

ANGLICANS/EPISCOPALIANS

LOOKING TO ROME: 1570-PRESENT

Introduction

This paper deals with Anglicans/Episcopalians who have sought, officially or quasi-officially, from the time of the Elizabethan Settlement (1570) to the present day, some form of corporate reconciliation with the Holy See. The date 1570 marks Queen Elizabeth I's excommunication by Pope St. Pius V and the definitive separation of the English Church from Rome. Groups seeking such reconciliation have always been small in number and remain such today. My intent is to lead up to the Holy See's Pastoral Provision of 1980, given in response to petitions from groups in the United States seeking reunion, and, then, more importantly, to the Apostolic Constitution of 2009, given in response to Anglican groups world-wide seeking the same reconciliation and reunion. These statutes facilitate the reception of Anglican/Episcopal clergy, Religious and laity into full communion with the Catholic Church and at the same time enable them to retain their liturgical and spiritual patrimony and to keep a distinct existence within the Latin Church.

Elizabethan Settlement to the 19th Century

No official or quasi-official overtures for reunion took place for a long time after the Elizabethan Settlement – a phrase denoting the liturgical, doctrinal and canonical changes beginning in the reign of Henry VIII (1509-47) but completed and made firm only in the reign of Elizabeth I (1558-1603) and climaxed by her excommunication in 1570. This was a period of persecution for Catholics in England (papists or recusants, as they were called) and for the missionary priests, trained on the continent, who returned to minister to the remaining Catholics there.

The first such overture came not from England or from Rome but from a professor at the Sorbonne, Louis Ellies Dupin (1657-1719), a theologian, historian and author of Gallican tendencies (the position that the French Church was relatively independent of the primatial authority of the Bishop of Rome). He was interested in the reunion of the separated churches, specifically the Russian and the English Churches, but with the French Church, not straightaway with Rome. In 1718 he initiated a correspondence with the then Archbishop of Canterbury, William Wake (1557-1737) with a view to the reunion of the two Churches. Dupin, however, died in 1719 and the effort collapsed.¹

The Oxford Movement

The next significant recorded effort for reunion came with the Oxford Movement of the mid-19th century and its aftermath, the Anglo-Catholic Movement and the formation of the Anglo-Catholic party in the Church of England.² Oxford scholars, of whom the best known are John Henry Newman (1801-90), Edward Bouverie Pusey (1800-82) and John Keble (1792-1866) (though they had many associates and successors), through a study of the ancient Church and the Church

Fathers, recovered in large measure the Catholic heritage of doctrine belonging to the Church of England (and to the Universal Church) in its pre-Reformation period and called for the re-insertion of these doctrines and associated liturgical practices in the life of the contemporary English Church. Such a recovery, they held, would justify its claim to be the Catholic Church of England as distinguished from the "Italian Mission", the Church in communion with Rome, elements of which had survived from the Reformation period and were now being increased and strengthened by Irish immigration and the 1850 restoration of the Pope's hierarchy, sometimes referred to as the Papal Aggression.

The Oxford Movement, although originally opposed by the Anglican bishops, ultimately generated a substantial Anglo-Catholic party in the Church of England distinguished from the Evangelical or low Church and Liberal factions. The Oxford theologians, called Tractarians because they wrote and published theological essays or tracts, emphasized orthodox doctrine in its full Catholic form, a complementary sacramental practice and an active social concern. Some of the Oxford Movement leaders, like Newman, looked to Rome and became Catholic, but most did not. The remaining leaders and their associates labored to raise the Church of England from the bland Protestantism, Liberalism, and Erastianism (meaning the reduction of the Church to a department of the state) into which it had sunk progressively since the Elizabethan period. There had always been a few Catholic-minded bishops and scholars, such as Archbishop Laud and the other so-called Caroline Divines of the 17th century, but they were definitely a small minority.

Moreover, being Anglo-Catholic did not necessarily mean looking to Rome, then or now. Some Anglo-Catholics did, most did not. Lord Halifax, whom we shall treat shortly, is the premier example of those who did. Most others would consider a group reconciliation with Rome only when the popes abandoned the fantastic idea of papal supremacy, which they arrogated to themselves, it was asserted, in the middle ages. Most Anglo-Catholics were satisfied with the Branch Theory of the Church popularized by the Oxford theologian William Palmer; namely, that the Catholic or Universal Church has three parts: the Roman Communion, referring to those Churches in communion with the bishop of Rome, the Orthodox Churches of the East and the Church of England (with its extended reality, the Anglican Communion).

Significant Anglo-Catholic theologians such as Edward Bouverie Pusey (who became the de facto leader of the Oxford Movement after Newman's reconciliation in 1845), William Palmer (1803-85) of Oxford, Darwell Stone (1859-1941), the American Episcopalian Francis J. Hall (1857-1933), and, closer to our own time, Eric Lionel Mascall (1905-1993), represent such a point of view. Pusey did look to Rome (and Mascall to a Reformed Rome). Pusey wrote three Eirenicons to show how the Church of England and Rome could be reconciled, but, after Vatican I, gave up that hope.

Lord Halifax and His Roman Forays

The major step in a "looking to Rome" movement came after the founding in 1859 of the English Church Union, the object of which was to defend and promote High Church or Tractarian principles in the Church of England. The second president of this Union was Charles Lindley Wood (1839-1934, the second Viscount Halifax from 1885), who held office from 1868-1919 and again from 1927-34. He was an extraordinary gentleman – a convinced and devout Christian, an Oxford Movement Anglican, a zealous Churchman, in his own mind as Catholic as the Pope of Rome and with an indefatigable energy, pursuing for almost 70 years (he died in his 95th year) the goals of catholicizing the Church of England and (at least from 1890) reconciling that Church with the Holy See. A moment must be spent on his remarkable ecclesial life.³

Charles Lindley Wood, born in 1839, was a son of privilege. His father was a knight, then, a viscount engaged in high government service. The young Charles studied at Eton and Christ Church, Oxford, where he became a fervent and zealous Churchman under the influence of Tractarian professors.

Forsaking a promising political career, he decided early on to devote his life to the defense and promotion of the authentic Catholic heritage of the Church of England, and from 1890 onward to press for reunion with Rome. He constantly fought all efforts in and out of Parliament to reject or dilute the Catholic heritage of the Church recovered by the Oxford Movement and all State efforts to evaluate or determine its teaching and worship. For Halifax the daily Mass, the Blessed Sacrament and the practice of Confession – all, of course, in his Anglo-Catholic framework - were the pillars of his spiritual life.

At the same time he was a man of his time, culture and class, a peer of the realm, happily married with several children. He was wealthy, with at least two estates, had many servants and a residence in London, was accustomed to traveling and vacationing abroad. He was very charitable and concerned for the tenants on his estates but at the same time thoroughly content with and a defender of the class system of which he was a part. It was this context that he spent his whole life upholding Catholic doctrine and practice in the Church. He was on good terms with several successive archbishops of Canterbury and of Westminster, as well as with the prime ministers of his time, while maintaining his distinctive church positions and seeking, in two conspicuous periods of his life, reunion with Rome.

On a trip to Madeira (a Portuguese island in the Atlantic Ocean off Morocco) in 1899-1890 undertaken for the sake of his then ailing son Edward, he met the French Vincentian priest Etienne Fernand Portal (1855-1926), a scholar very interested in Christian reunion. They became close friends and generated a plan to bring England back into communion with the Holy See, for which they thought a first step should be to seek from the Holy See approval or acceptance of Anglican Orders, which Rome had regarded in practice as invalid since the Elizabethan Settlement. When that issue had been resolved, they thought, a broader doctrinal conversation could take place.

Anglican Orders

Through his contacts in Rome, by publishing pseudonymously a monograph on Anglican Orders and by founding periodicals dedicated to the reunion issue, Portal eventually obtained approval from Pope Leo XIII for a papal study commission on Anglican Orders and Halifax received at least passive approval from the Anglican authorities for his encouraging this step. The study commission was to present its conclusions to the Holy Office (now called, after Vatican II, the Congregation for the Doctrine of the Faith). The exact nature of the judgments and division of opinion that occurred within the study commission are not clear; but in any case, the judgment of the Commission of Cardinals of the Holy Office which received the Commission's report was negative; and Leo XIII issued his well-known Bull Apostolicae Curae (1896) declaring Anglican Ordinations conducted according to the Anglican Ordinal of 1552 invalid.⁴

Although changes in this Edwardine Ordinal were made later (in 1662) no bishops were then alive who had been consecrated prior to its issuance and therefore even in the hypothesis of a now (1662) satisfactory ordinal, no validly ordained bishop was alive to use it.

Although the Holy See consistently, since the Elizabethan Settlement, had treated Anglican Orders as invalid, this now weighty and definitive pronouncement came as a severe disappointment to Halifax and Portal. Halifax attributed the negative judgment to the intervention and lobbying by the Catholic bishops of England, particularly Cardinal Herbert Vaughan of Westminster. Halifax, however, did not lose his personal confidence in the validity of Anglican Orders. It is not clear how at the time he regarded the nature of the papal decision. Did he consider it a disciplinary decree formed on insufficient or partially false evidence? Perhaps. On the other hand, while not accepting the decision, virtually alone among Anglo-Catholics he accepted the Roman primacy in its fullest sense as divino iure, ordained by God.

It became clear afterwards and is clear today that Church authority regards the decision on Anglican Orders as definitive and irreversible on the precise issue with which it deals. Revisions of the Anglican Ordinal have taken place at several times and in several places since 1662 and the participation of bishops from the Old Catholic Church of Utrecht and the Polish National Catholic Church in the USA have complicated the analysis of some Anglican and Episcopal ordinations. But to safeguard the validity of the sacraments, the Catholic Church, in practice, does not accept Anglican Orders and requires the re-ordination of Anglican or Episcopal priests seeking to exercise their ministry in the Catholic Church.

Although the Halifax-Portal initiative failed, neither gave up working for the cause of reunion. Halifax pursued his catholicizing efforts in the Church of England. Portal turned his attention to the Eastern Orthodox Churches, particularly the Russian Church. Then in 1920 – some 25 years later – the Lambeth Conference of that year issued an encyclical letter urging renewed efforts for the reunion of Christians and observed that no such effort could be successful without the participation of the “great Latin Church of the West.”

Meanwhile, across the ocean in the United States on October 30, 1909 at Graymoor, Garrison, New York, a small group of Episcopal Friars (2) and Sisters (5) led by the Rev. Paul Wattson and Sister Lurana White entered as a corporate unit into full communion with the Catholic Church by permission of Pope St. Pius X. This little community of Franciscans, called then and now (when they have grown to be a very large religious community) the Society of the Atonement, had already in 1908 founded the Church Unity Octave.

The Malines Conversations

Halifax, now 82 years old, saw this Lambeth Conference statement of 1920 as an opportunity once again to pursue reconciliation of the English Church with the Holy See. He decided to approach the Belgian Cardinal Desiré Joseph Mercier (1851-1926) archbishop of Mechelin-Brussels (also called in French, Maleen or anglicized as Maleens), a very open-minded prelate who had been a professor of philosophy at the University of Louvain and had an interest in Christian reunion. Mercier was amenable to sponsoring a conference or series of conferences between Anglican and Catholics, for which Rome gave a tacit approval. Halifax obtained the endorsement, somewhat hesitant, of the then Archbishop of Canterbury, Randall Davidson.

Four Anglican and four Catholic theologian-scholars, together with Halifax and Mercier, ordinarily took part in the four sessions, 1921-26, which were held in the residence of Cardinal Mercier and with him as chairman from 1921-25 (the last, 1926, being chaired by Archbishop Van Roey, Mercier's successor).

Hesitancy and suspicion by authorities on both sides – Rome, the Archbishop of Canterbury, Protestant elements in the Church of England, and the Catholic leaders in England – meant that no significant progress was ultimately made at Malines beyond that which the participants themselves made at the discussion table, much to the distress of Halifax, who was now a very old man and growing deaf, but as indomitably focused as ever.

The English Catholic leaders had been generally opposed to the Malines conversations. "Why were conversations concerning England's churches being held in Belgium under Belgian sponsorship?" they asked. Moreover, English Catholic leaders judged that any form of corporate reunion of Anglicans with the Holy See was illusory. Anglicans wishing to become Catholic should be admitted only individually.⁵

Mercier had died in early 1926 and Portal the same year. Halifax could not help feel that he had been let down to some extent by Mercier whose enthusiasm seemed to wane as the conversations continued, by Archbishop Randall Davidson of Canterbury, who backed down when suspicions arose on all sides and by the firm opposition of the English Catholic leaders who rejected the idea of a corporate reunion. Halifax also believed in his heart of hearts that eventually the Church of England would become Anglo-Catholic; but that was not to be. He continued, however, doggedly in his mid-eighties to work for his goals within the Church of

England until he died peacefully in the full possession of his faculties on Jan. 19, 1934 in his country estate in Hickleton, Yorkshire, in his 95th year.

The Anglo-Catholic Movement continued to grow in the Church of England into the 1960's. In the year 1960 Archbishop Geoffrey Fisher (1887-1972, archbishop from 1945-61) made a visit to Jerusalem, Constantinople and Rome, the first Archbishop of Canterbury to visit Rome since 1397. Six years later Archbishop Michael Ramsey also visited Rome and, together with Pope Paul VI, agreed to establish the Anglican-Roman Catholic International Commission (1968 -) whose purpose was to bring about full communion between the Catholic Church and the Churches of the Anglican Communion.⁶

The Anglican-Roman Catholic International Commission

Early Agreed Statements of the Commission on the Eucharist, Ministry and Ordination and on Authority, with Elucidations on all three documents, were published in a unified report in 1982 and showed a convergence of doctrine on these issues particularly the first two, but not full agreement. Later evaluations by the Congregation for the Doctrine of the Faith acknowledged a convergence but could not fail to note ambiguities and clear differences. A second commission (1982-) issued several more agreed statements - on Salvation and the Church (1986), the Church as a Communion (1990), Life in Christ: Morals, Communion and the Church (1993), the Gift of Authority (1998), any Mary, Grace and Hope in Christ (2004) sometime showing extraordinary progress but not full agreement.

That extraordinary measure of agreement, reached in the latter two statements, however, represented more the agreement of the Anglican members of the Commission with their Catholic colleagues rather than the agreement of the Anglican Provinces throughout the world. The negative reaction from the (Anglican) Church of Ireland is a conspicuous example.

Division in the Episcopal Church

Actions of the Episcopal Church-USA from 1974, first in ordaining women as priests and then as bishops and other pivotal changes – such as the acceptance of abortion, homosexual unions, church blessings of the same, ordination of clergy living homosexual lifestyles and a general modernist or evolutionary approach to Christian teaching introduced grave obstacles to the progress of Catholic-Anglican and Orthodox-Anglican dialogue. The Church of England, considerably later (1992) than the Episcopal Church-USA, eventually approved the priestly ordination of women and, in 2008, of bishops. These actions inevitably led to the conclusion that, although dialogue should continue, its original goals were unattainable.

The Episcopal Church-USA and the Anglican Church in Canada had long, even prior to 1974, been developing in a manner severely at odds with Catholic teachings.⁷ When the Episcopal Church at its General Convention (1976) gave formal approval to the action of the maverick bishops who ordained women priests in 1974, some Anglo-Catholic clergy and laity considered this action the last straw in a series of developments over several decades. These included a weakening of positions on contraception, abortion and sexual morality in general, on the doctrine

of the apostolic ministerial succession, and on remarriage after divorce. Some Episcopal clergy and laity held a Congress in St. Louis, MO, in 1977 which gave birth to the Anglican Church in North America. Unfortunately, this new church dissolved over the next decade into several smaller jurisdictions, a fractionalizing that has continued to the present day.

Impelled by the growing toleration of homosexual practices, the blessing of homosexual unions and the ordination of homosexually active persons as priests and bishops, more seceding Episcopalians, in 2009, formed yet another new church – also called, the Anglican Church in North America. This church, reportedly with 100,000 members, has already received recognition as a legitimate Anglican province from several African provinces of the Communion. Virtually none of these church bodies founded from 1977 to the present day have been or are, however, looking to Rome.

Only a relatively small group of Episcopalians have turned that way to end their instability, fractionalization and inner conflicts. The final section of this paper deals with them and similar groups elsewhere.

Anglicans/Episcopalians – USA Look to Rome

Two very small groups of Anglican-Episcopal clergy and laity in the USA decided in the later 1970's to make an approach for reconciliation with the Catholic Church in such a manner that they could retain their liturgical and spiritual traditions. Through intermediaries in the US they ultimately approached the Congregation for the Doctrine of the Faith in Rome with their petitions.⁸

The first group was a delegation of priests from the Society of the Holy Cross, an England-based priestly fraternity, whose USA provincial then was Fr. James Parker, who led this effort. (Fr. Parker is now a Catholic priest in the Diocese of Charleston, SC.) The second group, headed by Canon Albert Julius DuBois, of the American Church Union (a smaller counterpart of the English Church Union), a priest who was attached to the Episcopal Diocese of Long Island, but at the time was retired and living in California, led the group then called the Pro-Diocese of St. Augustine. Members of this group met in Rome with Franjo Cardinal Seper, then prefect of the Congregation for the Doctrine of the Faith to present their petition.

The Pastoral Provision

In 1980 with the approval of Pope John Paul II these groups together were given what is called the Pastoral Provision, a papal favor which upon their individual profession of Catholic faith and sacramental incorporation (to the extent necessary) into the Catholic Church permitted them to retain much of their Anglican/Episcopal liturgy and spiritual traditions and organize themselves in congregations of common identity which would be incorporated as personal parishes in Latin (Roman Rite) dioceses. The then Bishop Bernard F. Law of Springfield – Cape Girardeau in MO (later Cardinal-Archbishop of Boston) was placed in charge of this pastoral provision with the title of Ecclesiastical Delegate.

Episcopal clergy being reconciled and seeking to function as Catholic priests would need to receive Catholic ordination. If they were married, an existing valid marriage, would not prevent otherwise qualified men from receiving Catholic ordination. Like priests of the Eastern Churches in Catholic communion, however, if a priest's wife died, he could not remarry nor could a single or celibate priest marry after ordination. This special dispensation for men being ordained priests in the Latin Church recognizes that they originally undertook their ministry in a framework that did not require them to live a celibate life. Therefore, many had married before their ordination as Episcopal priests or afterwards. Such clergy are in a manifestly different situation from Catholic priests who, prior to ordination, had made a solemn promise to live a celibate life but later resigned their ministry and married.

This canonical favor given by the Holy See to these Episcopal clergy and laity (it applied only in the USA) was unique and unprecedented in that it permits them to have their own liturgical formularies drawn mainly from the 1928 and 1979 Books of Common Prayer and a quasi-distinct organization. These liturgical formularies are gathered in *The Book of Divine Worship* (1983, 2003). Thus the Latin or Western Catholic Church now has the Ordinary Form of the Roman Rite, the Extraordinary Form of the Roman Rite and the Anglican Use in the Roman Rite. The Pastoral Provision was misunderstood at that time by some as being an opening to married priests in the Latin Church. It was not intended as such at all. It was an opening to those Episcopalians, including their clergy, who already accepted the Catholic faith to be united fully with the Catholic Church while retaining their liturgical and spiritual traditions.

With the congregations, it was expected, some clergy would also reconcile or vice versa. In fact, since 1980 to the present, only about a half-dozen congregations, mostly in the southwestern United States, have reconciled and been incorporated into Latin dioceses as personal parishes or mission congregations. A few more are in various stages of formation. Slightly more than 100 former Episcopal priests have been ordained Catholic priests since 1980 through the Pastoral Provision. Seventeen of these priests are now deceased and at least another fifteen are retired. Not every Episcopal priest who reconciled has sought Catholic ordination and some have not qualified.

Several reasons account for the few congregations received: existing Episcopal congregations are likely to be divided on the issue of reconciling with the Catholic Church. Being Anglo-Catholic, as has been said, doesn't automatically include seeking communion with Rome. Many persons, both Evangelical and Anglo-Catholic, have already left the Episcopal Church and joined one of the so-called "continuing Anglican Churches." Congregations leaving the Episcopal Church cannot take their property with them and thus have to start anew. Some Catholic-minded Episcopalians have simply joined Latin Rite parishes. Many others have apparently made their peace with the new (2009) Anglican Church in North America. A few have joined Eastern Orthodox Churches.

Anglo-Catholicism has never been completely homogeneous. In the final analysis Anglicans choose, beyond the clear statements of the Prayer Book, what

they will believe as constitutive of their Anglican commitment. For example, Lord Halifax embraced the Roman primacy and all other definitive Catholic teachings. Most Anglo-Catholics do not.

The Now of the Pastoral Provision

Archbishop John J. Myers of Newark, New Jersey, succeeded Cardinal Law as the Ecclesiastical Delegate when the latter assumed a position in Rome in 2006. Bishop Kevin W. Vann of Fort Worth, Texas, is now the vice-delegate with a few other bishops as consultants. The Pastoral Provision Office has been located variously in Springfield-Cape Girardeau, Missouri; Boston, Massachusetts; Washington, D.C. and, most recently, in Houston, Texas. Msgr. William H. Stetson, an Opus Dei priest, succeeded Father James Parker (one of the first priests ordained, 1982, through the Pastoral Provision) as Pastoral Provision Secretary in 1995 and continues to serve in that position currently. In Sept. 2009, a new, additional office was established in the Archdiocesan Pastoral Center in Newark; New Jersey, and Msgr. James M. Sheehan, a priest of the Archdiocesan Curial staff, will become the Pastoral Provision secretary in a transition that will be completed in June, 2010.

Episcopal priests seeking Catholic ordination, after two years as Catholics, receive an assessment of their theological and formational background from the Pastoral Provision Formation Faculty, a team of seminary professors at Seton Hall University of Newark, NJ. Needed additional preparation is accomplished usually by "distance" education. The bishop-sponsor appoints a priest-mentor to work with each candidate. The candidates are then certified for ordination by the Formation Faculty. Permission to ordain must come from the Congregation for the Doctrine of the Faith to the diocesan bishop who has sponsored the candidate and has agreed to incardinate him into his diocese. Most such priests serve in Latin Rite parishes and institutions as also in the military, prison, college and university chaplaincies throughout the country; only a small number serve in the Anglican Use parishes or congregations.

Looking to Rome: International Petition

Another recent development in the "looking to Rome movement" is the petition to the Holy See for a corporate reunion from a federation of small "continuing Anglican churches" internationally (founded 1990) calling themselves the Traditional Anglican Communion.⁹ In North America this group is represented by two small jurisdictions, called the Anglican Church in America and the Anglican Catholic Church of Canada. In 2007 the leaders of this TAC worldwide signed a full profession of the Catholic faith (by endorsing the Catechism of the Catholic Church) and sent it to Rome with a request for full ecclesiastical communion and directions as to how they should proceed from this point. The Holy See has acknowledged receipt of their petition and has promised a substantive reply sometime in the future.

In the USA this group has no formal relationship with the Pastoral Provision; and it is not known what inquiry, if any, the Holy See has made or is making about this on any other member unit of the federation.

Anglo-Catholics in England

The Anglo-Catholic party in the Church of England, much larger than any comparable group in North America, continues to seek arrangements that will permit it to remain within that Church. The Church of England General Synod's recent approval for ordaining women as bishops has generated a crisis for Anglo-Catholics, who do not wish to be subject to women bishops or to be served by priests or bishops ordained by them. News reports have indicated that Anglo-Catholic delegations have visited Rome for talks with the Congregations for the Doctrine of the Faith but no statements have been issued confirming such visits or indicating the subjects discussed.

When, in 1992, the General Synod approved the ordination of women as priests, several hundred clergy left the Church, about 300 to become Catholic and ultimately to be ordained as Catholic priests. Those clergy who left at the time received a financial severance, but no such arrangement is contemplated by General Synod at this time for clergy who leave the Church over women bishops. Catholic authorities in England have emphasized that Anglican clergy or laity who seek reconciliation with the Catholic Church must be motivated by acceptance of the normative Catholic faith in its entirety and not by any single issue, such as women's ordination as priests and bishops. At this juncture the future of Anglo-Catholics in the Church of England is not clear.¹⁰

Conclusion

What is the future of the Pastoral Provision in the USA? Nothing presently on the horizon indicates that it will grow significantly. Only a relatively large influx of persons – clergy, Religious and Laity – would brighten this future. Such a movement might occur as a result of pressures within the Episcopal Church, the various Continuing Churches, or the Anglican provinces in other nations. Will the Pastoral Provision Statute be extended to other nations such as Canada, Australia and Britain? Will some other form of canonical distinction and administrative unity be given those petitioning on an international level? The statute of the Pastoral Provision identifies itself as not definitive and given ad tempus indeterminatum; in other words, given not as an invariable formula for the future or for either a set period of time or permanently but as a structure open to the future, related, of course, to the need it serves or will serve. Thus, as developments take place, the Holy See may alter the conditions of the statute to take account of these developments. But looking for authentic unity means looking to Rome, the tree from which the branch long ago was torn.

And thus ends the paper as originally written and published.

POSTSCRIPT

A new, very significant development concerning this subject of Anglicans/Episcopalians Looking to Rome occurred, however, on Monday, October 20, 2009. At a press conference in Vatican City, Cardinal William J. Levada, Prefect of the Congregation for the Propagation of the Faith, announced the imminent publication of an Apostolic Constitution, the most authoritative form of a papal document, enabling Catholic-minded Anglicans worldwide – viz., those who already profess or are ready to profess the Catholic faith in its entirety - to be reconciled to the Catholic Church not merely as individuals converting to the Latin Church, but as congregations or other units that could retain major elements of their Anglican liturgical and spiritual identity and, beyond the canonical framework of the 1980 Pastoral Provision – USA, could have their own fully distinct existence groups in the Church with their own ecclesiastical superior in frameworks known as Personal Ordinariates, an arrangement akin to the Military Ordinariates, existing in our own and in other countries. This ecclesiastical ordinary could be (but need not necessarily be) a former Anglican priest who, being qualified, was ordained a Catholic priest or if celibate, ordained a bishop and serve as the bishop-ordinary.

Such personal ordinariates, where needed, would be erected by the Holy See in consultation with the bishops of a particular country or region. In the case of the United States the small already existing Anglican-Use parishes or congregations are, in accord with the Pastoral Provision of 1980 as implemented by the US bishops, incorporated as personal parishes or as missions in the Latin Rite Diocese where they are located. The new canonical arrangement when implemented would make them ecclesiastical entities under their own ecclesiastical superior or ordinary. These units in the USA already have their own worship book, the Book of Divine Worship, drawn from the 1928 and 1979 American Books of Common Prayer and from the Roman Sacramentary.

The new Apostolic Constitution would, as has been said, provide in a uniform world-wide way for the distinct and separate existence under their own ecclesiastical ordinary of Anglican units received into full communion. This would thus have greater unity and the ability to develop those institutions which would contribute to preserving that unity and the continuity of their Anglican usage.

It remains to be seen how many Anglicans worldwide will seek to be reconciled to full communion with the Catholic Church through the implementation of personal ordinariates. The acceptancer of the Catholic faith in its entirety is, of course, a pre-condition for any form of reconciliation and any form of reunion.¹¹

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ENDNOTES: *These endnotes include only a few select references on topics for which an extensive literature is available in theological libraries.*

1. For a brief account of Dupin's life and work, see the Oxford Dictionary of the Christian Church, (henceforth ODCC), 3rd. ed., ed. by F.L. Cross and E. A. Livingstone, New York, Oxford University Press, 1997, pp.515-16.
2. The Oxford Movement has given rise to an abundant literature about itself and its personalities. For a succinct historical account and informative biographical entries on all its principal leaders, see the above mentioned dictionary under the heading Oxford Movement, Newman, J.H., Pusey, E.B. and Keble, John. Larger and fuller treatment include R.W. Church, The Oxford Movement, Twelve Years, 1833-45, London, Macmillan, 1892; Geoffrey Faber, The Oxford Apostles: A Character Study of the Oxford Movement, London, Faber and Baber, 2nd. ed., 1936, which focuses on Newman and his principal associates; and for Newman individually, C.S. Deasain, John Henry Newman, London, Nelson, 1966; for the Anglo-Catholic Movement, which followed the Oxford Movement, see W.D. Sparrow Simpson, The History of the Anglo-Catholic Revival from 1845, London, Allen & Unwin, 1932.
3. For Charles Lindley Wood, the 2nd Viscount Halifax and his 70-year effort for church reunion, see Lockhart, J.G., Charles Lindley, Viscount Halifax, Part I, 1839-85 and Part II, 1885-1934, London, Geoffrey Bles: the Canterbury Press, 1935, 1936.
4. Halifax's own account of the Anglican Orders Commission of Inquiry and Pope Leo XIII's final decision on the issue will be found in Leo XIII and Anglican Orders, London, Longmans Green, 1912. An abundant literature, pro and con, by both Catholics and Anglicans, on the validity of the 16th century orders is readily available in libraries of theology. See also Hughes, John Jay, Absolutely Null and Utterly Void, Washington-Cleveland, Corpus Books, 1968; and by the same author, Stewards of the Lord, London, Sheed and Ward, 1970; Clark, Francis, S.J., Eucharistic Sacrifice and the Reformation, Westminster, MD, Newman Press, 2nd ed. 1967.
5. Halifax contributes his own account of the Malines Conversations in Halifax, Viscount (ed.), The Conversations at Malines, 1921-25: Report presented to the Archbishop of Canterbury by the Anglican Participants, Longmans Green, London, 1928. See also Dick, John A., The Malines Conversations Revisited, Leuven (Brussels), University Press, 1989.
6. Basic facts about the establishment and progress of the Anglican Roman Catholic International Commission will be found under that heading in the ODCC. Additional information and full texts (with evaluations) of the various study documents issued by the Commission and its successor, ARCIC II, are published in the Information Services of the Pontifical Council for the Promotion of Christian Unity, Rome; Vols. 1-124, 1968-2008.
7. The doctrinal controversies within the Episcopal Church-USA, especially since the 1970's are fully covered, in the periodical The Living Church; Milwaukee, Wisconsin; also for the ARCIC I and II study documents, see Origins, a documentary service of the US Conference of Catholic Bishops, Vol.1-35, 1971-2007, Washington, DC.

8. Accounts of those Episcopalians and former Episcopalians seeking a group reconciliation with the Holy See, which resulted in the 1980 Pastoral Provision will be found in Fichter, Joseph H., S.J. The Pastoral Provisions-Married Priests, Kansas City, MO, Sheed and Ward, 1989 and on the website of the Pastoral Provision Office; www.pastoralprovision.org
9. The Traditional Anglican Communion explains its doctrinal stance and petition to the Holy See on its website; www.acahome.org
10. Current developments respecting the Anglo-Catholic party within the Church of England are reported in The Church Times and in The Church of England Newspaper, both independent weekly newspapers dealing with the Church of England.
11. Vatican website: www.vatican.va