

# Sì sì no no

THE ANGELUS ENGLISH-LANGUAGE ARTICLE REPRINT

Let your speech be “Yes, yes: no, no”; whatever is beyond these comes from the evil one. (Mt. 5:37)

April 2010  
Reprint #91



## “ANGLICANORUM CONFUSIO”

### Some Initial Reflections on the Apostolic Constitution *Anglicanorum Coetibus*

It is still too soon to evaluate the recent institution of Personal Ordinariates by the Holy See in order to welcome groups from the Anglican Church who no longer feel at home in their original denomination because of the blessing of homosexual unions and the administration of the [purported] sacrament of orders to declared homosexuals and women.<sup>1</sup> Our intention is not to address all the problems raised by the Apostolic Constitution; however, the delicate question of ecclesiastical celibacy inevitably springs to mind as well as the repercussions the situation could have even though it is presented as transitory. Also, we think that it would be unjust to pass over or to minimize because of related problems an indubitably positive aspect: the quest for union with Rome by a significant portion of the Anglican Church.



**The Canterbury Cross—  
Symbol of the Anglican  
Use Society.**

“Anglican Use” has two meanings. First, it refers to former congregations of the Anglican Communion who have joined the Catholic Church (Latin Rite in particular) while maintaining some of the features of Anglicanism. These parishes were formerly members of the Episcopal Church in the United States of America and were allowed to join the Catholic Church under the Pastoral Provision of 1980 issued by Pope John Paul II. Anglican Use parishes currently exist only in the United States. Many Anglican Use priests are former clergy of the Episcopal Church and most are married. ([www.wikipedia.org](http://www.wikipedia.org))

Anglican communion, that is to say, more papist and pro-Roman.

These premises having been laid, one remains perplexed by the intention expressed by the Vatican to keep alive the Anglican tradition, which is even treated as an enrichment for the Roman Church and as a gift to be shared, notwithstanding the request that they adhere to the Catechism of the Catholic Church. Here is how Fr. Gianfranco Ghirlanda, S.J., Rector of the Pontifical Gregorian University, expressed it in the Holy See's official bulletin:

It is clear from a careful reading of the Apostolic Constitution and of the Complementary Norms published by the Apostolic See that the provision of erecting Personal Ordinariates is intended to respond to two needs: on the one hand the need "to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared" (Ap. Cons. III); on the other hand the need to fully integrate into the life of the Catholic Church groups of faithful, or individuals, coming from Anglicanism.

The enrichment is mutual: the faithful coming from Anglicanism and entering into full Catholic communion receive the richness of the spiritual, liturgical and pastoral tradition of the Latin Roman Church in order to integrate it into their own tradition, which integration will in itself enrich the Latin Roman Church. On the other hand, exactly this Anglican tradition—which will be received in its authenticity in the Latin Roman Church—has constituted within Anglicanism precisely one of those gifts of the Church of Christ, which has moved these faithful towards Catholic unity.<sup>2</sup>

Then follows a list of seven points detailing how the Vatican intends to protect the Anglican tradition.<sup>3</sup> Henry VIII himself would probably have been perplexed by them.

Fr. Ghirlanda's reasoning is nothing else than the application of the typically conciliar theological schema according to which all the Christian elements present in non-Catholic churches would be elements of the Church of Christ (an entity transcending all the churches, including the Catholic Church) and propelling them towards the fullness which only the Catholic Church possesses. In reality, the Christian things that historical Anglicanism, for example, possesses belong, rather, to the Catholic Church, from which they were taken and thanks to which and upon which a schismatic national church was built. The Jesuit's reasoning is exactly opposite, and it is only comprehensible in light of the ecclesiological dynamics of the Council, to which subject we shall return below.

As regards the specific nature of the Anglican tradition, confusion reigns. It is hard to understand how a schismatic tradition *qua schismatic* can be an enrichment for the Catholic Church and why *as such* it ought to be preserved. Indeed, we are not dealing with a tradition belonging to the common patrimony of the Catholic Church, as would be the Ambrosian tradition; we are dealing with a

It is about this last fact that we should like to reflect and say a few words. This event is not, technically speaking, the fruit of ecumenism, which does not aim at conversion, and has given rise to a certain uneasiness among the great icons of interreligious dialogue: Cardinal Kasper, for example, hastened to interpret what has happened in light of freedom of conscience and not in light of the need for non-Catholics to return to Catholic unity. It involves a typically ecumenical reading, about which we shall say more before concluding.

However, before developing this point, we should like to reflect on the ecclesiological presuppositions that make up the dogmatic and spiritual baggage of Anglicans and on the ecclesiological premises of those who receive them: the affair seems a bit confused and raises some unavoidable questions.

## A Strange Tradition

That gay marriages, women priests, or the ordination of homosexuals can be shocking even in England and in the Anglican communion, we can readily understand; nor are we surprised by the fact that over the centuries a church could have strayed further and further away from the right path and from the Gospel, which only the Catholic Church keeps in its entirety. However, to be Catholic, it is not enough merely to flee these aberrations. The Anglican Church was born as a national Church and developed around—and under—the British crown, forging and conveying over the centuries a resolutely anti-Roman, caesaropapist, autocephalous tradition. If over the course of the last few decades its dependence on the British sovereign has become more and more virtual (what's more, this dependence practically does not exist outside the United Kingdom), the same cannot be said of the autocephalous and anti-Roman character proper to the Anglican tradition.

We ought therefore to wonder what part of this ecclesiology, which is not only the fruit of theological errors but also the expression of a fundamental attitude that can scarcely be corrected by flight from the accidental aberrations evoked above, has really been denied. In other words, one may legitimately wonder whether the "flight" far from the most extreme aberrations of contemporary Anglicanism has contributed sufficiently to remedy an inherent, structural ecclesiological deformation that is the ancestral patrimony of the Anglican tradition.

It is true that the "High Church" has outwardly kept a considerable resemblance with Roman liturgy and externals. But it would be erroneous to attribute this to a theological and ecclesiological tradition substantially different from other groups within the

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# False Ecumenism and True Charity

On September 22, Cardinal Bagnasco, president of the Italian Bishops' Conference, met with the rabbis Giuseppe Laras, president of the Italian Rabbinical Assembly, and Riccardo Di Segni, chief rabbi of the Roman Jewish community. He declared that "there is absolutely no change in the attitude the Church has developed toward the Jews, especially since Vatican II," and "the Church does not intend to work actively for the conversion of Jews" (SIR Agency, Sept. 22, 2009).

Cardinal Bagnasco's statements are extremely grave and contradict the words of Jesus, who categorically stated: "No man comes to the Father, but by me" (Jn. 14:6); "I am the door. By me, if any man enter in, he shall be saved" (Jn. 10:9). All of the Tradition of the Church has transmitted this doctrine to us, taught and defined infallibly by its

Teaching Authority [*Magisterium*]: no one can be saved without belief in Jesus Christ and without belonging to His Church, which continues His work of evangelization.

The intention not "to work actively for the conversion" of our neighbor means discriminating unjustly against him and culpably depriving him of the helps necessary for his salvation and thus exposing him to eternal damnation.

It means the loss of the natural desire every man of good will has of sharing with his neighbor the greatest Good.

It means being unfaithful to the mandate given by Jesus to His apostles and, therefore, to His Church: "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mk. 16:15-16).

Where, then, is the true charity that should urge us to desire the greatest good for our neighbor, which is the salvation of his soul?

All of that makes us think of the parable of the Good Samaritan. The priest, the Levite, the cardinal, pass by without bothering to help the man

stripped and wounded by bandits. Only the Good Samaritan stoops down to help him and save his life.

The Catholic Church has always wanted to be the Good Samaritan to all men that are far from the Faith by preaching the Faith and proposing it to them for the sake of their eternal salvation. This has nothing in common with the principles of false ecumenism of Vatican II, which are echoed in the assertions of Cardinal Bagnasco... for the greatest spiritual ruin of souls.

It is a shame that the Italian bishops, as was foreseeable, did not rend their garments before this episcopal outrage given to the Redemption of our Lord and to the mission of His Church; only Msgr. Luigi Negri spoke up on this question in the pages of *Il Timone*, No. 87, November 2009.

Let us pray that the Church and her ministers rediscover the missionary fire that generates missionaries ready and willing to give their lives for the preaching of the Gospel and the salvation of souls that depends on it.

—Don Pierpaolo Petrucci, *La Tradizione Cattolica*, No. 4, 2009.

tradition that was born and developed as schismatic and that, historically, posed as an alternative to Catholicism. The historical fact that this tradition has conserved some Catholic elements, such as baptism, does not mean that the "healthy" core within the Anglican tradition somehow legitimizes Anglicanism itself, but it simply attests to the fact that this tradition originated by its separation from the Catholic Church, from which it "borrowed" something that did not belong to it specifically. To say, consequently, that the Anglican tradition *qua* Anglican can be an enrichment for the Catholic Church, or that it led to unity and that it thus ought to be maintained as such in the bosom of the Catholic Church, to which it never belonged and of which it has always been the enemy, is an absurdity that is incomprehensible except through a conciliar optic, and, more exactly, in light of *Lumen Gentium*.

## The Problem of Priestly Celibacy

Among the elements proper to the Anglican tradition being safeguarded by the Apostolic Constitution is "the concession that those who were married Anglican ministers, including bishops, may be ordained priests."<sup>4</sup> It is true that in the past the Church has already granted *ad casum* this permission to Anglican ministers who converted to Catholicism. However, the practice was justified in the name of the tolerance due to the particular circumstances of these individual cases. Presently, what was once conceded on a case by case basis is being inserted as one of the specific elements of the Anglican tradition which the Church welcomes and engages itself to conserve as an enrichment and a gift to be shared.

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The two perspectives are not only different, but also resolutely irreconcilable. Consequently, and here things worsen:

The safeguarding and nourishing of the Anglican tradition is guaranteed...<sup>4</sup> by the possibility that, following a process of discernment based on objective criteria and the needs of the Ordinariate (CN Art. 6 § 1), the Ordinary may also petition the Roman Pontiff, on a case by case basis, to admit married men to the priesthood as a derogation of *CIC* can. 277, § 1, although the general norm of the Ordinariate will be to admit only celibate men (Ap. Cons. VI § 2).<sup>5</sup>

The provision immediately brings to mind, without exaggeration or preconceived ideas, the Trojan horse. Even if the possibility described above is foreseen *ad casum*, it has already been institutionalized in black and white: it concerns not only the ministers who are converting now, but it opens a new prospect for the future, that is to say, for candidates to the priesthood who shall come forward in the future.

Considering that the desire to abolish ecclesiastical celibacy is far from dead in the Catholic world, and that the concession granted to Anglicans as an element of their tradition is defined as “a precious gift” and “a treasure to be shared,” one has to wonder whether “the enrichment is mutual,” as Father Ghirlanda suggests.

The emerging situation strikes us as inimical to the preservation of ecclesiastical celibacy: this would not be the first time that the modification of a common and universal praxis began by a concession of apparently limited scope, but potentially of the direst consequences.

## The Risk of Private Judgment

The assimilation of the Anglican tradition in the terms described by the Apostolic Constitution and by Fr. Ghirlanda immediately conjures up the multiple possibilities of which this proceeding could be the prototype. Why not include in similar fashion the Lutheran, Calvinist, Waldensian, or Adventist traditions? The method used and useable again in the future seems extremely dangerous to us for a very specific reason: The Vatican restricted itself to asking of the Anglicans their adherence to a written text: the Catechism of the Catholic Church.

But we should not forget that the Protestant world, to which the Anglicans belong, has private judgment as its universal criterion of interpretation, which it applies to a written text: the Bible. Consequently, to do nothing more than to provide Protestants with a written text and ask them to subscribe to it is to risk creating an extremely equivocal situation. The reason is this: For a Catholic, the Catechism is a document he must receive insofar as, through it, he is receiving

the Church; Protestants, on the contrary, based on their mindset and ecclesiastical tradition, receive the written text, but not the superior authority that governs its interpretation. In other words, Catholics do not accept a text simply because they accept its meaning, but because they accept the authority of God being expressed through the Church. Protestants, on the contrary, limit themselves to assenting or not assenting to a text in the measure that they find it acceptable. This, in the last analysis, is the really specific characteristic of the Anglican and Protestant tradition.

And if one considers that the Catholic world at present also seems to have lost the notion of an infallible, and hence authoritative, Teaching Authority [Magisterium] to interpret Revelation, the emerging situation seems even more chaotic.

## The Dynamism of the Church of Christ

We have already mentioned above the theological justification for this development, purportedly prompted by the Holy Spirit leading the Anglicans into the Church:

Those Anglican faithful who, under the promptings of the Holy Spirit, have asked to enter into full communion with the Catholic Church have been moved towards unity by those elements of the Church of Christ which have always been present in their personal and communal lives as Christians. (*Ibid.*)

The matter merits our full attention.

In the conciliar perspective, this development is not attributed to the refutation of error and adherence to truth, but to the fruition of the Anglican tradition itself, which, possessing certain elements of the Church of Christ, would have been continuously in movement towards fuller unity (as, moreover, would be all the other Christian denominations):

...this Anglican tradition—which will be received in its authenticity in the Latin Roman Church—has constituted within Anglicanism precisely one of those gifts of the Church of Christ, which has moved these faithful towards Catholic unity. (*Ibid.*)

For this reason—and it is this, ultimately, which constitutes the novelty—the Anglican tradition is preserved and received as a positive element (“precious gift”) in the bosom of the Catholic Church. This principle is nothing else than the emblematic and telling application of the doctrine contained in the conciliar Constitution *Lumen Gentium*, which is quoted by the Constitution *Anglicanorum Coetibus*:

This single Church of Christ, which we profess in the Creed as one, holy, catholic and apostolic “subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside her visible confines. Since these are gifts properly belonging to the Church of Christ, they are forces impelling towards

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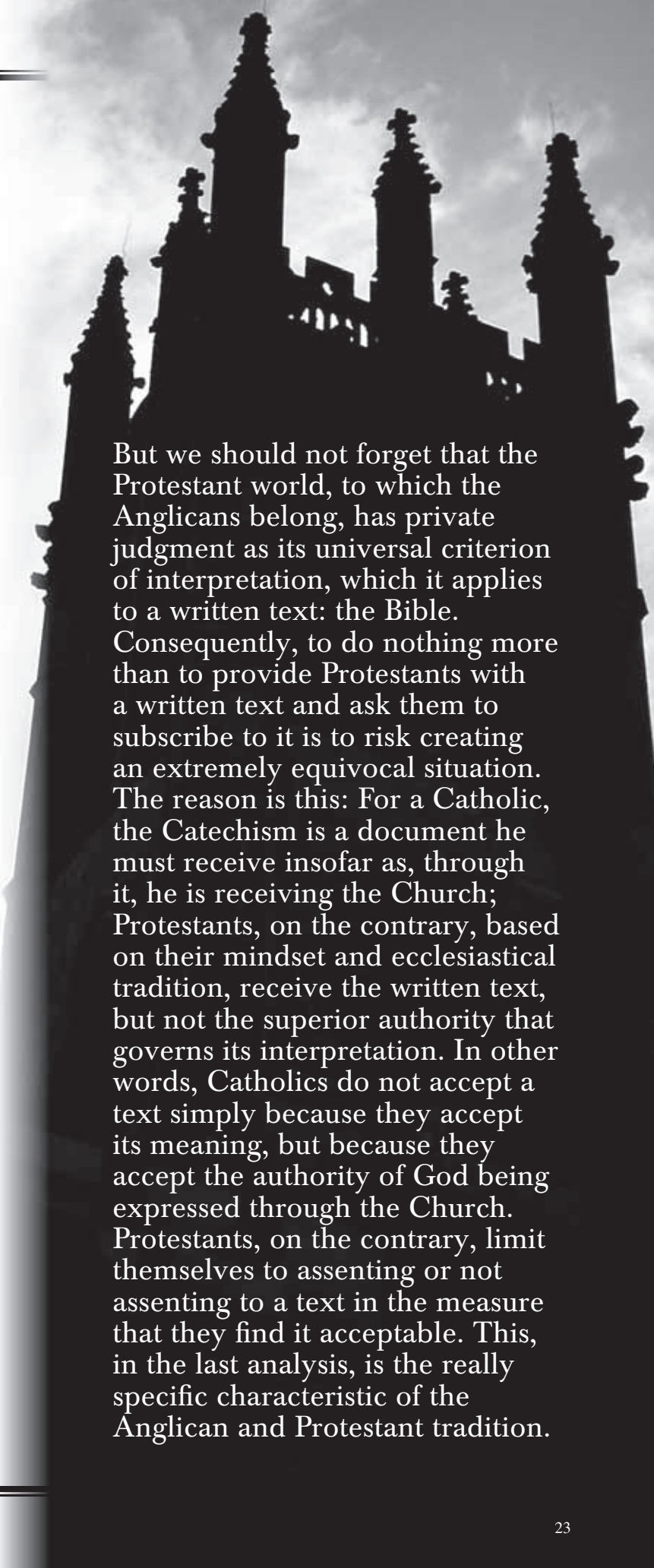
Catholic unity [Dogmatic Constitution *Lumen Gentium* §8].

According to this doctrine, the Church founded by Jesus Christ (the Church of Christ) no longer simply coincides with the Catholic Church, but to a larger reality, elements of which are also present in the other denominations, even though the Catholic Church possesses them fully. Consequently, as we have already shown, membership in another Church (in virtue of the material possession of something Christian) is never seen as separation from the Catholic Church, but rather, at the very least, as an element of an imperfect union with her. In other words, if I am truly and authentically Anglican, I am virtually already Catholic, and this would be so not in the perspective of my giving up my Anglican confession, but thanks to it: that is why the Anglican tradition must be maintained as such; that is why being received into the Catholic Church no longer means categorically renouncing Anglicanism.

What seems to be lacking, to employ traditional terms, is the classical notion of conversion, which is replaced by a dynamic process ascribed to the promptings of the Holy Ghost, who would make use of membership in a false church as a positive means of attaining the true. Without entering into theological considerations, but in simply staying with the facts, it is obvious that this reasoning does not stand up: what propelled the Anglicans “out” of their communion and “towards” Catholicism were not positive elements belonging to the Church of Christ, but aberrations like the ordination of homosexuals. The ordination of a gay bishop is not in itself an element apt to unite churches, but God also makes use of evil to draw forth good, and over this we may rejoice. That is all. To derange the Holy Ghost by wishing to make Him the engine of the ecumenical process described in *Lumen Gentium* and then apply it to the recent events seems to us a scarcely credible, strained, ideological interpretation that simply does not correspond to the reality of the facts.

### **Ecumenism: Cardinal Kasper's Difficulty**

Naturally, we desire nothing else than the genuine and serious conversion of the Anglicans in question, and we can



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and with is mission to preach the truth to every creature.

To escape his difficulty, Kasper gave an interview last November 15 in the columns of *L'Osservatore Romano*. The tone of the interview is of course extremely positive, but a few interesting things will not escape the notice of those who know how to read between the lines.

First and foremost, Kasper assures us, with the emphasis typical of someone who is mortified and must defend himself, that ecumenism is not in danger, and his subsequent statements are marshalled to develop this fundamental idea; every statement to the contrary would be nothing more than some journalistic scoop, and the Cardinal is extremely bothered.

Relations with the Archbishop of Canterbury would be excellent, according to Kasper's narrative. However, the Anglican primate telephoned Kasper "in the middle of the night" while he was in Cyprus to ask him for some explanations. Now, for a reserved English gentleman, who is moreover an archbishop, to disturb a cardinal in the middle of the night is at a minimum the sign of a deep malaise that can scarcely be brushed away, that is to say, by the repetition of a few stereotyped promises typical of ecumenical dialogue.

Concerning the causes for the Anglican group's approaching the Catholic Church, Kasper tries by every means to demonstrate that it is not his fault, nor the fault of ecumenism, as if he had to justify something negative that no one was able to avoid. Above all, he breathes a sigh of relief by underscoring that "Not all of those who disagree with these novelties want to become Catholics." It is as if he said: "We decline any responsibility in case of conversion," by demonstrating that every Anglican acts freely without any preliminary Catholic persuasion.

Then the Cardinal returns emphatically to the same idea: he has nothing to do with it, he is not to blame. Between the lines, his embarrassment is perceptible. "Let's stick to the facts. A group of Anglicans has asked freely and legitimately to enter the Catholic Church. This is not our initiative." Indeed: "This is not our initiative." During all these long years of dialogue and meetings, there has not been the least invitation nor the least allusion to conversion; only hollow words. The call to conversion has been replaced by dialogue, and consequently, when a conversion happens, despite the omissions on the Catholic side, it is necessary to justify both the conversion and oneself!

Kasper's thinking and his difficulty become even clearer: "If an Anglican, or a group of Anglicans, wants to enter into full and visible communion with the Catholic Church, it is impossible for us to oppose it." The matter is so obvious that

only rejoice over it. The reservations expressed are merely linked to the contingent situation at hand, and especially to the confusion to which the ecclesiology of *Lumen Gentium* inevitably gives rise in cases like this. We rejoice for a simple reason: we know that God can draw straight with crooked lines, and thus nothing can prevent a genuine conversion in spite of a thousand negative or unfavorable circumstances.

But not everyone thinks this way. The first to be embarrassed was Cardinal Kasper, the leader of dialogue with the other Christian confessions. It is clear that for him, the event of the conversion to Catholicism of an Anglican group is not advantageous to the cause of ecumenism. Let us take a look at why. Two years ago, Kasper had already succeeded in stopping a request similar to the current Anglican request. He asked this group to stay in its own church, promising that the Vatican would be working to help it within its own denomination. The reason is clear: if today's false ecumenism promotes unity, it never does so by proposing conversion to Catholicism as the one sheepfold, but it does so by giving worth to the common elements present in all the denominations, which are consequently respected and recognized as instruments of salvation. In this perspective, unity is the fruit of dialogue, of understanding, of common prayer, of sharing, of brotherhood, of exchange, of mutual enrichment...but never of conversion.

To ask for conversion would be tantamount to denying the status of legitimacy ascribed to the other churches, which represents the platform for dialogue itself. In this sense, ecumenism can only be "anticonversionist," otherwise the obligatory presuppositions enabling it to exist would disappear.

But there is more to the present case.

Since the group that addressed Rome represents only a part of the Anglican obedience, its reception into the Church inevitably causes an internal split within the Anglican Communion for which the Catholic Church is indirectly responsible. The matter could seriously compromise the ecumenical efforts and dialogue with the authorities of Anglicanism, things which are absolute priorities for Kasper. In effect, in these conditions an icon of dialogue like Kasper does not make a good impression on the Archbishop of Canterbury, who might feel frustrated and deceived after decades of dialogue, openings, mutual aid, promises of support... This explains Kasper's reluctance of two years ago.

It especially shows the contradictions of ecumenism and its incompatibility with Catholic doctrine, with the missionary nature of the Church,





## The Primate of the Anglican Church's Dissatisfaction

Last November 19, the Archbishop of Canterbury, Rowan Williams, spoke at Rome during a symposium organized by the Pontifical Council for Promoting Christian Unity to celebrate the centenary of the birth of Cardinal Willebrands (d. 2006), the first president of the Council. Of course, he could not fail to bring up the Constitution *Anglicanorum Cœtibus*.

On the one hand, the prelate appreciates the fact that the Apostolic Constitution "shows some marks of the recognition that diversity of ethos does not in itself compromise the unity of the Catholic Church, even within the bounds of the historic Western patriarchate." Here he is clearly alluding to a married clergy which, in a way, has also acquired a rightful place in the West among the Catholic clergy of Latin rite. In short, Williams also sees, as we do, the Apostolic Constitution as a significant recognition [of a married clergy] and a definite step forward toward a possible ulterior result. Naturally, the prospect of a reverse influence, *i.e.*, an enhanced appreciation of clerical celibacy among Anglicans, does not appear to be of interest to him and was probably never conveyed in ecumenical dialogue with Cardinal Kasper.

As for the return to the Catholic Church of an Anglican group, Williams does not see it as a good outcome of interreligious dialogue; rather, it is a sign that the Catholic Church does not recognize the Anglican Communion's full legitimacy, and this does not live up to the expectations that had been held out for ecumenical dialogue. Williams, like Kasper, has well understood what ecumenism means. Despite the calm, academic tone of the address, a certain disappointment is perceptible: for Williams, too, ecumenism has suffered a blow:

[I]t should be obvious that [*Anglicanorum Cœtibus*] does not seek to do what we have been sketching: it does not build in any formal recognition of existing ministries or units of oversight or methods of independent decision-making, but remains at the level of spiritual and liturgical culture, as we might say. As such, it is an imaginative *pastoral* response to the needs of some; but it does not break any fresh *ecclesiological* ground. It remains to be seen whether the flexibility suggested in the Constitution might ever lead to something less like a "chaplaincy" and more like a church gathered around a bishop. [Here the scorn is less well concealed.]... All I have been attempting to say here is that the ecumenical glass is genuinely half-full....<sup>6</sup>—Don David Pagliarani, *La Tradizione Cattolica*, No. 4 (2009)

his assertion would be something ridiculous and inexplicable on the lips of a cardinal if one were unaware of the underlying unease.

In order to avoid any further misunderstanding, Kasper adds that not only did he not have anything to do with it, but neither did ecumenism as such: "Ecumenism is one thing, conversion another."

The Cardinal concludes with a solemn promise not to proselytize, not to resort to "conversionism" towards anyone, neither in the East nor the West. According to him, proselytism involves methods that belong to the past and that are no longer viable for the present or future.

But then, we wonder, what can justify an uninvited conversion, which carries the unavoidable risk of tearing apart the internal unity of the church of origin and of creating serious misunderstandings?

Here Kasper brings up the panacea to all evils and contradictions: "We must respect the conscience

and freedom of conscience." Yes, even if it goes against ecumenism and good relations with the Archbishop of Canterbury, unquestioned supremacy of the conscience is universally recognized and no one will be able to accuse the Church of actively working for anyone's conversion. But here Kasper demolishes in a single blow the one true foundation that legitimates conversion: adherence to the Truth.

In his interview, Kasper never mentions the need to adhere to the Truth, to the true Church, and to the true Faith. He does not make the slightest allusion to the fact that the salvation of the convert's soul depends on conversion. His argumentation, with its socio-political tenor, on one hand demonstrates the

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historical failure of ecumenism, and on the other its inability to join itself with Truth, its unconcern for the salvation of our neighbor, its anti-missionary essence, and, once again, its inherent incompatibility with Catholic faith and praxis.

—*Don David Pagliarani, La Tradizione Cattolica*, No. 4, 2009.

<sup>1</sup> Benedict XVI, Apostolic Constitution *Anglicanorum Coetibus*, providing for personal ordinariates for Anglicans entering into full communion with the Catholic Church, November 4, 2009.

<sup>2</sup> Fr. Gianfranco Ghirlanda, S.J., “The Significance of the Apostolic Constitution *Anglicanorum Coetibus*,” Official Bulletin of the Holy See, November 9, 2009.

<sup>3</sup> “The safeguarding and nourishing of the Anglican tradition is guaranteed:

1. by the concession to the Ordinariate of the faculty to celebrate the Eucharist and the other sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical rites proper to the Anglican tradition and approved by the Holy See, without, however, excluding liturgical celebrations according to the Roman Rite (Ap. Cons. III);
2. by the fact that the Ordinary may determine specific programmes of formation for seminarians of the Ordinariate living in a diocesan seminary, or may establish a house of formation for them (Ap. Cons. VI § 5; CN Art. 10 § 2); the seminarians must come from a personal parish of the Ordinariate or from Anglicanism (CN Art. 10 § 4);
3. by the concession that those who were married Anglican ministers, including bishops, may be ordained priests according to the norms of the Encyclical Letter of Paul VI *Sacerdotalis coelibatus*, n. 42 and of the Declaration In June, while remaining in the married state (Ap. Cons. VI § 1);
4. by the possibility that, following a process of discernment based on objective criteria and the needs of the Ordinariate (CN Art. 6 § 1), the Ordinary may also petition the Roman Pontiff, on a case by case basis, to admit married men to the priesthood as a derogation of CIC can. 277, § 1, although the general norm of the Ordinariate will be to admit only celibate men (Ap. Cons. VI § 2);
5. by the fact that the Ordinary may erect personal parishes, after having

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consulted with the local Diocesan Bishop and having obtained the consent of the Holy See (Ap. Cons. VIII § 1);

6. through the capacity to receive into the Ordinariate Institutes of Consecrated Life and Societies of Apostolic life coming from Anglicanism, and of erecting new ones;
7. by the fact that, out of respect for the synodal tradition of Anglicanism: a) the Ordinary will be appointed by the Roman Pontiff from a ternary of names presented by the Governing Council (CN Art. 4 § 1); b) that the Pastoral Council will be obligatory (Ap. Cons. X § 2); c) that the Governing Council, composed of at least six priests, apart from fulfilling the duties established in the Code of Canon Law for the Presbyteral Council and the College of Consultors, will also exercise those duties specified in the Complementary Norms which include in some cases giving or withholding consent or of expressing a deliberative vote (Ap. Cons. X § 2; CN Art. 12).” *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> Text of Williams’s speech is online at [www.archbishopofcanterbury.org](http://www.archbishopofcanterbury.org).