Paul, in the Epistle to the Romans (Rm,15: 24,28) says that he would like to visit Spain.

Christianity was well established in the Second century in Spain. Ever since, the history of the Christians in Spain has been full of incidents. From the 8<sup>th</sup> Century, the Muslims invaded the Iberian Peninsula, and Christianity was reduced to small groups of the faithful in northern Spain and Christians living among Arabs, who were known as "Mozarabic Christians".

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 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 was 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 and may seem to him practicable and advisable". Accordingly the Episcopal Church of Mexico, H.C. Riley, agreed to take under his care 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.

At the Synod of 1880, the Revd. Cabrera was elected the first bishop of the Spanish Church and a request was made to the 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 three-day visit which restored the links to the mother church of Ireland. Archbishop McAnn used his visit to ordain five new priests. At a synod on 1954, the Rev 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 Reginald Mallet.

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 Rev 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 over by Bishop Ross Hook, personal representative of the Archbishop of Canterbury. The Rev Arturo Sánchez Galán was elected bishop coadjutor in 1979 and was consecrated in October 1981 by Bishop Ramón 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 Southern Cone (South America), personal representative of the Archbishop of Canterbury.

The Spanish Constitution of 1978 legally recognized the existence of non-Roman Catholic 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 Church of Sweden**

The first to preach the Gospel in Sweden was St Ansgar (801-65), the first Archbishop of Hamburg-Bremen, but it was in the eleventh century that the systematic conversion of Sweden was begun, largely by missionaries from England. From 1106 the new Swedish dioceses formed part of the Nordic Province of Lund (which was Danish until 1658), but only until 1164, when Uppsala was raised to an archiepiscopal see. The most celebrated figure of the medieval Swedish Church was St Birgitta of Vadstena (1303-73), foundress of the Birgittine Order.

Under the Lutheran Reformers Olaus Petri (1493-1552) and his brother Laurentius (d. 1573), who became the first Lutheran Archbishop in 1531, the Swedish Reformation was gradual, and moderate in character. Not until 1593 was the Augsburg Confession adopted.

The eighteenth and nineteenth centuries saw both latitudinarian and pietist movements, and in the earlier twentieth century a strong high-church movement developed.

A landmark in Swedish ecumenical history was the Fourth Assembly of the World Council of Churches, in Uppsala in 1968. That assembly had a major impact on Swedish Christianity.

The Church of Sweden can be characterized in many ways. The great Swedish archbishop and ecumenist, Nathan Söderblom (1866-1931), grounded the identity of the Church of Sweden in a concept of evangelical catholicity: "The Reformation did not mean a transfer from one church to another. We have not had two churches in Sweden, one Roman Catholic and one Evangelical. We belong to the same universal church, which, under the guidance of the Holy Spirit according to different ways of living at different times, has been, and still is, in need of renewal, reformation, and spiritual awakening." Söderblom thus brought together traditional liturgical forms, the historic episcopate, essential elements from church history, the Lutheran teaching of justification by faith, and ecumenical openness.

The Church of Sweden can also be described as a national church, since it has long played the dominant role in Swedish religious life. About 80 percent of the 9 million people in Sweden belong to it.

The Church of Sweden is characterized by a high degree of comprehensiveness. On the one hand, various "low church" movements grew out of revival and conservative confessional trends during the 18th and 19th centuries and on the other hand a "high church" movement which has influenced the liturgy and the view of ordained ministry in the Church of Sweden.

On the whole, however, the Church of Sweden can be characterized as "middle of the road," uniting high-church concerns for liturgy and ministry with an openness to evangelisation, and a pattern of parish life typical of a national or folk church.

The Church of Sweden is governed by a General Synod with 251 members and a 15-member Central Board (chaired by the Archbishop), together with the Bishops' Conference. The bishops attend the Synod (but are not members of it). Members of the Church of Sweden pay a church fee, which finances about 80 percent of church activities.

### **The Church in Wales: Yr Eglwys yng Nghymru**

Wales is a largely mountainous area of 20,761 hectares, in excess of 8,000 square miles, almost identical with Massachusetts, Israel or El Salvador, a little smaller than Lesotho, and about half the area of Denmark. Its population (2,937,000) is fairly similar to those of British Columbia, Jordan, Albania and Papua New Guinea. Over half the population of Wales lives within 30 miles of Cardiff, the capital city, and in much of the rest of the country the population is very scattered.

Christianity in Wales probably dates from the second century, before the departure of the Romans, and the faith became established in Wales during the succeeding centuries of the "Age of Saints". Christianity was well-rooted in the west and north of the British Isles more than a century before the Roman mission to England. By the end of the twelfth century four ancient dioceses (Bangor, Llandaff, St Asaph and St Davids) had become part of the Province of Canterbury.

The Welsh dioceses underwent the religious changes during the Reformation; in 1567 and 1588 the *Book of Common Prayer* and the Bible were published in Welsh. During the eighteenth century the growth of Calvinistic Methodism (now known as the Presbyterian Church of Wales) changed the religious face of Wales, and by the middle of the nineteenth century, when the Methodists had become a separate denomination and had begun to work closely with the older dissenting churches (especially the Independents and the Baptists), the Church of England had become the church of a minority in Wales.

During the later years of the nineteenth century and the early years of the twentieth, the nonconformists concentrated their efforts on disestablishing "the alien church", and, after a long political struggle, an act of parliament received royal assent in September 1914. Its implementation was delayed because of the outbreak of the First World War, making it possible for the Church to secure better financial terms, and in 1920 "The Church in Wales" became an independent province of the Anglican Communion.

The bishops lost their seats in the House of Lords, tithes (tenths) ceased to be paid to the Church, private appointment of ministers was abolished, and the Church lost its privileged legal status. Since March 1920 there has been no established church in Wales.

Two new dioceses (Monmouth and Swansea & Brecon) were created in 1921 and 1923 so there are now six dioceses. Diocesan Bishops are nominated by an Electoral College



representative of the whole Church. One of the diocesan bishops is elected Archbishop of Wales, again by an electoral college. He remains bishop of his diocese; the archbishopric is not permanently annexed to any diocese. The present Archbishop is the Most Reverend Dr Barry Morgan, Bishop of Llandaff.

The Church is governed synodically and led episcopally. The legislative and synodical authority within the Church in Wales is its Governing Body. It consists of bishops, clergy and laity from each diocese, and currently meets twice a year. The Representative Body holds in trust the property of the Church and administers its finances. Like the Governing Body, it is made up of the bishops and other lay and clerical members from the six dioceses. The Provincial Secretary, Mr John Shirley, is head of the Church's provincial administration.

The Church relies mainly on its diocesan officers, rather than on provincial staff; though ministry work is undertaken at a national level by staff of St Michael's Theological College and 'Church and Society', the media, creative resources, language, education and inter-church concerns are also staffed nationally. The team of officers is currently led by Revd Canon Robert Paterson (the Porvoo Contact Group member). The Church in Wales publishes the annual Porvoo Cycle of Prayer and edits the Porvoo Churches Website ([www.porvoochurches.org](http://www.porvoochurches.org))

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