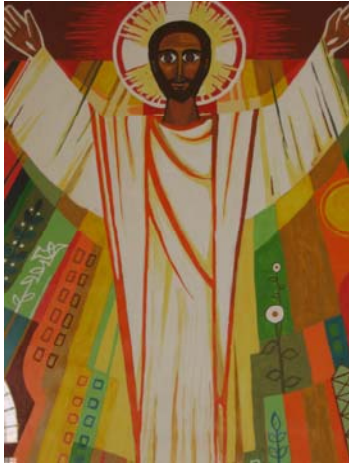


Latin America and Caribbean Partner Visit  
14-27 October 2009

Partners Visited: Diocese of Uruguay, Province of the Southern Cone; Codrington College, Barbados, Church of the Province of West Indies; Episcopal Seminary, Episcopal Church in Haiti



Christ the King  
Diocesan office  
Montevideo, Uruguay



Christ Crucified  
Codrington College  
CPWI, Barbados



Christ Ascending  
Holy Trinity Cathedral  
Port au Prince, Haiti

Goals:

1. To visit person to person for the first time with the leadership of each partner church or college, to get to know one another, and experience partners' local contexts, if briefly;
2. To learn about partners' current programs, priorities and challenges, and to share news about Partnerships and the Anglican Church of Canada priorities and challenges;
3. To discuss current and future partnership possibilities, towards stronger, more meaningful **relationships** in mission and ecojustice.

Highlights:

**Anglican Diocese of Uruguay (ADU), Montevideo, Uruguay, 14-19 October:**

1. Many informal and formal conversations with Bishop Miguel and Marta Tamayo and diocesan program leaders about the situation and mission of the diocese. The Anglican Church in Uruguay is small, comprising 13 congregations in 9 parishes throughout the country, which is also small in size and population. Visited 5 diocesan supported social ministry programs, 3 parishes, and diocesan offices and met diocesan director of program and Diocesan Council members. Central message and primary impression is of a small and struggling church living its witness through social service; we become church when actively involved in supporting the most vulnerable through service and solidarity. Mission is not an activity, but rather what defines us as church (+Miguel Tamayo). There is the intention to develop the church's Uruguayan identity, including folk tunes and guitar in worship services, and contextual leadership training and theological education. The Anglican Church began in Uruguay as a British chaplaincy in the early 1800s, and remained so until 1988 when it became a diocese.

2. The Diocese does remarkable social ministry with very few human and financial resources. It cannot pay full time clergy so priests work in secular jobs either within public schools and hospitals, or within diocesan programs funded in large part by government. Parish work is primary but clergy need also to comply with secular work responsibilities.



*Panambi: Young Adult Training*



*St. Estefan: HIV/Aids*

3. The Diocese applies for program/project funding from government, which monitors and evaluates program success. The Rev. Alejandro Manzoni is diocesan coordinator (Promoción Humana) of all social programs and projects. He is the primary contact for overseas churches and agencies. The diocese currently partners with Episcopal Relief and Development in a small garden project, and is looking for other partners, such as PWRDF. Fr. Alejandro is seeking relationship rather than large amounts of money. He is working at tidying up the administration of all projects, and reducing their number for better service delivery. He is the first priest in the coordinator's position, signalling the commitment of the church in a very secular country that church and government can work together. Government partnership is clearly important for paying staff/clergy and providing necessary operations funding. Yet the diocese is looking for church partners for the smaller, off-shoot projects that inevitably emerge when community centres and government programs thrive e.g. home gardening projects.

4. Diocesan programs in Montevideo and surrounding area include:

- a. *Panambi*: day training program for differently-abled youth and young adults, teaching ceramics, basket weaving and gardening skills towards greater self-confidence, social and occupational skills, reduced isolation and dependence;
- b. *CASA*: day training program for youth and young adults at risk, teaching life, occupational and social skills, towards readiness for paid employment. In the 18 years CASA has worked with this population, it has touched the lives of over 3000 youth, of whom many are meaningfully and continuously employed: *the dignity of work makes life possible*.
- c. *Daju Bilu, CAIF*: day care and food program for small children and their mothers at risk, providing nutritious food to the children (2-4 years old) and courses in healthy, effective parenting;
- d. *Parish of St. Estefan*: Currently a residence for up to 10 men seeking to leave socially assisted Refuge housing, needing a transitional home to establish themselves in work and a social network before living independently. Some but not all are HIV+ or living with Aids. St. Estefan is trying to model how people living with HIV and Aids are not a threat to others, to communities

and families: *The stigma attached to HIV and Aids in Uruguay is what is killing people. Not the disease, not a lack of medical care or drugs, but isolation, abandonment, loneliness and self-loathing. HIV and Aids stigma is very powerful still. (St. Estefan parish priest/medical doctor)*

e. : home for youth at extreme risk on the street, offering life and work skills training, counselling, care.

f. *Parish of Santo Pablo, Progreso*: day care and nutrition centre for infant and school age children, and their mothers, to assist with parenting, motor development.

Social ministry priorities include: vulnerable, single women/mothers; disabled children and youth; people living with HIV/Aids. The diocese is developing a program handbook describing all programs, with photos, for posting online.

The Diocese would be interested in receiving a theological student intern next summer. The internship (in my view) would be of greatest interest and value for a student who prefers or is interested in learning Anglo Catholic worship and ecclesiology, is motivated to work and learn within diocesan programs with people at risk and who can speak Spanish.



*Parish of Santo Pablo, Progreso: church building, day centre, home gardener*

6. The Diocese operates within a 3 year Pastoral Plan, which will be reviewed at the annual synod at the end of 2009. The priorities of the diocesan plan include: formation, community strengthening, and communication.

a. Formation: Within formation there are three main educational programs: formal academic theological training and preparation for postulants, general adult Christian education programs and seminars, and Sunday school for children.

i. Institute of Theology of Anglican Diocese of Uruguay (ITAU): Situated at the diocesan office, ITAU supports the biblical theological preparation of people seeking to become ordained and lay ministers. Though associated with ISERET (?), the theological college of the Province of the Southern Cone located in Buenos Aires, Argentina, ITAU's approach to theological education and preparation for ministry is very different. ITAU welcomes students of other denominations and works within a biblical historical critical framework. Its curriculum is open to and inclusive of the realities of contemporary culture. ITAU's theological profile allows for, and is consistent with, partnership with the Anglican Church of Canada and The Episcopal Church; theologically, liturgically, as companions in mission and through people to people programs. The Rev. Leonardo Goyret is the coordinator of the Institute ([itambox@netgate.com.uy](mailto:itambox@netgate.com.uy)) The greatest challenge for ITAU is to find and develop its theological library.

ii. Workshops for lay leaders: offered 3-6 times annually, parish and self funded to strengthen biblical and theological foundations of ministry, Christian education for adults, community leadership. Possible participant from the diocese to the Diocese of Niagara 2010 Justice Camp.

iii. Children's Sunday school curriculum is being developed.

b. Community Strengthening: Through such projects as those offered in partnership with government and overseas churches and agencies.

c. Communications: Needs to be strengthened at all levels, to tell the story of the diocese to the diocese, to local communities and the wider world

7. The diocese is undergoing serious financial crisis and stress. Insufficient funds are available for the upkeep of the cathedral, a historic national building, for hiring and paying clergy to work for pay in parish ministry (rather than working for pay in government contracted projects).



*Holy Trinity Cathedral (Temple Ingles), Montevideo*

8. Bishop Miguel and Marta Tamayo are pleased to be attending General Synod 2010 as international partners.

**Follow Up:**

1. Contact Diocese of Niagara companionship committee with news and information for their interest and possible action.

2. Contact Colleen Syms regarding a Uruguayan partner for the 2010 Justice Camp.

3. Contact Suzanne Rumsey, LAC PWRDF, with information for her interest and possible action.

4. Contact Clem re: TSIIP for summer 2010.

5. Contact +Fred and Michael with Marta's prayers for wise consideration in choosing the next bishop of the Diocese of Cuba.

6. Greetings to Henriette from Cynthia, Ian, Enriqu 



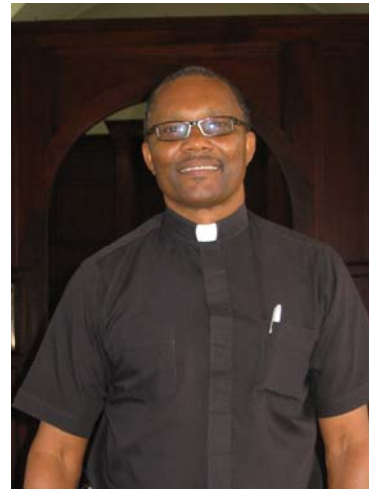


**Codrington College, Church of the Province of the West Indies (CPWI), Barbados, 20-21 October:**

1. Full day of conversation with The Rev. Dr. Ian Rock, Principal, Codrington College, and an informal afternoon meeting with The Rt. Rev. John Holden, Bishop of the Diocese of Barbados.



*Codrington College Entrance*



*The Rev. Dr. Ian Rock, Principal*

2. Clear, mutual expression of affirmation of and commitment to stronger relationship between Codrington College and Partnerships, and other Anglican Church of Canada (ACC) constituencies and programs. Clear, mutual expression of affirmation of and commitment to renewed, stronger relationship between the CPWI and ACC. In conversation with Bishop Holden and Dr. Rock the importance relationship, of continuing to meet and talk and listen with one another was repeatedly emphasized: *We (the Anglican Communion) must stay together. We will get through this current tension, as we have passed through other hurdles. We cannot stop listening and talking with one another, learning about the other's local context for mission and ministry. We need each other's companionship in God's mission. And as for grants: We don't want money per se. We need resources to be the church God has called us to be in this place. Send us people, learning materials. It isn't about cheques, but about building relationship. With relationship –local, regional, international- the money will come. It's about getting all the gifts of God to work.*

Bishop Holden will ask the Provincial Secretary, Mrs. Eleanor Lawrence, to send an invitation to me to attend Provincial Synod this December this year in Guyana. Following the new Archbishop's election at Synod and later enthronement, Bishop Holden will assist in arranging a visit from a Canadian Bishop and/or Primate Fred, and I, to a meeting of Provincial Standing Committee in late winter 2010. Both initiatives are in effort to resume and restore relationship between the ACC and CPWI.

3. Codrington College has been in a process since Dr. Rock's arrival in 2005, of refurbishing, restoring and developing infrastructure. Among the improvements to the college's physical facilities has been the restoration of St. Barnabas Chapel; renovations to Codrington House which will become the new administration block; clearance of front acreage, building of toilets and playground equipment to encourage community members to enjoy the open space and park-like facilities. The next project will be replacing the college's old eave troughs; *the way of doing ministry today has changed in Barbados. We cannot sit inside church buildings expecting people to come to us. Many still do, but many others do not. The church to be church must connect with communities and people beyond its walls. We now need to do ministry out in communities.*



*St. Barnabas Chapel*



*Windows*



*Computers*

4. With support from Trinity Wall Street parish, New York, a new server, many new computers, internet capability and all necessary digital lines and infrastructure for current and future IT needs were recently installed. The College's vision is to become a fully open and accessible centre of Anglican and ecumenical study in the Caribbean. Codrington would become a place where all who are interested can find resources and/or receive online or residential training, with as much opportunity for education in lay ministry as ordained ministry, Codrington's historical focus. New certificate and associate degree courses are being developed, with a special focus on lay leadership and youth ministry training. For more information about Codrington College: [www.codrington.org](http://www.codrington.org)

5. The College is very willing to work within Partnerships' new needs for clearer written agreements with partners receiving Canadian church funds. Dr. Rock works currently with other global partners in a similar way, and suggested a number of specific projects in need of designated assistance. These partners include: Trinity Wall Street, TEC; New England Company, TEC; SSAF ? As mentioned, the need isn't for money per se, but for resources. Each of the staff/faculty positions below could be filled by appropriately qualified Canadian Anglican Volunteers in Mission:

- i. Faculty: **New Testament scholar, with PH.D.**, to teach 3-4 years, housing & utilities provided
- ii. Staff: **Half-time IT person** to oversee college's IT infrastructure, maintain and develop website, and assist faculty, staff and students with computer literacy and trouble shooting. Housing & utilities to be negotiated.  
OR, as an alternative: a grant towards the retainer now being negotiated with the University of the West Indies – Barbados IT Director for the same services.
- iii. Faculty: **Organist and music educator**, familiar especially with Anglo Catholic hymnody, to teach seminarians preparing for parish ministry. Housing & utilities provided.

OR, as an alternative: a grant towards the purchase of a HT300 Digital Hymnal, to teach and improve worship music and hymnody. The College is in an appeal to parishes and alumni/ae to purchase this hymnal, available in the UK for £2400

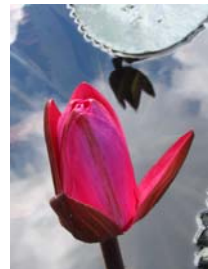
iv. Staff: **Alumni Development Officer** to build an alumni/ae data base, and to begin to communicate intentionally, strategically with graduates, in Barbados, the Caribbean and globally. Housing & utilities to be negotiated.

6. The College's 2007 Audited Financial Report is still not complete. The 2008 audit has not begun. Dr. Rock is not involved in the auditing process, which is the responsibility of Mr. Colin Kirton, Executive Secretary of The Codrington Trust. Dr. Rock will send a draft copy or the final copy to Claudia as soon as he receives it.

7. Conversation on the issue of human sexuality within the Communion and our two national churches was relaxed and hospitable. We confirmed the need for continued listening and learning with one another, and to other sources of information, such as science and studies of human development. Provincial autonomy was noted as significant reality/criteria for healthy church to church relationships, as was mutual respect and the historic Anglican quadrilateral in matters of doctrine and church development.

#### **Follow Up:**

1. Contact Jill Cruse; copy Ian to convey Codrington's faculty and staff needs, for possible VIMs
2. Contact Fr. Dr. Terry Revollido, IFI, and copy to Ian, about ACTS alumni development program
3. Contact Karen Evans, copy to Ian, asking for information on GS and COGS resolutions pertaining to human sexuality
4. Send Ian available material resources over our years of study and dialogue about human sexuality and homosexuality, and from the United Church of Canada, for interest and inclusion in the college's library.



**Séminaire Theologies d'Eglise Episcopal du Haiti (STEEH), Episcopal Church in Haiti (EEH), Port au Prince, 22-27 October:**

1. Canon Dr. Ogé and Serette Beauvoir welcomed me into their home at STEEH for the duration of my stay. Ogé is in his second term as STEEH's Principal. A long history of partnership in mission exists between the Episcopal Church in Haiti and the Anglican Church of Canada, with STEEH and the Université Episcopale d'Haiti (UNEPH) in particular. Volunteers in Mission and Partners in Mission programs have supported the work of the seminary, and the establishment of the university with grants, personnel and other resources. Wycliffe College and a number of Canadian parishes are also connected with the Episcopal Church in Haiti in various ways.
2. STEEH students receive accredited B.Th. courses from the UNEPH and spiritual, doctrinal and pastoral formation from STEEH. Students are selected by the Diocesan Bishop Jean Zaché Duracin once they are recommended by TEC's local Commission on Ministry. EEH is a Provincial II diocese of TEC.
3. Since Ogé's arrival in 2005 there have been a number of developments at the seminary, including
  - i. Full time, residential seminarians. There are now 17 seminarians in years 1-4 of the B. Th. program. 9 live on campus. 6 additional ordinands will graduate on November 01. 4 of these ordinands either have or are in process of obtaining M.Th. degrees from the ecumenical seminary in Matanzas, Cuba, or Virginia Theological Seminary, USA;
  - ii. Development and refurbishment of existing one story seminary building to a 2 storey building, complete with new Principal's apartment, chapel, student dorms, refectory;
  - iii. 24 Hour wireless access to Internet from anywhere on campus;
  - iv. Practicum requirement of parish fieldwork, with active supervision and teaching.



4. 4 female seminarians reflect the growing interest of young women to serve in the church as priests. There is currently one female priest in the diocese, who works as the Principal of Santé Trinity Elementary School. Ogé has written a booklet on women's ordination, now being translated from French into Creole. Global Relations has several copies and will send two to the Pacific Theological College's TEE program, for information with Francophone Oceania churches, such as the Protestant churches in Tahiti.
5. Spiritual formation is central to seminarians' daily life and vocational training. Two Sisters of St. Margaret teach spiritual formation. Students worship in chapel twice daily, with additional midday prayers.



6. Current STEEH challenges include insufficient dormitory housing, classroom space, and financial resources to fully support 17+ seminarians. Broader exposure to the global church is needed by seminarians, as are opportunities for graduate studies. Additional funds are needed to build new dormitories and classrooms, and to cover students' tuition, books and meal costs. STEEH's overall annual budget is USD114, 000. The majority of this budget is met by TEC. Global Relations contributes CDN10, 000 towards the costs of administration. Other STEEH partners currently include two TEC dioceses. The seminary also receives a portion of investment income from the sale of the Episcopal Seminary in Puerto Rico. In 2009 this portion was USD11, 500. All faculty except Ogé are volunteers.

7. STEEH raises some money through its water purification system, which draws well water through a purifier into small plastic bags for sale to passersby, street vendors, the Diocese, and others. The project's early success has been undermined by private enterprises of a similar kind. STEEH receives little or no money from students or their sending parishes. Scholarship support is received from church partners as needed for one or two seminarians at a time. All extra funds needed for operations and capital development projects must be raised by the Principal.

#### *Water purification System for Retail and Wholesale*



8. Strengthened relationship with ACC through Partnerships is welcomed. Several suggestions toward this end include:

- i. Receiving a Volunteer in Mission to mentor to female seminarians and/or teach English to all seminarians and/or to raise funds for various priority projects;
- ii. Sending STEEH seminarians to an English or French speaking Anglican parish in Canada for two months in summer for exposure to different Anglican Church contexts and ministries;
- iii. Securing scholarship support for one STEEH seminarian to study and complete M.Th. or M.A. in Religious Studies, in Canada or in the Caribbean.

9. About relationship in mission with the Canadian Anglican Church: *Canadian Anglicans come to sit with us, listen and learn. We talk together. The focus isn't money and Canadians don't tell us what to do. C'est très bien.*

10. A conversation with all seminarians revealed a breadth of ideas for the Episcopal church's vision and emphasis in the current country context, including the continuation of existing pastoral, education, health and sacramental ministries; stronger evangelism and teaching towards church growth in every region of the country; liturgical and prayer revision and renewal with integrates Haitian musical and prayer traditions and social realities; ecumenical unity.

10. A brief visit with The Rt. Rev. Jean Zache Duracin provided opportunity to bring greetings from Primate Fred and Partnerships, and learn a little about the diocese, which takes in the country of Haiti

and is comprised of @100,000 members. The ministry of the laity is crucial in the Episcopal Church as Haiti is large and difficult to travel. Currently, there are 40 priests and deacons, retired and non-retired. Parishes are enlarged to take in 6 or 7 smaller congregations in areas surrounding the town or city parish. The main diocesan social ministry is education. There are 200+ schools ranging from pre-school day care centres, primary and elementary schools, one secondary and one tertiary school.

11. Episcopal institutions visited included: L'Université Episcopale d'Haiti (UNEPH); Santé Trinity Elementary School, Santé Trinity Music School; Centre St. Vincent for Handicapped Children. Episcopal churches visited included: Santé Trinity Cathédrale and St. Mathieu Paroisse, Mathieu, Leogane.

UNEPH (est. 1994 by VIM John Veldhuis and others) offers degree studies in 5 disciplines, including religious studies, communications, information technology, education, and agronomy. UNEPH needs considerable financial and material support, including building supplies to complete the new classroom block stalled under construction. Classroom facilities are adequate but laboratories can be enhanced. Funding is critical if UNEPH is to remain viable as a tertiary institution. Post-secondary training is necessary in Haiti, where demand is very strong and opportunities few. Most of the countries schools, including colleges and universities are provided by churches. Among them, only the Roman Catholic Church receives State funding. Protestant and Anglican denominations operate 40-47% of all schools through private sources, including donor agencies and partner churches. 60% of Haiti's population is under 30 years of age. Unemployment country wide is @70%. Academic and vocational training is absolutely necessary for young adults if they are to have any prospect of employment.

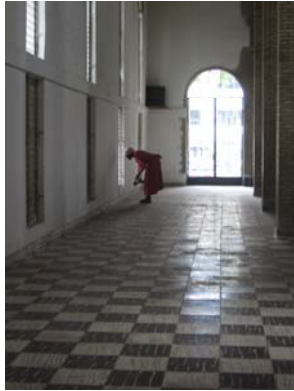


L'Université Episcopale d'Haiti

Santé Trinity Elementary and Music Schools offer a more rigorous academic education than public schools, where materials are scarce and students sit 60 to a classroom with one teacher. Music education and appreciation is not available to Haitian children except privately.

Centre St. Vincent is the only school in Haiti for children with physical and mental disabilities. 94 students live in residence and more than 400 attend Centre schooling daily. Students range in age from nursery to late teens.

All above schools are in dire need of physical refurbishment, new infrastructure, teachers, classrooms and dormitories.



Santé Trinite Cathedrale, Port au Prince

St. Mathieu Paroisse, Leogane

Santé Trinity Cathedrale situated in central Port au Prince offers sanctuary daily for prayer and quiet contemplation amidst the city's busiest neighbourhoods. St. Mathieu Episcopal Church is the hub of an enlarged rural parish, including 7 additional congregations.

**12. Fédération Protestante d'Haiti (FPH):** Met with Pasteur Sylvain Exantus, President and Pasteur Fritz-Gerald Romulus, Secretary General, and with Jim Hodgson, UCC, to learn about current mandate and work of FPH. FPH serves to strengthen ecumenism in Haiti much as a national council of churches would. Many years of denominational tensions have made it next to impossible to establish a formal national ecumenical organization, though there are national Protestant pastors' and women's groups. It is estimated that 4 million of Haiti's 9 million people are Protestants.



Jim Hodgson, Fritz-Gerald Romlus, Andrea Mann  
FPH, Port au Prince

Tensions continue between denominations, but more at the highest levels of leadership than within and between local people and churches. Churches have in the past come together to make collective statements to government when political and civil instability threatened the peace and livelihood of people. Churches are presently working together to oppose the government's plans to legalize common law relationships, arguing this will undermine the sanctity of marriage. Many Haitians live in long term relationships without being married in the church, largely because of costs. People in considerable poverty simply do not have the resources for a church wedding and all that that entails.

Gender Equity and Climate Change programs are among FPH's 5 year strategic work plan. Through specific leadership training opportunities for women and through FPH's human rights and justice and peace work, women are encouraged and enabled toward leadership in the church and in society. Various women's organizations exist within the churches, and within civil society. FPH is involved in environmental disaster risk prevention and management, and training programs focused on respect for the environment. FPH is also meeting with government and other sectoral groups to study a series of question on the impact of climate change upon Haitian weather, which is not yet well understood.

Regarding FPH's relationship with the State, FPH is a member of the national Provisional Electoral Council which oversees all elections. Yet, like other non-Roman Catholic churches and groups, it does not receive government financial support for its program work. There is no formal agreement between Protestant and Episcopal Churches and State, as exists for the Roman Catholic State. Protestant churches seek to be included in the national budget, like the Roman Catholic Church e.g. All RC priests are paid weekly by the state, which would be of significant assistance to other churches too.

The issue is not only equity, but financial support for Protestant and Episcopal contributions to the country's education and health care systems. As mentioned, the Protestant church provides up to 47% of Haiti's schools. The Roman Catholic Church provides 45%, and the State 17%. The same percentages hold for the nation's medical and health care institutions and services. Government did send funds to the FPH for emergency work following 4 hurricanes in Haiti in 2008. *This was an encouraging gesture, a positive first step. However, we would like a formal arrangement of support. Churches are at the heart of the development of Haiti.*

Among FPH's longer term goals are the creation of a Protestant House, or national ecumenical centre, and sub-offices in each of Haiti's regions.

#### **Follow Up:**

1. Convey to Jill that a Volunteer in Mission has been requested for STEEH to mentor to female seminarians and/or teach English to all seminarians and/or to raise funds for various priority projects
2. Convey to Clem that STEEH is searching for opportunities for its seminarians to live and learn in an English or French speaking Anglican parish in Canada for two months in summer, to broaden exposure to and awareness of Anglican parish ministry and mission in other contexts i.e. other than Haitian and American;
3. Send Ogé the International Scholarship Application to request scholarship support for one STEEH seminarian to study and complete M.Th. or M.A. in Religious Studies, in Canada or in the Caribbean. Follow up with Eric Beresford re: his suggestion of receiving an Anglican scholarship student at ATS.



#### **Summary:**



This two week visit to Uruguay, Barbados and Haiti provided an informative and much needed initial contact with three Anglican/Episcopal church partners: Diocese of Uruguay, Codrington College, and Theological Seminary of the Episcopal Church in Haiti. In each case, conversation with senior leadership and program staff where possible, provided much encouragement toward continued, deeper partnership in mission and ecojustice. Partners openly appreciated their long history of relationship with the Anglican Church of Canada, and with Partnerships through the Volunteers in Mission and Partners in Mission programs.

Each partner articulated relevant issues, priorities, and challenges in serving their constituencies, and each articulated the hope that relationship with Partnerships, and the Anglican Church of Canada would continue despite changes in our financial capacity. It was expressed in various ways that the most important aspect of our future together is that we continue to relate, connect, be companions together in God's mission in the world. *The sharing of resources goes beyond money; let us share our people, our academic and popular education resources on issues of mutual concern; prayer and commitment to encourage exchanges and exposure visits.*

Where financial resources are available, each partner expressed the need for scholarship support in the further training of clergy and seminary faculty. Regarding a more in-depth evaluation of Partnerships program and ways of working with partners, all expressed encouragement and a willingness to offer input. They affirmed our historic practice of listening and asking questions, preferring this approach to the more top-down method of other partners and agencies.

Respectfully submitted,  
Andrea Mann  
Global Relations Coordinator  
27.10.2009