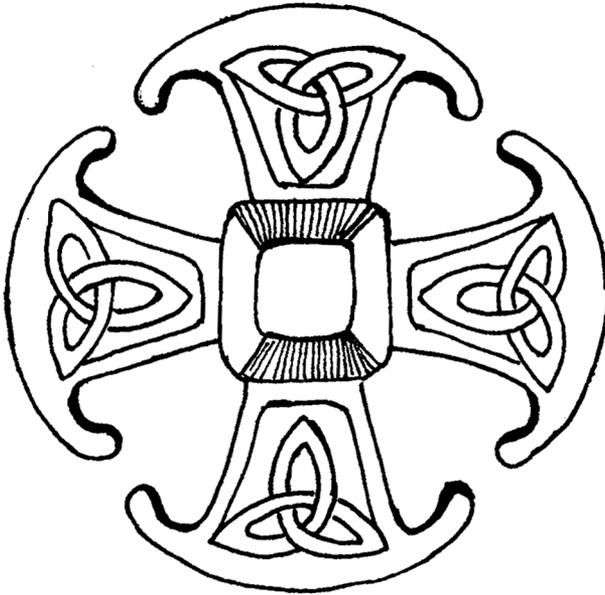


SHARED TREASURE
Journal of the
Anglicanorum Coetibus Society



*A Journal of the Anglican Patrimony
in the Catholic Church*
formerly “Anglican Embers”

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FROM ANGLICAN USE SOCIETY TO ANGLICANORUM COETIBUS SOCIETY

*a letter from the President of the Anglicanorum Coetibus Society,
David Murphy*

I should like to welcome you to this first issue of the new journal of the Anglicanorum Coetibus Society, “*Shared Treasure – a journal of the Anglican Patrimony in the Catholic Church*”. While it is clearly in the tradition of “*Anglican Embers*”, the Anglican Use Society’s journal for the nine years from 2004 to 2013, the mission of *Shared Treasure*, just like that of the Society as a whole, has undergone a distinct change of emphasis.

In some ways the name “*Anglican Embers*” might appear rather unfortunate in retrospect, because not only did it reflect the appearance of the journal at the four Embertides of the year, but it also suggested that the common identity of the Anglican Use movement could perhaps be viewed merely as the preservation of a small remnant of Anglicanism. The byline of the journal seems even to suggest this interpretation: “*Keeping the embers of Anglicanism alive in the Catholic Church*” – keeping alive, not even a reference to rekindling.

Since *Anglicanorum coetibus*, however, the role of the Anglican tradition movement embodied in the Personal Ordinariates is decidedly bolder. It is to “*maintain*” and “*celebrate*” the “liturgical, spiritual and pastoral traditions of the Anglican Communion”, the so-called Anglican Patrimony, and “*share*” it with the whole Catholic Church.¹ The new title “*Shared Treasure*” is intended to give expression to that. And I should like to point out that the journal’s name refers to “Treasure”, not “Treasures” – the Apostolic Constitution views the Anglican Patrimony not as a collection of precious items but as valuable in its integrality, naturally only in as far as it is compatible with the Catholic faith.

To elucidate further this new emphasis of the journal’s mission, I

1 Apostolic Constitution *Anglicanorum coetibus*, Vatican 2009, Art. III (*my italics and highlighting*)

propose that we step back a little and review the history and recent reorientation of the Society as a whole – **from Anglican Use Society to Anglicanorum Coetibus Society.**

Over the centuries there have been various attempts at underlining the Catholic nature of Anglicanism as against its purely Protestant character, and leading at least to an exploration of the possibility of corporate reunion with the See of St. Peter. One thinks of the Caroline Divines in the Stuart 17th Century, the Oxford movement in the 19th Century with the development of Anglo-Catholicism, the Malines Conversations between Lord Halifax, Cardinal Mercier and others in the 1920's, where the term “united yet not absorbed”¹ was introduced for the first time.

It was the Second Vatican Council which brought enormous strides towards theological clarity on the Catholic side. The Dogmatic Constitution on the Church, *Lumen gentium*, in its eighth paragraph states definitively that:

*This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Saviour, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as “the pillar and mainstay of the truth”. This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although **many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.**²*

The first serious move on the part of the Vatican to initiate conversations with the ultimate aim of corporate reunion with the Anglican Church was undertaken by Blessed Pope Paul VI in his now famous homily at the Beatification of the Forty Martyrs of England and Wales on October 25th, 1970, when he called for the reunification of the two churches and stressed “*the legitimate prestige and the worthy*

1 Dom Lambert Beauduin OSB, *L'église anglicane unie, mais non absorbée*, 1925

2 Second Vatican Council, *Dogmatic Constitution on the Church (Lumen gentium)*, § 8, 1964

patrimony of piety and usage proper to the Anglican Church".¹ This led to the introduction of the Anglican-Roman Catholic International Commission (ARCIC) process.

In the 1970's a number of groups of Episcopalians in the United States petitioned the Holy See to let them enter the Catholic Church as complete jurisdictional entities. Pope Saint John Paul II responded with the Pastoral Provision "for Episcopalians who seek reconciliation with and entrance into the Catholic Church" of July 22nd, 1980². One of the main principles of the Pastoral Provision was the so-called "common identity" of parishes and groups which were integrated corporately into individual dioceses.³ This common identity came to be known as the "Anglican Use", originally a liturgical term to describe celebrations according to *The Book of Divine Worship*, the Anglican Use of the Roman Rite.

The first two Anglican Use parishes were Our Lady of the Atonement in San Antonio, Texas, with Father Christopher Phillips as pastor and Our Lady of Walsingham in Houston, Texas, with Father James T. Moore. The latter is now the cathedral church of the Personal Ordinariate of the Chair of Saint Peter. Five further Episcopalian congregations subsequently became Catholic diocesan parishes and a large number of Episcopalian priests – both married and unmarried – were trained and ordained as Catholic priests.

However, despite the fact that a bishop was appointed as Ecclesiastical Delegate to implement the Pastoral Provision, there was *de facto* no institution which was responsible for the definition and promotion of the Anglican Use common identity as well as no vehicle for exploring the desire for and the feasibility of forming Anglican Use congregations in various parts of the United States. It was to fill this void that the possibility of founding an *Anglican Use Confraternity* with Joseph Blake as President was mooted on February 23rd, 2003, at St. Luke's Church, Whitestone, New York.

1 Blessed Pope Paul VI, *Homily on the occasion of the Canonisation of the Forty Martyrs of England and Wales*, October 25th, 1970

2 Franjo Cardinal Seper, Sacred Congregation for the Doctrine of the Faith, *Document Outlining the Pastoral Provision*, July 22nd, 1980

3 Ibid, Art. I, § 2 and Art. II

By January 2004 the Confraternity project had been reviewed by canon lawyers and it was decided to form a private association of the faithful adopting the name *Anglican Use Society* (AUS). The Society was then incorporated as a Non-Profit Corporation in the Commonwealth of Pennsylvania.

The aims of the Anglican Use Society can be defined as threefold:

- a) Communication, Mission and Support – to facilitate the meeting of existing and potential members of the Anglican Use movement, especially at Annual Conferences, and to encourage the reception of groups of Anglicans into full communion with the Catholic Church by the formation of local “Anglican Use Societies”,
- b) Liturgy – namely to support the liturgical use of *The Book of Divine Worship*, both communally and as an individual prayer resource,
- c) Spirituality and Theology – to provide space for spiritual and theological reflection on the nature of the Anglican Patrimony and its incorporation into the Catholic Church, specifically by the means of the AUS journal *Anglican Embers*.

Between 2004 and 2013 eight Anglican Use Conferences were organised in various parts of the United States and the journal *Anglican Embers* appeared regularly every quarter. It can be said with a certain pride that the Anglican Use Society played a not inconsiderable role in assisting Anglicans in discerning whether and how to be received into the full communion of the Catholic Church and in paving the way for the subsequent developments which led to the promulgation by Pope Benedict XVI in November 2009 of the Apostolic Constitution *Anglicanorum coetibus*.

The main difference between the Apostolic Constitution and the Pastoral Provision was the establishment of separate jurisdictions for the common identity Anglican tradition parishes and communities, the Personal Ordinariates, which are entities identical in most ways to a diocese, initially three in number – in the United Kingdom, North America and Australia.

With the establishment of the Personal Ordinariates it was felt by

many, both in the leadership of the Ordinariates and in the Anglican Use Society itself that the principal *raison d'être* of the Society, namely its ecclesiological role of exploration, church planting, group building and its function in providing a forum for communication between the various Anglican Use communities and with Anglican communities discerning whether to apply for full membership of the Catholic Church are now part of the official remit of the Ordinariates.

The drafting, implementation and further development of the liturgy are the responsibility of the relevant dicasteries in Rome, the interdicasterial *Anglicanae traditiones* Commission and its successors, and the Ordinariates, and even the encouragement of the liturgical and non-liturgical use of these resources is essentially the province of the Ordinariates themselves.

It was therefore clearly necessary to decide on a new role for the Society if it is still to play an effective part in the Anglican tradition movement. It is important to note at this stage the decision taken in the Vatican, and transmitted mainly through the *Anglicanae traditiones* Commission responsible for the drafting of the new liturgy for the Ordinariates, to stop calling the common identity "*Anglican Use*". The liturgy itself has been named "*Divine Worship*" and as yet there is no generally accepted name for the ecclesial movement represented by the Ordinariates and the Pastoral Provision communities.

During the spring and summer of 2015 many suggestions were made regarding a new role for the Society. The general trend of these reflections was to give the Society a mainly supportive fund-raising function as an organisation similar to the "Friends of the Ordinariate" in the United Kingdom. Several of the persons consulted, both in the United States and worldwide, expressed considerable disappointment at such a radical reduction of the Society's activities. Instead the possibility of globalising the role was proposed and areas were outlined in which a revitalised international Anglican Use Society might have an important added value to offer the Ordinariates and the remaining Pastoral Provision communities.

It was generally felt that thoughtful reflection on the nature and role

of the Anglican Patrimony is an area where there is a very obvious need and to which the Anglican Use Society could profitably direct its main focus. In the following months the role of the Society was therefore redefined as:

- First and foremost a trans-national, movement-wide forum and advisory group (the term “think tank” has often been used), whose function will be primarily on an academic, theological level. In essence this will involve the study and identification of the Anglican Patrimony, the gift which the Anglican Use and now specifically the Ordinariates bring to the Church as a treasure to be shared. And this will lead logically to practical questions of implementation of this Anglican Patrimony (in the areas of liturgy, ecclesiology, pastoral theology, spirituality, etc.) and the role of the Anglican tradition movement in the New Evangelisation and in ecumenism.
- The Society will try to encourage research in these fields, working together with academia, will hold conferences and seminars, establish working parties and above all publish journals and tracts on these subjects. Wherever this is feasible, the Society will try to cooperate with interested “cradle Catholics” as well as open-minded and willing friends from the Anglican churches, not least in order to ensure the authenticity of our definition of the Anglican Patrimony. For this purpose the two classes of membership of the Society (“Regular” for Catholics and “Associate” for non-Catholics) have been amalgamated.
- There is also a creative role which the Anglican Use Society had fulfilled in the past (for example, the compilation by C. David Burt of *The Anglican Use Gradual*) and which can profitably be continued and expanded on. A revision of the Gradual became necessary following the completion of *Divine Worship: The Missal*. Moreover musicians might be encouraged to compose new settings for the Divine Worship Mass, anthems for Evensong, etc. Artists, poets, spiritual writers could also be encouraged where possible.
- There is also a movement-wide communications role which the Anglican Use Society has carried out in the past, particularly in the form of the blog “The Anglican Use of the Roman Rite”. There is a need for an international news blog (combining the existing blog

with elements of the Ordinariate Europe News blog, with a pool of contributing authors).

Most significantly it was decided to extend the spectrum of the Society's activities to encompass the whole Ordinariate movement worldwide and the Pastoral Provision. In May 2015, the Board of Directors of the Anglican Use Society elected Stephen Cavanaugh as the President of the Society. Over the summer months a few interested persons from outside the US (Canada, the UK, Europe and Australia) were approached about joining the Board of Directors so that the Society would have a more informed and more inclusive outlook as it discerned the scope of the mission which it would seek to discharge in service to the Ordinariate communities and the Church.

One decision that was reached over the summer was to change the name of the Society to the *Anglicanorum Coetibus Society* (ACS), to reflect our dedication to supporting the goals Pope Benedict XVI outlined in his Apostolic Constitution and to make clear that our support was for the full range of the patrimony grafted (back) onto the Church in the return of Anglicans to full communion, and not just liturgical patrimony, which 'Anglican Use' could imply.

In September 2015, the annual business meeting of the "Anglican Use Society, known as Anglicanorum Coetibus Society", was held in Pennsylvania where the newly appointed Board members were ratified by the membership's vote.

One of the first decisions of the new Board was to hold a conference in 2017 (the date and location have now been set for Thursday 21st to Saturday 23rd September 2017 in Houston). Like conferences sponsored by the Anglican Use Society in the past, this will provide an opportunity to have several guest speakers present papers on the conference theme ("The Anglican Patrimony for the Catholic Church") and be a time of fellowship for people from our far-flung communities, both clergy and lay (the Society remains essentially a lay-inspired and lay-run organisation, very much in the Anglican tradition).

The decision to revive, reorientate and rename the Society journal was made in tandem with the decision on the conference, as these logically complement each other. The conference talks will be published

in the journal, and the journal is the Society's forum for serious writing between and beyond the conferences.

At a meeting with Mr. Cavanaugh at the CDF in Rome in October 2015, then-Mgr. Steven Lopes encouraged Stephen Cavanaugh to work with fellow parishioner C. David Burt to update *The Anglican Use Gradual* so that it would correspond to the texts of the new *Divine Worship: The Missal*.

And so, at the first meeting of the new board in November 2015, the Society's sponsorship of this revision to the Gradual was agreed to, and Messrs Burt and Cavanaugh began working on it. It is to be hoped that this will be the first of many concrete ways we can offer some service to the Ordinariate communities. The work of revision is currently in progress, a publisher is being sought for the book and of course the completed revision will be presented to the Ordinaries for approval before proceeding to publication.

A formal mission statement for the ACS has been drawn up and after a hiatus caused by the resignation of the President, Vice-President and two Board members for health and other personal reasons, the Anglicanorum Coetibus Society has now set to work in earnest on all our important projects and is exploring the feasibility of publishing a collection of various writings on the theme of the Anglican Patrimony.

In September 2016 I had the honour of being elected President, after having served as Interim Chairman since the resignation of the previous President, and Deborah Gyapong of Ottawa was elected Vice-President.

When the AUS was created, it was set up as a private association of the faithful. While we always worked as loyal friends of the Pastoral Provision office and of the several Pastoral Provision parishes, we never presented ourselves as any sort of official church organisation, and we have carried that principle over into our new structure as the ACS. Although two of our directors are also members of the Governing Councils of the Ordinariates, their appointment as ACS directors is in no way official. We seek and maintain very close ties with the Ordinariates (who are informed and consulted on all important matters) but our experience has shown that it is useful for all concerned for the Society

to retain a certain academic and organisational independence. Its role *vis-à-vis* the Ordinariates is thus of an advisory nature, and its results and conclusions do not commit the Ordinariates in any way.

One of our most important tasks at this stage is to re-establish a membership base. All of the following people might well be interested in becoming members of the Anglicanorum Coetibus Society:

- Ordinatee and Pastoral Provision clergy, religious and lay people
- other Catholics outside the Anglican tradition structures, among whom there might be: former Anglicans; cradle Catholics with an interest in the movement; former members (incl. clergy) of other Christian churches; members of Eastern-rite Catholic Churches
- Anglo-Catholics and other Anglicans
- members of the academic professions (University and college professors and lecturers)
- (post-graduate) students researching on aspects of the Anglican Patrimony and the English spiritual tradition
- artists, musicians, authors
- etc., etc.

If this journal whets your appetite and you are interested in joining the Society, our current website can be accessed at <http://anglicanuse.org> where the terms of membership can be found along with an application form and the possibility to pay the annual fee by PayPal.

Currently we are specifically searching for the following persons:

- an editor for *Shared Treasure*
- a lay member of the Board of Directors from Australia (preferably a woman for reasons of gender balance)
- a priest and a layperson (preferably a woman) from the United Kingdom as Board members
- potential authors of articles for future issues of this journal.

Please do not hesitate to contact us if you can help us in any way.

I hope you will enjoy reading this journal and I encourage you to

reflect on and maybe respond to the opinions expressed here, either in the form of a Letter to the Editor or even a complete article.

With very best regards,

David Murphy

President of the Anglicanorum Coetibus Society

president@anglicanuse.org

Advent Embertide 2016

AN EXCHANGE WITH CHURCH OF ENGLAND BISHOP TIM THORNTON OF TRURO

The Right Reverend Timothy Thornton has been the Church of England Bishop of Truro in Cornwall since 2009. Within the IARCCUM process (International Anglican-Roman Catholic Commission for Unity and Mission) he is the Anglican Co-Chairman of the Anglican-Roman Catholic conversations (ARC) in England. On November 5th of this year, with his Roman Catholic counterpart Bishop Mark O’Toole of Plymouth, he was among the 19 pairs of bishops commissioned by Pope Francis and Archbishop of Canterbury Justin Welby in the joint service of Vespers at the Church of St Gregory the Great on the Caelian Hill in Rome, the same church from which St Gregory himself sent out St Augustine of Canterbury to evangelise the English. Bishop Thornton was also the Anglican Communion’s observer at the Synod on the Family in the Vatican in October 2015.

It was within the context of the Synod that Bishop Thornton was interviewed by the Chief Executive Officer of Salt and Light Television, Father Thomas Rosica CSB, for the renowned Witness programme (<http://saltandlighttv.org/witness/?f=bishop-timothy-thornton>). In this interview Father Tom asked about the bishop’s “take” on the Personal Ordinariates, to which he replied:

“... What I find quite hard is that there is this issue about Anglican patrimony, what it is that they are taking with them that they want

to hold on to, and from my perspective some of the priests who have joined would not necessarily have been, when they were Anglicans, the strongest advocates for what you might call Anglican patrimony, as I would understand it.”

This response has a politely provocative undertone. Bishop Tim suggests that members of the Ordinariate and remaining Anglicans might indeed have a very different conception of what they consider to be the “Anglican Patrimony”. As it is our wish to identify as precisely as possible what the treasure of Anglican patrimony is that we wish to share with the Catholic Church, I considered it worthwhile to begin a friendly exchange with Bishop Thornton by eMail and on the telephone. This exchange took place between January and April 2016.

In Bishop Thornton’s first reply he stressed that over and above the question of liturgy there are three deeper issues that he believes to “lie nearer the heart of what you might call patrimony”: *perspective*, *authority* and *interpretation*.

Here are his elucidations of these three principles:

- “Perspective because the Church of England is a national church, by which I mean it understands itself to be connected to a place in a particular way. You can see this clearly in much of our liturgy and the way it is shaped. I do think this perspective is significant for how we do our theology and thinking.”
- “Secondly authority: again you can see this in the liturgy, but to whom are we accountable and how is authority mediated in and through the church? There is an Anglican or Church of England “take” on some sort of interplay between the word of God and those who are given some sort of authority within the church but no one person or role or indeed place is given all authority.”
- “Interpretation because how we interpret the world around us and what God is saying to us is for me a key part of being Anglican. That we notice the world around us and our context is crucial and that we listen to each other and to the wider community and that we also have work to do in interpreting God’s word are all relevant aspects to how we do theology. We are therefore looking to interpret and to have interpreted for us and notice that we are part of a bigger

picture. ... I do think that understanding the provisionality of much of what we do is a key part of who we are and perhaps a gift of the Anglican communion.”

After an interesting telephone conversation in which we discovered a consensus on many points but where it was also very obvious that we were not going to agree on others, most especially the question of “authority”, I invited Bishop Thornton to share some of his thoughts with us in writing in the form of an article for this first issue of *Shared Treasure*. I therefore invite you to read the following article “Anglican Patrimony – an Anglican Perspective” carefully, to reflect on and even allow yourselves to be questioned by the bishop’s ideas.

The whole purpose of this journal is to investigate and attempt to codify just what it is that makes us Catholics of the Anglican tradition, to identify and nurture our particular charism, and I hope that Bishop Thornton’s article will represent a significant step on that way.

David Murphy

ANGLICAN PATRIMONY

An Anglican Perspective

by *The Rt. Revd. Timothy M. Thornton,*

Anglican Bishop of Truro

I had the privilege of being the Anglican Communion representative at the Synod of Bishops on the Family in 2015 in Rome. During that time I did an interview with the Salt and Light TV station. In that interview I was asked a question about the Ordinariate and from my response I was contacted by David Murphy. Since then I have had an e-mail and telephone exchange with him and find myself now writing this article!

I am very grateful for the opportunity but still feel rather sensitive

about these matters. Clearly I am a serving bishop in the Church of England and I am, and in fact have always been, in favour of the ordination of women both to the presbyterate and to the episcopate. I entirely respect the fact that some people have left the church over these matters and that some people are still in the Church of England but do not accept the ordination of women to any of the orders of the church of God. In the light of this I am not sure I have much to say that will help the views of those who have decided to join the Ordinariate. I do not want to insult anyone and want of course to live by the five guiding principles which the House of Bishops agreed as part of the move towards the decision to ordain women as bishops. That means I do want to do all I can to respect those who have different opinions to myself.

Having said that, I was asked to give my views on Anglican patrimony and so that is what I will attempt to do. This article is of course rather “shorthand” and there is much more to say but I will try and be brief and assume rather a lot in between as it were!

I might also add that I have the privilege of co-chairing the Anglican-Roman Catholic Conversations in England and this does enable me to work closely with several members of the Roman Catholic Church. It is interesting to note that in our meetings (and we meet twice a year residentially) we have not taken too much time talking about the Ordinariate. It does not seem to have become a major issue for us in our wanting to work and walk closely together.

Like many people I suspect when I first heard about the setting up of the Ordinariate I was not sure how this would help as a step on the way to Christian unity. I was also confused as a number of my friends (priests who trained with me) have become Roman Catholic over the years and I was not sure I understood how having the Ordinariate would have helped them. Indeed I know of some RC priests who are pretty critical of the Ordinariate and don't see the need or the purpose of it.

My confusion was heightened when I then heard of talk of Anglican patrimony. The confusion was made even more acute when I understood this was something to do with the liturgy.

For me, and I have been a member of the Church of England since birth, baptised as a child and born into a Vicarage, when I think of Anglican patrimony I think of some intangible issues relating to culture, prayer and authority. Of course I understand that we base our whole way of being on the Scriptures and we have a view on how we interpret and use them which is complex. We talk of the interplay between scripture, tradition and reason. It is therefore part of the Anglican patrimony that we do not have clarity in the way some might want about how we find our locus of authority. We are constantly having to take part in a dialogue which in and of itself shapes us and is a key part of what I understand to be Anglican patrimony.

There is within the Church of England a sense of checks and balances which are both frustrating and yet of the very essence of what it means to be a part of the Church of England. These checks and balances make up something of the essential nature of Anglican patrimony. I always like to repeat the words of J. Neville Figgis who said the Church of England as by law established, if such a phrase could then have been employed, would have meant, not as by law founded, but as by law settled; it refers not to the origin of the church, but to its control. In other words our very existence is a result of a compromise, an agreement arising out of history rather than being a church which was founded by a group of people who wrote a confessional document.

Checks and balances and compromise are therefore of the very essence of who and what we are. Bishops for example have limited authority and exert influence but do so among a variety of other factors notably parish representatives, clergy themselves and yes, when it comes to appointing incumbents, patrons who appear anachronistic to many yet speak of our past and our intimate relationship with communities and the wider society.

When I think of prayer and the essence of the Church of England I don't immediately and straight away go to *The Book of Common Prayer*, though that is vital for me and I am a member of the Prayer Book Society. For me rather prayer is about a way of praying and an understanding of prayer, which is about the daily office and a mixture of extemporary prayer and set prayer and a degree of praying together

other than in the Eucharist, which is present in many acts of worship, which would be the main act of worship on Sundays in many Anglican churches.

Perhaps most of all when trying to understand or explain to others about Anglican patrimony, I do think of authority and see that again as both frustrating and rather wonderful. I do as Bishop have to try and persuade others to agree to a way of moving forward. I do have to spend significant time with groups of people, PCCs, deanery synods, diocesan synod, not to mention congregational meetings, in which I cannot simply state my view but rather have to listen carefully and strive to find consensus.

Yes, it is time consuming and yes, it is frustrating, but it is of the essence of a distributed understanding of leadership and a shared understanding of authority which, for me, always reminds me of the root meaning of authority. It is, 'of your very being', so that authority is about integrity and authenticity. It is not about imposing your views on other people.

The liturgy is important and I value much of our tradition and our ways of doing worship. Our history is crucial and tradition is a key part of it, by which I mean, it is not just something to do with our past; tradition is as much to do with our present and our future as it is to do with understanding our past. However for me patrimony as an Anglican is about how we do things and why we do them. It is therefore rooted in an understanding of our culture and our authority and the warp and weft, the checks and balances. Such things often seem to many to 'prevent' us from doing anything, yet I would want to argue we rather need to understand that word 'prevent' in its original Tudor definition that is 'pre – vent', 'go before'. They should not be seen as hindrances or as matters which stop us from doing something rather the Anglican patrimony sees tradition and the wonders of our culture and authority as those things which precisely lead us forward and enable us to do things, but do so in our Anglican way. So our culture and our sense of authority go before us and allow us to shape ourselves in such a way that is responding to the presence of God in His world.

LEGAL OR PASTORAL – A FALSE DICHOTOMY?

By Father Scott Anderson

There is never any shortage of criticism in the press of the Catholic Church for its perceived legalism. The recent guidelines issued by the Vatican on customs associated with the practice of cremation are a case in point. Much of the reporting (including that of Catholic contributors) suggests that the Pope would be better speaking out on matters of peace and justice, than interfering with what people do with the ashes of a dead loved-one.

Canon Law, by which the Church orders its day-to-day life in extraordinarily diverse circumstances, has a history stretching back to the New Testament itself. In the Acts of the Apostles (15:20) we read that a Council held at Jerusalem drew up rules appropriate to Gentile converts to Christianity who had not previously lived under the Jewish Law.

The development and elaboration of Canon Law during the Middle Ages need not detain us now. But we should note that the Reformers in general were nervous about systems of Canon Law, believing that they conflicted with the doctrine of justification by faith. In England King Henry VIII was more concerned to ensure that Canon Law provided no challenge to the authority of the King and Parliament. Hence Canon Law became part of the law of the land, with dire consequences for the independence of the Church of England over the centuries.

In more recent times Anglicans have tried to maintain that their system of Church discipline (a word which they would probably want to avoid) is based on a pastoral approach to people, which they would want to contrast with the legalism of the Catholic Church. Indeed, there are some Catholics who maintain this contrast of approaches, the legal and the pastoral, arguing that Canon Law creates many injustices especially in the area of marriage and divorce.

It seems to me that those who separate and contrast the pastoral approach with the use of Canon Law, have missed the point. Pope St. John Paul II draws attention, in his 1983 promulgation of the Code of Canon Law, to something very obvious, but the significance of which is often missed: that the renewal of the Code and the summoning of the Second Vatican Council were announced by Pope St. John XXIII on the same day. “As is quite clear, when the first announcement of the revision of the Code was made, the Council was something totally in the future ... John XXIII’s insight was most accurate, and his proposal must rightly be acknowledged as one which looked well ahead to ‘*the good of the Church*’...we must acknowledge that this Code drew its origin from one and the same intention, *namely the renewal of Christian life*. All the work of the Council drew its norms and its shape principally from that same intention.”¹

Moreover Pope John Paul continues by insisting that the Code is a transposing of the Council’s teaching about the Church into canonical language, particularly the dogmatic and pastoral constitutions. The image of the Church, he asserts, is expressed most truly as the People of God (sharing in the threefold priestly, prophetic and kingly office of Christ), hierarchy as service, communion, collegiality and primacy. He concludes the introduction “buoyed up by the hope that a zealous Church discipline will flourish anew, and that from *it the salvation of souls also will be ever more fervently promoted*.”²

Following the perspective of Pope John Paul II it seems clear to me that good pastoral practice is underpinned by effective canon law. Indeed, I want to contend that without canon law to give it theological backing and consistency, pastoral care becomes impossible. Indeed, it destroys the ability of the Church to speak prophetically to the culture in which it is set. Against Longley’s criticism of the Catholic Church for its difficulties over marriage discipline,³ I want to set the situation which the Church of England created by its abandonment of canon law in favour of a ‘pastoral approach’ to divorce and re-marriage.

1 The Code of Canon Law (in English Translation), Collins 1983, pp. xi & xii (*my italics*)

2 Ibid, p. xv (*my italics*)

3 Longley, Clifford. *The reality of marriage breakdown is rarely as easy to explain as John Paul seemed to think*, The Tablet, 26th October 2013, p. 5

Others must judge whether the Provinces of the Anglican Communion have followed or resisted this line. They might also judge whether the situation which Anglicans have created is one which the Catholic Church would want to imitate.

Fifty years ago the Established Church in England took a pretty united and consistent line: re-marriage after divorce did not happen in church. Up until the 1950's divorce, like co-habitation, was not common in the UK, and social pressure particularly among the middle-classes and the 'respectable' working-classes, allowed the C of E to maintain its line. The dramatic upheavals in British life during the 60's and 70's of the last century, led to attacks on the C of E for its blanket ban on second marriages. More seriously and significantly, some sections of the clergy and laity began to campaign for changes. One might have supposed that before debating marriage discipline, the C of E would have looked at its theology of marriage. But this would be *naïve*. Such a theology did not exist and could not be created. All that could be done was to describe the beliefs held by different groups within the Church. The Synod was faced with a series of 'Options', each of which presupposed a particular understanding of the nature of marriage. The Synodical system of government had effectively committed the C of E to a theory of 'doctrine by majority vote' and for several years the debates and votes continued in General Synod. Then the lawyers came up with a simple observation: each incumbent had a right, under English law, (Henry VIII come back to haunt us) to marry whomsoever of his parishioners he (and soon she) chose; providing only (at least for the time being) they were of opposite gender. The Bishops breathed a sigh of relief, realising that they would not have to take responsibility. They promptly issued 'guidelines', but pointed out that the parish clergy had the final say. The 'pastoral approach' to a second marriage usually came down to a 'chat with the vicar' – and the anecdotal evidence is that the vicar usually said 'yes'. Pressure on the clergy and total lack of consistency led to heart-break and scandal.

What, then, do those former Anglicans who have come into full communion through the Ordinariate, bring in their acceptance and use of a developed system of Canon Law which they find in the modern Catholic Church? Rather more than just docile adjustment, one hopes! They will want to understand, not just what the canons say in any

particular area, but why they are framed in a particular way. They know that such thoughtful and intelligent examination aids pastoral application. Most former Anglican clergy, ministering to relatively small groups of people, know that their close relationship with their people contains both opportunities and problems. They are able to work through difficult pastoral situations at a personal level. On the other hand the consistency of Canon Law, and its administration away from group or parish level, saves them from the personal attacks and blame which they may well have experienced as Anglican pastors.

It should now be clear that, far from there being some sort of ‘pastoral approach’, distinct and superior to Canon Law, it is Canon Law itself which is ordered and organised as a pastoral tool, for the good of Christ’s faithful, generous in its intentions and in the protection of their rights, and enabling their pilgrimage towards the life of heaven. It is not perfect, and its application needs sensitivity and respect. But it is part of the theological vision which flows from the 2nd Vatican Council, as St. John Paul II observed, and as such it is a gift to the People of God.

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THE ORDINARIATES AS A MODEL OF REALISED ECUMENISM

A talk given to Ordinariate Clergy, February 12, 2015

By Mgr. Mark Langham

Microwave ovens, now a normal part of life, arrived with a bang, or rather a ping, in our kitchens in the late 1970s. Everybody was talking about them; they were magic, space-aged, and the greatest invention since the light-bulb. Originally called ‘Magnetrons’, this Thunderbirds type nomenclature gave way to the familiar ‘Microwave Oven’, just as the fulsome praise and dire predictions about their use has given way to – well, nothing really. No one notices them any more on the corner of the counter. We just get on with things. It is remarkable how novelties become commonplace, how revolutions become run of the mill.

Some revolutions, at the time daring and unprecedented, later become an accepted state of affairs, part of the scenery. That is the back-story of ecumenism itself, in the years since Vatican II’s landmark declaration on Ecumenism and the recognition of aspects of the Church outside the borders of the Catholic Church itself.¹ Back then, there was a palpable sense of history in the making; high hopes were entertained for ecumenical possibilities. For Anglicans and Catholics, it seemed, something decisive was just around the corner.

In this heady mood, ARCIC was established, in the wake of the hugely successful and significant visit of Archbishop Michael Ramsey of Canterbury to Rome in 1964. Vatican II had, in the same year, singled out Anglicanism as a tradition in which significant Catholic elements had survived,² and hopes were high that something big was going to happen. Something big *did* happen: during the Archbishop’s visit to Rome, Pope Paul took off his fisherman’s ring and placed it on the finger of the Archbishop – a gesture of enormous significance that seemed to signify some recognition of his episcopal status, perhaps even hinting at a re-visiting of the negative Catholic judgement on Anglican orders.

1 *Lumen Gentium*, 15

2 *Unitatis Redintegratio*, 13

That was then, and now is now. The exhilaration of those early years has faded – partly for reasons that we all know – but also because we have become familiar with a level of interaction between Christians that was unthinkable in the decades before the Council. Catholics are familiar with our Anglican counterparts, we meet regularly at civic services, Churches Together, running the Food Bank. That is, in its way, good: ecumenism should not be anything out of the ordinary. It *should be* our normal way of doing things.

And it is also the story of the Ordinariate. Launched with significant publicity, some controversy, and much comment, it was unprecedented, intrepid, audacious. It felt as though something mighty was happening, some shift in the tectonic plates of our ecumenical status. I was working for the Council for Christian Unity at the time, and the Ordinariate was at the top of the agenda of every ecumenical discussion, East and West. There were expectations of a new realignment, a new way of doing ecumenism. Nowadays, the Ordinariate is part of the scenery; an increasingly familiar reality within the Catholic Church, an established part of our Catholic (in the strictest sense) tradition. And that is probably as it should be. We need to get over the shock of where people have come from. I recall the delight of my curate, an Anglican convert, when our parishioners ceased referring to him as a ‘former Anglican’, but simply spoke of him as a ‘Catholic priest.’ Similarly, it is good for the Ordinariate to move on from being characterised by its origins, to become commonplace in the Church’s life, freed from labels and histrionics. That is something to bear in mind when the Ordinariate is no longer making headlines, when it has slipped down the agenda. Honey moons should not last for ever; exhilaration gives way to a calmer, more grounded, narrative. This quieter reaction does not betoken loss of importance or significance. Quite the opposite: it provides a space to reflect and assess how the Ordinariate can enrich and contribute to the life of the Catholic Church. That is true in many areas: liturgy, spirituality, the exercise of authority, and, notably, ecumenism. In an era when ecumenical dialogue between the Catholic Church and other Christians has become more reflective and meticulous, the Ordinariate can, I believe, give some guidance and impetus to our discussions. It is this topic that I intend to address this morning.

For ecumenism *has* become more reflective. Which is perhaps another way of saying that it is going through a difficult time. It is notable that current phases of several official dialogues, among them ARCIC III, have adopted a more cautious, painstaking approach in their discussions.¹ ARCIC is no longer ‘diving in’ to discuss the hot topics: Eucharist, Ministry, Authority. Forty years ago, it was assumed that resolving these high-profile issues would bring about rapid re-union. The years have shown that not to be the case, so now the dialogue is going back to basics, to the assumptions that lie behind formulae and agreements that seemed to promise so much – reflecting upon the scriptures and the early tradition of the undivided Church, painstakingly to build up a picture of what Anglicans and Catholics agree upon, what sources we draw upon and how we use them, in formulating our own positions. It is not headline grabbling stuff. No fireworks. No shocking announcements (as there once were) that Anglicans can accept elements of Universal Primacy or Marian devotion.² For some, this careful re-assessment is a problem. A frustration. A generation which remembers Pope Paul placing his ring upon the finger of a startled Archbishop Michael Ramsey, is perplexed at the lack of progress on the ecumenical front. Four decades of theological dialogues, nine agreed statements, do not seem to have yielded their anticipated fruit. Many look upon the ecumenical dialogues (in so far as they look upon them at all) as foot-dragging, self-serving, (one journal spoke of a ‘gravey train’) ignoring the desire of ordinary Christians for unity. Anglicans

1 Building on 40 years of dialogue, ARCIC III has three tasks:

- To consider the Church as Communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching;
- To re-examine how the “commitment to the common goal of the restoration of complete communion in faith and sacramental life” is to be understood and pursued today;
- To prepare the work of ARCIC III for reception by the Anglican Communion and the Roman Catholic Church.

2 Following *The Gift of Authority*, there were eye-catching headlines: cf, for example, *The Anglican Journal*, 1 June 1999: “Text calls upon Anglicans to accept Pope’s Primacy”; after *Mary, Grace and Hope in Christ*, in the General Synod debate, a typical response was that of David Philips: “The ARCIC report fails miserably to do justice to what Anglicans believe.”

and Catholics meeting in parishes and projects are impatient of official inertia. One such is the former archbishop of Canterbury, George Carey, who, during the Week of Prayer for Christian Unity in 2014, labelled ARCIC “irrelevant to the ordinary Christian”.¹

Even those who take a more positive view of the value of ecumenical dialogue do not doubt that we are going through a difficult patch in the quest for unity among Christians. Keen observers of the ecumenical landscape were already noticing cracks in the relationship as far back as 1982, when a downbeat assessment of the Final Report of ARCIC I by the Congregation for the Doctrine of the Faith questioned the assertion that ‘substantial agreement’ on key disputed matters had been reached.² ARCIC II continued its discussions, and Archbishops of Canterbury were unfailingly received with great warmth on official visits to Rome, but as the Church of England proceeded to ordain women in 1992, there was an increasing sense of ecumenical dialogue going through the motions. ARCIC II produced some fine documents, but there was no over-arching theme to them. It was as though the dialogue was unsure of the direction it should take. Justification, Communion, Authority, Mary, Ethics: ARCIC was searching for a thread. One Catholic bishop told me that, in effect, the heart had gone out of the dialogue.

Further difficulties were, of course, to come. In 2003 and 2009, active homosexuals were elected Bishops in the Episcopalian Church. Here the issue was moral, as well as doctrinal; it was no longer an issue of what to talk about when we sat down together, but whether we could sit down at all. Many voices in Rome called for ARCIC to be cancelled. These developments were unacceptable in themselves, but they also challenged the achievements of the historic dialogue. ARCIC had published Agreed Statements on Priesthood, Authority, Communion, Eucharist. The Robinson/Glasspool elections called some aspect of each of these into question. Rome, seeing a lack of consistency, began to ask the not unreasonable question, “What was the point of our discussions?”

1 *Catholic Herald*, 24 January 2014.

2 http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/angl-comm-docs/rc_pc_chrstuni_doc_1991_catholic-response-arcici_en.html

The issue of consistency is an important one, and one to which I will return in a moment. Roman authorities have looked with increasing anxiety at a series of inter-confessional agreements entered into by some of our dialogue partners, which seem to cast their agreements with the Catholic Church in a different light. A conference in December 2014 in Cambridge addressed where Catholics now stand with Lutherans on Eucharistic and other theology, following the Leuenberg agreement with Protestant communions in Europe which contains some very different Eucharistic theology. The 1992 Porvoo Agreement, establishing full communion between the Church of England and northern Scandinavian churches is another case, seeming perhaps in itself no more than a natural alliance, but bearing within it seeds of diverse theological interpretation.

In another way, as you will all be well aware, the ecclesial shock of the Robinson/Glasspool consecrations has been acutely felt, as a rift has developed within the worldwide Anglican communion itself, whereby some Anglican Bishops refuse to recognise the authority of other Anglican bishops, decline to celebrate the Eucharist with them, and declare themselves out of communion with them. All of which leads Rome to ask with plausible bewilderment – “Where is the Anglican communion? Who speaks for it?” There is a de-facto schism within worldwide Anglicanism, so that even the current Archbishop of Canterbury himself wonders whether the Communion can survive the present controversy.

Consistency, and communion, two essential qualities of ecumenism: I believe that the Ordinariate can help re-invigorate, re-apply, and re-tune both these concepts.

You would have to have been holidaying on Jupiter, or at least Torremolinos, in the beginning of 2015 not to have been aware of momentous events in the history of the Church of England. On 26 January 2015, Libby Lane was consecrated Bishop of Stockport at York Minster, the first woman bishop in the Church of England. In the same Minster, on 2 February 2015, what I consider a more significant event took place when Philip North was consecrated Bishop of Burnley by only three bishops, none of whom had participated in the ordination of women priests. Both new bishops claim to stand in the succession

of the historic episcopate as maintained in the Church of England. But one of them, significantly, does not recognise (or, in modern Anglican terminology, “cannot receive”) the ministry of the other, although he has had to assent to the Guiding Principle that the Church of England has ‘reached a clear decision’ on the matter of women bishops.

This succession of events demonstrates the always impressive ability of the Church of England to find a formula for the most seemingly intractable of issues. The Church of England, formed by a Queen who, it was reported, did not want to make windows into men’s souls, and consolidated in the golden age of English prose, has a way with words. The solution on display at York, whereby the Church of England found a way to consecrate two bishops whose ministry excludes communion with each other, is a triumph of diplomacy and ingenuity, representing, in the words of the Archbishop of York, “the Church of England’s gracious magnanimity, restraint and respect for theological convictions”.

That is indeed one way of looking at it. But there is a point where gracious magnanimity and breadth of opinion conspire together to exclude integrity, where acceptance of another point of view demonstrates not only a determination to live together with opposing views, but also a wilful blindness to the consequences of that determination. This runs deep within Anglicanism. I recall, as a parish priest, being ‘phoned by my High Church opposite number asking for the texts for the Mass of the Feast of the Martyrs of England and Wales. Our friendship notwithstanding, I spluttered down the telephone: “How can you celebrate that Feast?! The martyrs died precisely because they would not accept what you are doing: Catholicism without the Pope!” His reply was, “Oh, well, we don’t really think it through in that way.”

Thinking it through. That for me is the crux of the issue. Thinking through what communion means. When I attended the Lambeth Conference, as part of the Catholic delegation, I was in a group with Archbishop Rowan Williams, discussing the subject of communion. I asked him about those bishops present who were refusing to celebrate the Eucharist with other bishops, and he tellingly admitted that “we haven’t really thought through” what that means for the communion.

The comprehensiveness of Anglicanism is one of its great glories; it is what has made it such a superb national Church. But it is also its flaw, one which cannot face up to serious doctrinal or moral disagreements in a mature or a truthful way. This leads not so much to respect for different points of view as to the loss of a theological compass. The former Presiding Bishop of the Episcopal Church, Katharine Jefferts Shori, spoke of ‘diversity’ as the ‘only road to the kingdom of God’, and has even defined Catholicity as ‘diversity’. I see what she is driving at, I think, but it is not good enough – not good enough for communion. And in this respect I think Anglicanism has failed to think things through. “What does communion mean?”

Of the two Anglican Episcopal consecrations of early 2015, that of Philip North is the more significant in terms of communion. Women were always going to be made bishops in the Church of England. Once they had been admitted to priesthood, that consequence was inevitable. What is more significant, to my mind, is that a line of bishops has been identified now, within the wider Church of England episcopacy, that considers itself distinct from that episcopacy. As a practical solution, it may well work, at least for a while, and knowing and admiring Philip North I am sure that if anyone *can* make it work it is he. But that will be despite, not because of, the theology. It can only work if you don’t do the theology. Accordingly, one non-consecrating bishop present praised the provision, while acknowledging that some “theological questions and issues were left hanging.”

Where is communion here? Unless you are to define communion in the loosest of terms, as ‘belonging to the same institution’ or ‘standing in the same room’, I would maintain that it is not possible to recognise communion here. Communion is, of its nature, *more* than a visible unity and certainly more than a formula that enables you to cope with those who disagree with you. Communion is an inner bond of faith, the reality of our membership of the catholic, apostolic Church, that communion of all the faithful united to each other in Christ to form one body.¹ “Whenever differences become embodied in separated ecclesial communities, so that Christians are no longer able to receive and pass on the truth within the one community of faith, communion

1 Catechism 1396

is impoverished and the living memory of the Church is affected.”¹
(Not my words, but those of ARCIC’s own document on Communion)

My question, one which has already been asked by others, is: in what sense are Bishop Lane and Bishop North bishops in the same Church?² There are serious ecclesiological and sacramental problems here that put into hazard the Catholic tradition claimed by Anglicanism. Mutual love and respect is not enough. There needs to be consistency. Someone needs to think things through.

I would suggest that the Ordinariate is what happens when you *do* think things through; when you are rigorous and truthful about the effect of certain actions upon communion; about tensions within communion which become self-contradictory, and eventually destroy communion. Communion is more than affection, or toleration, or elasticity. Communion has a breaking point - for it is a configuring of oneself and one’s community to the universal community of the Church, and certain developments render that configuration impossible, disfigure that likeness. I can only think that certain Anglicans, among whom I count many friends, are simply not thinking through the events of recent years. They have been given a formula which seems to allow co-existence, survival. But, begging Philip’s pardon, the fact that he can walk through a doorway and be photographed together with Bishop Libby is not, in his words, “a wonderful expression of the unity of the Church.”³ Communion has content; only when they can share the Eucharist can you claim a wonderful expression of the unity of the Church.

So it is that the Ordinariate is a truthful response to the claim to be Catholic, a realistic expression of the unity of the Church. In this it is contributing to a more honest ecumenical project, by demonstrating the need to draw a rigorous theological conclusion from the claims of communion.

Catholics need certainty. Our whole sacramental system is predicated on an assurance given to us that the sacrament is doing what it claims to be; that the sign is authentic, that grace is truly conferred. I am

1 ARCIC *Church as Communion*, 30.

2 Fr Ashley Beck, “Tainted Theology”: Tablet Blog, 30 January 2015

3 Church Times, 3 February 2015.

not prepared to be dragged into an argument about whose Anglican orders might or might not be valid; because in the end that is not the question I want answered. I want to know that my priest is truly ordained; that I am really receiving the Body and Blood of Christ, that my sins are forgiven. Ultimately, there is only one guarantee of that: communion. Communion with the Church, and, when all is said and done, Communion with Peter. Anglicans can speak of an 'impaired communion' with which they are willing to live. Impaired communion may or may not be communion. Again, for me, that is not good enough; it cannot guarantee the life of grace I need. The Ordinariate bears testimony to that demand for certainty, which is a reasonable demand since our Lord went to such lengths to ensure that his grace, his teaching and his salvation might endure and be available at every moment in history. For the Ordinariate, this championing of certainty is a sign of what our unity needs to include; a rigorous thinking through of what communion means, and what it takes to guarantee the sacraments.

I'd like to move to a second element of the Ordinariate's contribution to contemporary ecumenism: its embodiment of a goal. The Ordinariate is a model of 'realised ecumenism' which is ever more important both as a prophetic sign and a commitment to faithfulness. One common response to the difficulties of the contemporary ecumenical situation is to say that we have gone as far as we can go. That, given the impossibility of coming together, we should *live with* our differences. This seems realistic - while there may be a way of expressing authentic Eucharistic theology that does justice to different opinions, there is no halfway point between ordaining women and not ordaining them. We have reached an impasse, the end of the road. This is only one example of the way in which all ecumenical dialogue seems doomed to failure; the differences are too great, the intransigence of other Christians too deeply rooted. As the *Catholic Herald* boomed, when the latest round of ARCIC was announced, "Isn't it time to bring this ecumenical farce to an end."¹

In this case, the task of Christians is co-existence, getting on together, within our distinct traditions. By and large, we do that quite

1 *Catholic Herald*, 7 February 2011.

well. As a Protestant pastor once said to me “four hundred years ago we were burning each other at the stake. Now we go to each other’s carol services.” That is indeed something to celebrate. Peaceful co-existence has been hard won. Moreover, it allays our fears about ecumenism, protecting beliefs, ceremonies and practices that are dear to us. Co-existence, in charity, allows full expression of our own doctrines, and avoids any danger of compromise or watering down difficult issues.

An even more compelling version of this stance notes that just because we cease to do theology, we are not necessarily condemned to ecumenical inertia. There is a *Practical Ecumenism*, which means Christians doing together what we *can* do together. This, in fact, is the way that most of us encounter ecumenism these days. The opening of food banks, the campaigns against poverty, the work to combat global slavery, joint witness in countless parishes and cities – this is ecumenism at work, where Christian charity knows no distinction of denomination.

There can be no questioning the value of any of this. Vatican II makes that clear when it says: “Cooperation among all Christians vividly expresses that bond which already unites them, and it sets in clearer relief the features of Christ the Servant.”¹

But there is also a *danger*, alluded to by Pope Benedict, that in a seemingly intractable theological situation, we shrink ecumenism to ‘what we can do together’ – into *purely* practical ecumenism. Speaking to the CDF in 2012, he warned against reducing ecumenism “to a kind of ‘social contract’ to be joined for a common interest, a ‘praxeology’ for creating a better world.”² It is easier to open a food bank than to discuss homosexual unions; it is clearer how to campaign for a local school than to discuss the ordination of women. So we turn from the difficult work of theology, to take refuge in local projects and practical initiatives. Pope Benedict’s point is that practical initiatives must not become a *substitute* for the difficult, but ultimately necessary, theological dialogue.

1 *Unitatis Redintegratio*, 12.

2 Pope Benedict XVI, address to Plenary of Congregation for the Doctrine of the Faith, 19 January 2012.

So, we have to do the theology. There is one reason above all why: why we must attempt repeatedly the seemingly impossible task of untangling the knots of our different Christian positions. It is simply the will, the prayer, of Christ: “May they all be one, as you and I are one.”¹ Christ did not pray that we simply live peaceably side by side, even that we collaborate, co-operate. He prayed that we may be one, in a unity that reflects the unity of the inner life of the Trinity – “as you and I are one”. That Trinitarian unity is an inner bond, a unity of being, although diverse in its relationships. Pope John Paul II was blunt: “To believe in Christ means to desire unity; to desire unity means to desire the Church; to desire the Church means to desire the communion of grace which corresponds to the Father’s plan from all eternity. Such is the meaning of Christ’s prayer: *Ut unum sint*.”² This prayer, and the imperative for unity it brings, has been echoed by modern Popes and other Christian leaders.

It is here that the presence of the Ordinariate within the Church is prophetic and exhortative; a reminder both to Catholics and to other Christians that co-existence, even with a communion in which historically the Catholic Church could see a great deal of itself, is not enough. Living in impaired communion is not the will of Christ. For sure, we can collaborate in a great number of things; but collaboration is not journeying. Faithfulness to the prayer of our Lord is to commit ourselves to his agenda, his journey, his prayer; however unlikely or difficult that may seem to us. True ecumenism is not only about sustaining the present bonds of charity; it must direct itself forward, towards its goal, a goal that will be visible in sharing Eucharistic fellowship. The Ordinariate not only represents a realisation of that goal, but an insistence to the Church that our current co-existence is not good enough; not merely untidy – it does not accomplish the will of Christ, and thereby weakens our witness to him in the world. For ecumenism, there is a journey to be made. Your own personal journeys which brought you to the Ordinariate, the sacrifices you made to move forward, re-emphasise the urgency and the cost of the ecumenical imperative, the obligation to make the journey; the need once more to see ecumenism not as an abstract notion, but a reality that makes

1 John 17:21

2 Pope John Paul II, *Ut Unum Sint*, 1995, 9.

demands upon us. The Ordinariate, in the end, underlines that in staying where we are, divided as we are, we are lacking in witness to him whose name we claim to bear.

If the Ordinariate restores the sense of movement towards unity, it also models what that unity can look like. Here the Ordinariate's contribution to ecumenism has a potential yet to be unlocked.

Many people are afraid of ecumenism. The unity we seek is - to some - frightening. There is a dread of having to let go cherished traditions and devotions; of having to take on unfamiliar and uncongenial practices. In a revealing exchange at the Catholic-Methodist dialogue, participants confessed what they feared most about unity: for the Methodists, it was the loss of a biblically-based faith; for the Catholics, significantly, it was the loss of a sense of fun! One Episcopalian Bishop in 2010 warned against any scheme that would "drag the communion down the slippery slope towards a coercive structure like the papacy." Fears by Catholics of watering-down doctrine, by other Christians of Roman centralisation, make the ecumenical goal less that attractive.

In this case, we need to be very careful about what we mean by the unity of Christians. What would be its characteristics? What would be its room for manoeuvre?

In the first place, unity must look solid. Solid in the sense of truthful. Ecumenism *can only* be truthful. It is not, and never can be, compromise. Our unity must be, in the words of Vatican II, "constituted by the bonds of the profession of faith, the sacraments and hierarchical communion."¹ We cannot found our unity on anything less, glossing over difficult bits, on watering down formulae. "You go light on scripture and we won't mention Purgatory..."

But that does not mean that we should not use *discernment*. In its newest and most cautious phase, when ARCIC III is contemplating the roots of our common traditions, its methodology is to ask, do we really need to use *precise* words, *specific* arguments to describe a theological issue truthfully? Much of the Reformation in Europe happened over the insistence on particular words or phrases: *transubstantiation*; *justification by faith alone*; *sola scriptura*.

1 *Lumen Gentium*,14; *Ut Unum Sint*, 9.

A unity which is *truthful* also needs to do justice to the diversity of traditions within Christianity. Unity, as Cardinal Muller said in 2012, is not achieved by the elimination of distinctiveness – the requirement that diverse liturgies, customs and spirituality should be replaced by one, Roman, model.¹ Pope Benedict himself usefully distinguished *Tradition* (with a capital T), from *traditions*.² Pope Francis during his visit to the Orthodox Patriarch in Constantinople, significantly said to his hosts that, in the search for unity, the Catholic Church “does not intend to impose any conditions except that of the shared profession of faith.”³ It is a simple, but, as ever with Pope Francis, profound statement. It does not mean that we will ignore central doctrines, set light to Church authority. It *does* mean that we will be sensitive to the concerns and fears of our ecumenical partners, and not ask of them anything that violates their own traditions. Vatican II recognised ‘elements of sanctification and truth’ in other Christian communities,⁴ and it is important to honour and respect these elements; and even to learn from them.

Here the Ordinariate has much to offer the wider Church. It holds out a successful and viable model of diversity in unity, a visible sign that proclaims that shared Communion does not mean uniformity of worship, traditions, or even of government. This is a point that has been well made within the Anglican-Roman Catholic dialogue, but it is also a point that needs to be broadcast in wider ecumenical circles: an assurance to other ecumenical partners that the price of unity is not too high, that their fears need not be realised.

The model of unity represented by the Ordinariate is also a reassurance to Catholics themselves, that ecumenism *per se* is not calling for fearful innovation in, or attenuation of, cherished traditions. Rather, ecumenism strengthens who we are, and turns our traditions from a dusty treasure-chest of dubloons buried in the cellar into a

1 <http://www.zenit.org/en/articles/archbishop-muller-on-anglicanorum-coetibus-and-ecclesial-unity>

2 <http://www.news.va/en/news/unity-focus-of-popes-address-to-cdf-plenary>

3 http://en.radiovaticana.va/news/2014/11/30/pope_francis_i_seek_communion_with_orthodox_churches/1113017

4 *Lumen Gentium*, 8.

resource to be freshly appreciated and used, to help us flourish and grow. The Ordinariate, particularly in the preparation of its texts and liturgies, shows that within the Catholic Church all our identities have space to grow. This is not some concession, some little enclave that has been conceded; it is part of what being Catholic is. The Ordinariate is drawing upon the traditions and resources of its Anglican liturgical and spiritual life, in order (and this is the point) to play a fuller part in the life of the Catholic Church. And that is a lesson for us all. Ecumenism is not afraid of diversity; rather, it thrives upon it. The search for unity renders the Church strengthened, more Catholic, in having available within it a richness of Christian heritage. For other Catholics, it is a challenge to see their own cherished traditions, their way of doing things in parishes and dioceses, as more than a *state of affairs*, but rather as a resource to celebrate, strengthen, draw upon, even re-discover, in the search for unity.

I would encourage you to be more pro-active in this. The Ordinariate is not some sheep-pen in which you are given leave to mill about in a curious way to be observed by the great number of Roman Catholics. It is a catechising tool; it is an example in methodology. It has resources which the wider Church needs. It can show how to go about exploring and re-presenting them. Here I think you can make a most significant contribution to modern ecumenical dialogue, both directly, and indirectly. You not only model realised unity; you model how to get there.

For underlying all ecumenical endeavours there is a basic need – to learn more about each other. Much time in formal dialogues, even those conducted by professional theologians, is spent in *un-learning* stereotypes. That lack of knowledge and misunderstanding is all the more prevalent *away* from academic circles. How many Catholics have a basic idea about Anglicanism? (How many Anglicans do? But that is another point!). At Lambeth in 2008, members of the Catholic delegation were frustrated that the Archbishop of Canterbury did not simply stand up and tell everyone what to do. When Archbishop Rowan met Pope Benedict in Rome at San Gregorio in 2012, it was suggested by Vatican authorities that he wait in a corridor while the Pope prayed before the Blessed Sacrament. Not a few Cardinalatial jaws hit the floor

when Archbishop Rowan asked why he could not pray at the Blessed Sacrament also. Ignorance is an enemy of ecumenism, as noted by Pope John Paul II when he said that:

Christians cannot underestimate the burden of long-standing misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference, and insufficient knowledge of one another often make this situation worse. Consequently, the commitment to ecumenism must be based upon the conversion of hearts and upon prayer, which will also lead to the necessary purification of past memories.¹

This is difficult territory, as those of you who watched Wolf Hall will know. Presuppositions about each other's history, motivations, and practices can be deeply embedded. The Ordinariate has a twofold mission here, grounded in the famed 'exchange of gifts' of which Pope John Paul spoke. The first is to introduce Catholics to Anglicanism. Here I wish to praise the splendid *Customary of Our Lady of Walsingham*, which, for the very first time (apart from a few poems in very obscure pages of the Breviary) introduces into the Catholic liturgy prayers and readings from outside its own tradition. At last, the treasures of another Christian tradition (apart from hymns) are available to Catholics within their own liturgy. What a powerful arsenal of theology and spirituality it represents! As a priest committed to lengthy readings in the Office of Readings in the Roman Breviary each day, I cannot tell you my relief at being able now to supplement readings from St Augustine's tedious *Sermon on the Shepherds* with texts from Lancelot Andrewes, Thomas Traherne, or John Keble. The Customary is a resource that can provoke interest, open up to a new audience a world of reasonable, scholarly, accessible writing, and introduce a new readership to the freshness and vigour of some of the greatest theological minds this country has produced. I hope that you will press our Bishops to make its readings and prayers more widely available; even to make them regular alternatives to the readings of the Divine Office.

The second aspect of the Ordinariate mission is, through sharing of the Anglican theological and spiritual heritage, to oil the wheels of our wider Ecumenical dialogue for Anglicans themselves. In my own research

1 *Ut Unum Sint*, 2.

on the Caroline Divines, I have become aware of resources within Anglicanism of which Anglicans themselves need to be reminded. At the General Synod discussion on Mary in February 2011, it was clearly news to many delegates that there was any history of Marian devotion within Anglicanism. The startled and hostile Anglican response to the mild endorsement of some sort of Papal Primacy in ARCIC's statement *Gift of Authority* seemed unaware of the remarkable Caroline statements on the subject. Archbishop Rowan Williams lamented the absence of the moral theology of Sanderson and Taylor in ARCIC's discussion of moral theology. In a host of areas, greater familiarity with the treasures of Anglican heritage, and particularly its sophisticated Anglo-Catholic wing, can reconfigure ecumenical discussion, so that, for sceptical Anglicans, solutions can be achieved that are based not upon what are seen as Roman impositions, but drawn from within Anglicanism itself.

Following from this, my final point is that the Ordinariate's championing of elements of the traditions of Anglicanism can re-introduce Catholics in this country to their own Catholic heritage. There is a common assumption among English Catholics (certainly in my own Catholic schooling) that the Catholic faith disappeared in this country in 1534 and re-started again in 1850. There was simply an intermission, like turning your computer on and off. It was in no way acknowledged that the form of Catholicism restored in 1850 was in many ways unlike that of the middle ages, drawing its identity and spirituality from sources unknown to medieval English Catholicism. Accordingly, the names of Richard Rolle, Julian of Norwich, St Edith of Wilton, St Wilfrid, St Frideswide are virtually unknown to modern English Catholics. They are all there, in the Customary. The Ordinariate can help re-present a Catholicism whose spirituality, language, customs and music are grounded in these islands; whose mysticism draws not only upon St Theresa of Avila but also *The Cloud of Unknowing*; not only upon Francis de Sales but also Aelred of Rievaulx; whose piety, as well as Italian and baroque, is also forged in the mists and vales of England; who honours Mary not only at Lourdes and Fatima but also at Walsingham; whose liturgical seasons, as well as marching to the mighty beat of Rome, also recall the native footfall of Sarum. It is easy to be romantic and over-precious about this, and many have fallen into that trap. Moreover, Catholicism is vigorous because it is universal,

and English Catholicism today boasts many cultural strands which enrich and strengthen it. But Anglicanism in particular has preserved something unique, a rich and distinctive flavour of Catholicism that was moulded in this land throughout a millennium, and which will enrich our national treasury of spirituality.

The message with which I would leave you is, that the Ordinariate has a rich potential for ecumenical endeavour which is only just starting to be realised. It has in particular a mission to bring to the fore, for both Catholic and Anglican audiences, those same Catholic elements within the Anglican tradition which were noted by Vatican II, elements within Anglicanism in which the Catholic Church sees itself and which are features impelling us to unity. These elements have a magnetic pull, drawing us together. The Ordinariate has a unique role in distinguishing these elements and, both directly and indirectly, encouraging, reminding and urging onward Catholics and Anglicans in their pilgrimage towards Christian Unity.

Mark Langham was born in London in 1960, read classics at Cambridge, and then studied for the priesthood in the Venerable English College in Rome. After ordination, he worked at Westminster Cathedral, where he was successively Precentor and Sub-Administrator, and then in 1996 became parish priest of St Mary of the Angels, in Bayswater, a busy multi-cultural parish. In 2001 he returned to Westminster Cathedral as Administrator, where he forged many ecumenical links, and was an honorary member of the Chapters of both Westminster Abbey and St Paul's Cathedral. In 2002 he was created a Monsignor. From 2008 Mark worked in Rome at the Pontifical Council for Promoting Christian Unity, the Vatican body that oversees relations with other Christian bodies, and there was responsible for relations with the Anglican Communion and Methodist World Conference. During that time he represented the Vatican at the meetings throughout the world, and was secretary to the official dialogues between the Catholic Church and the Anglican Communion (ARCIC). He also oversaw the visits by Archbishops of Canterbury to Rome, and provided the BBC commentary for the visit of Pope Benedict to England in 2010. During that time he completed a Doctorate on the title 'The Caroline Divines and the Catholic Church: A Contribution to Current Ecumenical Debate', for which he was awarded the Premio Bellarmino by the Gregorian University. In 2013 he returned to Cambridge, as chaplain to the Catholic members of the university at Fisher House.

FATHER JAMES PARKER - A REMINISCENCE

When Fr Carleton Jones, OP (now pastor of St Dominic's Church in Washington, DC and a former Episcopalian Cowley Father) informed Massachusetts Episcopal Bishop John Coburn about the Pastoral Provision of Pope John Paul II for the Anglican Usage of the Roman Rite, the bishop's generous and perceptive response was that this was the finest advance in ecumenism he'd heard of. We can thank Fr James Parker for the integral part he played in the beginnings of the Pastoral Provision, its Anglican Use, and the eventual establishment of Ordinariates. Father Parker, who died this spring at age 85, was the first married Episcopal priest to be ordained a Catholic priest (in 1982). And he served as secretary to Bishop (later Archbishop and Cardinal) Bernard Law during the early years of the Pastoral Provision.

You can read elsewhere about Fr Parker's career both in the Episcopal Church and after his conversion to Catholicism. I first met Fr Parker when he was priest-in-charge of the Anglo-Catholic flagship Church of the Ascension in Chicago. He didn't remember meeting me in the late 1960's. That makes perfect sense. I was a Chicago seminarian studying in New York City and Fr Parker left Chicago about the time of my ordination. Unless an "Anglo-Catholic" priest was canonically resident in a "high church" diocese in the Episcopal Church, he had little chance for preferment. The Parkers moved around.

Father Parker was born and bred in Charleston and in heart and soul really never left the Holy City. He had wanted to attend the Nashotah House Seminary in Wisconsin but that was not allowed by his bishop, who sent him to Virginia Theological Seminary. Fr Parker always said he received a good theological education at Virginia, "minus the bells and smells."

By the time I reconnected with Fr Parker (in the mid-1970's) he was Vicar Provincial of the Anglican Society of the Holy Cross. The S.S.C. was the preeminent fraternity of priests founded in 1855 by some of the clergy of the Church of England's Oxford Movement. Membership was by invitation after a careful vetting, and Fr Parker presided at my induction. The mid 1970's brought the ordination of women priests to the Episcopal Church, and the English S.S.C. leadership thought to disband the American province, with the American priests becoming

Catholic. But of course some of us, including Fr Parker, were married men. Overtures to Rome were made by several groups (and you can read about all those in a very fine volume on the Pastoral Provision edited by my parishioner Stephen Cavanaugh, and published by Ignatius Press).¹ I can only speak of what I know. I was present at the S.S.C. meeting (I think at Benet Lake, Wisconsin) when the leadership was asked to approach Chicago Cardinal Bernardin on our behalf. After that proved unfruitful, Fr Parker made contact with Bishop Bernard Law of Springfield-Cape Girardeau, Missouri. Both men were southerners, and they hit it off. When the Holy Father promulgated the Pastoral Provision, Bishop Law was given oversight of the program. He ordained Fr Parker (for Charleston) and also appointed him secretary to assist with the Pastoral Provision. Fr Parker and his wife, Mary Alma, (who went to God in August 2014) were superbly qualified to set up a lending library called St Bede's Theological Library. The Parkers, and the library, were a great help to candidates for priesthood preparing for the examinations which were part of the ordination process. Fr Parker's office was in the Cardinal's Residence in Boston. After a few years the Bishop of Charleston needed Fr Parker to come home and take a parish. (The Pastoral Provision did not allow for married priests to be pastors of parishes, but this stipulation has sometimes been "honored in the breach.")

In the 1960's real estate developers, architects, and building contractors realized they could make an enormous amount of money by constructing gated communities of luxury homes on golf courses. The idea took off, and no place more so than in South Carolina with its lovely coast and agreeable year-round climate. When we threw a family graduation celebration for our elder daughter on Kiawah Island in the early 1990's we soon reconnected with Fr James and Mary Alma Parker. By that time Fr Parker was pastor of Holy Spirit Church on Bohicket Road, John's Island. Bohicket Road was the main route to Kiawah. The little white frame church on the left side of the road represented a parish that had a long history, probably dating back to the Protestant planters who built a church for their Catholic field workers. After I was ordained

1 Cavanaugh, Stephen: *Anglicans and the Roman Catholic Church, Reflections on Recent Developments*, 2011, San Francisco, Ignatius Press. Many of the articles in this collection were originally published in *Anglican Embers*.

(in 1998) I remember concelebrating Mass with Fr Parker in the little white church.

I mentioned earlier that unless you were lucky or well-placed (or both), for Anglo-Catholic priests there was not much preferment in the Episcopal Church. Was I one of the “lucky” ones? In any event I had remained in the Episcopal Church until after the Church of England made the final decision in 1994 to ordain women priests. In 1996 Fr Parker came to Boston for a gathering of Pastoral Provision priests with Cardinal Law at the Espousal Retreat Center in Waltham. One of the Masses was in the Anglican Use with Fr Parker as celebrant, and he asked me to be the altar server. Never once did Fr Parker say “what took you so long?” And in all the years since, I have followed his example.

Fr Parker was always on the high road. Besides, he was a very busy man just then. Many of the deep-pocketed people who appreciated those gated communities on golf courses and beaches were his parishioners on Kiawah and Seabrook Islands. They wanted, and needed, a more substantial church building. The parish provided Fr Parker with membership in Charleston’s Harbour Club so he could wine and dine prospective donors. No doubt he did (and took us to dinner there as well.) But his quiet and lilting southern voice, charm, and wonderfully dry humor, were all the assets he needed in cooperating with God’s grace. He’d say, “The first time you Yankees came down here you brought matches and burnt the place down. So now you are back with your greenbacks and can help rebuild the infrastructure!” They loved it, and him. Fr Parker often said he had the easiest time raising seven million dollars. I am sure he didn’t, and that there were difficulties. But the new Holy Spirit Church is a beautiful building, the largest structure on John’s Island at the time of its building, and complete with a shrine of Our Lady of Walsingham.

Having celebrated Mass and preached in Holy Spirit Church, I knew the drill. After welcoming visitors, Fr Parker always announced that the congregation sings all the verses of the hymns (most from The Hymnal 1940) and that no one leaves until after the final procession. He would give parish notices prior to the final blessing and almost always had a funny story to tell. He was a wonderful story teller. On one Sunday I remember Fr Parker announced he had no story that

week. There was an audible groan in the congregation.

Fr Parker would smile at me and say, “You don’t talk funny like most Yankees.” I’d tease him back. When calling (from Boston), I’d say I was in the “Hub of the Universe.” His reply was, “Oh, are you in Charleston?” Everyone knew Charleston was where the Ashley and Cooper Rivers meet to form the Atlantic Ocean! When he would refer to the “War of Northern Aggression” my reply was “eating grits is why you lost.” He’d laugh and his dry humor would come up with some funny reply. Fr Longenecker recalls a luncheon in the bishop’s residence in Charleston when a lady came to the table with a bowl of fruit. Fr Parker politely declined, saying “I never accept fruit from a woman.” That was Fr Parker. It might take a moment, but then everybody laughed.

We visit Charleston nearly annually and so there were many evening dinners with the Parkers. We always had a wonderful time. Perhaps that was because half the time I picked up the tab. But I think he tolerated my being a Yankee by virtue of the fact my alma mater is Washington and Lee University. Fr Parker adored Robert E. Lee. In the Mills House hotel on Meeting St. the bedroom where the great man stayed is practically a shrine. We treasure a photo of the Bradfords and Parkers taken in the bar at the Mills House prior to one of our dinners there.

In recent years the Parkers preferred lunch to dinner, not wanting to be out in the evening. The Blue Rose Café on St Andrew’s Blvd was the place the Parkers had a regular table, and everybody knew them. That brings another Boston connection. The proprietor, Denis O’Doherty, grew up in Killarney and was head chef at the Corrib Pub in Brighton for fourteen years. Small world! I could tease Fr Parker about that too.

Visits to Charleston will be different now. On our next trip down we will find Holy Cross Cemetery on James Island and pay our respects to Father James and Mary Alma Parker. There is a lot to respect.

“Well done, good and faithful servants. Enter into the joy of your Lord.”

Father Richard S. Bradford

A FOOTNOTE IN THE HISTORY OF THE EPISCOPAL CHURCH

The Generation of Saint Louis

By C. David Burt

What may go down as a mere footnote in the history of the Episcopal Church is the movement which resulted in who we are today, Anglicans in full Communion with the Holy See. As I think about this in connection with what may be my last efforts as Editor of *Anglican Embers*, now called *Shared Treasure*, I remember some of the great figures of a generation of churchmen, the last of whom are now passing away, notably Father James Parker, who is remembered elsewhere in this issue. He, like myself and many people in the early days of the Anglican Use movement, was present at the Congress of Saint Louis in 1977, and he was largely responsible for drafting *The Affirmation of Saint Louis*, the rallying cry of the group that rejected certain theological and canonical changes in the Episcopal Church and the Anglican Church of Canada, particularly the ordination of women, and called for the continuation of Anglicanism along traditional lines, and eventual unity with other catholic bodies.

The great Congress, held in St. Louis, Missouri, came a year after the fateful General Convention of the Episcopal Church of 1976, and it was attended by close to 2000 people, many of whom went on to wreak havoc with the unity of the Episcopal Church and formed splinter groups or joined other churches all in an effort to salvage a safe place for catholic-minded Anglicans. The Orthodox Church accepted some in their "Western Rite". The Anglican Catholic Church, the Traditional Anglican Communion and other "continuing" church bodies were formed, and overtures were made for unity with the Catholic Church resulting in the Pastoral Provision and now the Ordinariate.

Now it has to be noted that in the History of the Episcopal Church, unlike most American denominations, there had never been a major schism. Even during the Civil War, the denomination maintained its unity and contributed significantly to the atmosphere of reconciliation following that conflict. The church has also avoided being divided along racial lines. The fact that it maintained its unity was always said to be due to Anglican comprehensiveness, which allowed the church to embrace people of many different persuasions. There is the high church, the broad church, and the low church, but they are all one -- like the Trinity. At least that is what was sometimes taught to children preparing for Confirmation. Perhaps because of this, Episcopalians tend to be very interested in and knowledgeable about ecumenism. It is explained that The One Holy Catholic and Apostolic Church that we confess in the Creed is made up of the Catholic Church (of course), the Orthodox Church, and the Anglican Communion. The solution to the problem of "other" churches was often simplistically viewed as for Anglicans to confer the historic episcopate on them.

So this is about the Generation of Saint Louis, and probably half of us are already gone now; I was a fairly young priest when I was there. There was a palpable sense of unity and purpose at that meeting. It was sponsored by a coalition of conservative groups and organizations, such as the American Church Union, The Living Church, and the Fellowship of Concerned Churchmen. We thought we were doing something great, and those who attended were fired up with a sense of mission to rebuild on the ashes of what we viewed as an Episcopal Church that had disgraced itself by abandoning Catholic teaching. We thought that we would be able to take our rightful place in the Anglican Communion and continue in its great ecumenical and missionary endeavor. There was also an Anglo-Catholic group that did not approve of this. The Evangelical and Catholic Mission, threatened not to leave the Episcopal Church, but to stay. The forces that separated us from the Episcopal Church and were eventually to divide us from each other were too strong, however, and we were too weak to maintain our unity, so the result was fragmentation, rather than a clear schism in the Episcopal Church. Even those who sought and eventually were granted full communion with the Catholic Church were not working together or even aware of each other's activities. Although prominent

at St. Louis, Father Parker was the leader of one of these groups, and Canon Albert J. DuBois was the leader of another group, along with Father Jack Barker and Father W. T. St. John Brown. To be fair, neither the Catholic Church nor the Orthodox knew quite what to do with us when we first came knocking on the door after St. Louis.

The churchmen who gathered at St. Louis were not a bunch of disgruntled rebels. That would be a fair characterization of the radicals pushing a feminist and homosexual agenda that had brought the Episcopal Church to the point of schism. No, the St. Louis crowd were well-educated and dedicated people who were the product of years of fine university education and theological and pastoral training. Because we were well grounded in the history of the Church, we knew how important it is to eschew heresy. Because we were formed in the sacramental life of the Church, we knew it was important to guard the integrity of the sacraments and the apostolic ministry. Because we were personally converted to witness to Jesus Christ as our true Lord and Savior, we knew it was important to maintain the evangelical witness of the Church Universal. Because we had been part of the great missionary effort of Anglicans to bring the Gospel of Christ to all people, we knew that we could not abandon that great commission and become closed in upon ourselves. Because we had participated in great efforts to support the poor and downtrodden, we knew we could not back away from the “Social Gospel” and the generosity that is a hallmark of our Anglican tradition.

There are many reasons why we, the Generation of St. Louis, should feel good about ourselves even though we failed to accomplish what we thought we were doing. We should feel good about ourselves not because we have inherited a goodly dose of Anglican hubris either, but because God has done great things for us and through us, in spite of us, in allowing us to lead the way to full communion in the Catholic Church for groups that have been separated since the time of the Reformation. And this brings me to an appeal. The work of the Generation of Saint Louis is not finished until we are all united again. We have an ecumenical imperative now. The Anglican Communion often prided itself as a bridge-church spanning the gap between Protestantism and Catholicism. Saint Louis envisioned strong

ecumenical efforts to narrow the gap between Christian churches. The Ordinariate is not just a place in the river where one can easily swim or even wade across the Tiber, it is a sturdy bridge anchored on the rock, constituted canonically in an apostolic constitution, spanning the torrent of today's culture wars. For those who are of the Generation of Saint Louis, no matter what side of the bridge you may be on, let us continue to pray for each other, pray for the Holy Father, and work for the unity of Christians.

At one point I playfully suggested that the new name for our Society should be "The Domestic and Foreign Missionary Society of the Anglican Use in the Catholic Church." This is a take-off on the official corporate name of the Episcopal Church, for those of you who don't know. But "Anglicanorum Coetibus Society" is how we call ourselves now, and our membership is open not just to Catholics, but to anyone. Hopefully Anglicans who are still seeking and praying for catholic unity will make common cause with us in this Society, and together we can strive toward that blessed day when Anglicans and other Christians can dwell together in unity in full communion with Catholics and Orthodox throughout the world. This is our mission. We are now a missionary society and an ecumenical fellowship of prayer. Please join us.

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