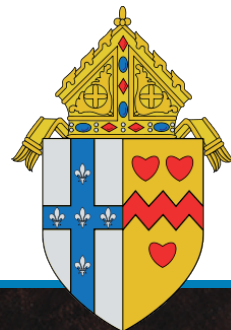


Friends of the Ordinariate

Supporting the Holy See's Vision for Christian Unity



*John Newman by Sir John Everett Millais, 1st Bt
oil on canvas, 1881 ©National Portrait Gallery, London*

The Third Spring!

Is the Church benefiting from a 'Third Spring'?
Our Friends in France
In-depth Features and Articles
Events, News, Messages and More Inside!

2014 Autumn/Winter Edition – Issue 4

Unity without absorption

Proclaiming the Good News about the Ordinariate



The Ordinariate has now been an active part of Catholic life here in Britain for just over three years. And, despite its tender age, it is true to say that it has already made a significant contribution to the Church even beyond these shores. Yet, many Catholics in England, Wales and Scotland remain unaware of our existence let alone our mission. A vital aim of the Friends of the Ordinariate, therefore, is to help the wider Catholic community find out more about the Personal Ordinariate of Our Lady of Walsingham, and what we do.

Over the past year, I have been privileged to visit several Catholic cathedrals as part of a Friends' project to make the life and work of the Ordinariate better known and appreciated. Last year, I visited Westminster Cathedral. This year I have enjoyed weekends at the Catholic cathedrals in Brentwood, Shrewsbury, Portsmouth, and Birmingham. As I write this message, I am preparing to visit St John's Cathedral, Norwich, and early next year will be at St George's Cathedral, Southwark, in time for Christian Unity Week – which is highly appropriate, seeing that the Ordinariate is a prophetic vision of Christian unity made real.

During these Cathedral visits, as well as in my involvement in the central church in London, I am constantly surprised by the number of people from overseas who approach me or my colleagues expressing genuine interest in the Ordinariate. Recently, a young student from the Humboldt University in Berlin visited Warwick Street to experience Mass in the Ordinariate Use of the Roman Rite. He informed one of the clergy that a friend of his, a PhD student from Brazil, is also planning to visit London to participate in our worship. While at St John's Cathedral, Portsmouth, another young student, this time from Spain, came to one of the Masses, knowing I would be there, just to hear more about the Personal Ordinariate of Our Lady of Walsingham. As I said in a recent talk at the Ordinariate Festival in Westminster Cathedral: "[it sometimes] feels as if there is more interest outside the Catholic Church in England and Wales than within it." So, the challenge for us now is to continue spreading the good news about the Ordinariate to as many people – Catholics and non-Catholics – as possible here in the UK.

The importance of these Cathedral visits is demonstrated whenever I speak with members of the congregation after Mass. I am always struck by the warmth and generosity of lay Catholics, and the interest shown by them in the work that the Lord has called us to do. Local bishops and priests have also shown great enthusiasm and kindness during these events, both to me as Ordinary as well as those who help the Friends.

We are living in an exciting period in the history of the Church. The Ordinariate manifests a long held desire, which many Anglicans have shared – unity without absorption. For centuries, churches in the East have re-entered the full communion of Rome. We need only think of the Melkites, the Ukrainian Greek Catholics, Coptic Catholics and so on but the personal ordinariates for former Anglicans are the first such structures in the West. For those who are outside the full communion of the Catholic Church, but who long for unity with Rome, yet fear losing their identity or patrimony, *Anglicanorum coetibus* is, then, a cause of real joy. It is a blueprint for lasting unity – unity without absorption. When people ask what's so good about the Ordinariate, we can confidently reply: it is a concrete and powerful means towards true and lasting Christian Unity.

For some in the wider Church, the Ordinariate may seem eccentric or challenging. But for those who share in the Holy See's vision of Christian Unity, it is something to be nurtured and supported, it is something profound and visionary, it is a genuine and constructive work of the Holy Spirit. There remains still a lot to do to make our message known – it will take a long time, and a lot of effort to reach the greater parts of the Catholic community in the UK, to explain to them why the Ordinariate is important. This is why we still rely on and are grateful for your help, support and prayers.

I remain yours in the Lord

Rt Revd Mgr Keith Newton

Ordinary of the Personal Ordinariate of OLW
Honorary President of the Friends of the Ordinariate

How the Friends support the Ordinariate

Here are just a few of the ways in which the Friends have supported the mission of the Ordinariate over the past few months.

The Friends' have covered the costs of advertising for the Ordinariate's 'Called to be One' exploration day, continue to provide funding for a young Ordinariate priest, have contributed towards the cost of hymn books for use within an Ordinariate church, and have paid for the printing of Mass booklets for the Ordinariate's central church.

If you would like to make an application for a grant from the Friends of the Ordinariate, please write to:
The Chairman, c/o 24 Golden Square, London, W1F 9JR.

Message from the Chairman

Calling on help from the entire Catholic community

The Friends of the Ordinariate continue with their dual mission of fund-raising and spreading the word about the Ordinariate. As further fundamental and far-reaching changes are imposed on the Church of England our job becomes even more important. The great ecumenical gesture of Pope Benedict XVI opened a door for Anglicans seeking reunion with the See of Rome. Our task is to keep that door wide open and to offer whatever support we can. The Ordinariate needs the help of the entire Catholic community at this pivotal moment!

Since my last letter in April the Friends have organised a successful fund-raising party at the residence of the Apostolic Nuncio. We are once more very grateful to the Nuncio, Archbishop Antonio Meninni, for hosting the event. We have also organised appeals by the Ordinary at the cathedrals in Brentwood, Shrewsbury, Portsmouth and Birmingham. A further appeal has been scheduled for Norwich (25-26 October). On the agenda for next year are Plymouth, Southwark and Liverpool.

Those of you who were able to attend the celebration of Solemn Evensong and Benediction of the Blessed Sacrament at Our Lady of the Assumption, Warwick Street, London on 17 August will have been able to enjoy the choir's magnificent rendering of John Stainer's setting of Evensong in B flat. The juxtaposition of Evensong and Benediction is one of the happiest results of the establishment of the Ordinariate, and a great gift to the Catholic Church in England and Wales.

On Saturday 20 September Westminster Cathedral hosted a day for members of the Ordinariate to reflect on their mission and to prepare for the work that has to be done. This was part of a weekend-long Ordinariate Festival. We cannot overlook the turbulence in the Church of England and must prepare ourselves to welcome new members into the Ordinariate. The work of the laity in spreading the word among Anglicans about the Personal Ordinariate of Our Lady of Walsingham is a very important part of the process of the New Evangelisation.

As I write this letter, we are busy organising a FOTO Mass at Our Lady of the Assumption, Warwick Street to celebrate the feast day of the Blessed John Henry Newman. This we did also in October 2013. On that occasion the Mass in the Ordinariate Use was officially introduced for the first time. Since Advent last year the principal Mass on Sundays at Our Lady of the Assumption has always been in the Ordinariate Use of the Roman Rite. This is a gift from the Holy See to the Ordinariate in England and Wales and indeed to the wider Church. We have much to thank the Pope Emeritus for! We are also starting our preparations for events in connection with the visit at the beginning of February 2015 by the Ordinaries from Australia and the

United States. This will include a Mass at Westminster Cathedral attended by HE the Cardinal Archbishop of Westminster as well as the three Ordinaries. Please make a note of Thursday 12 February at 5.30pm in your calendars.

Nicolas Ollivant

Chairman

Friends of the Ordinariate of Our Lady of Walsingham

The Abbey of Lagrasse

In August the Chairman of FOTO had the opportunity to visit the monastery of the Mother of God in Lagrasse, Corbières (SW France near Narbonne). Here is what he wrote of his experience:

Ten years ago the French order of the Canons Regular of the Mother of God acquired the former Benedictine monastery in Lagrasse, which had been in secular hands since the end of the 18th century. One third of the original monastery remains the property of the local municipality. However, the larger part now belongs to the Canons Regular who have carried out extensive renovations.



It is well worth a visit to the monastery just to see the restored cloister and garden. The website is www.lagrassecanons.com. The abbey church, built in the 12th century, has two blocked-

off transepts, one of which is municipal property. The other transept, the south transept, belongs to the Canons and connects the church to the bell-tower. However, it is semi-ruined having walls but no roof. The next project for the abbey is to restore the south transept and reconnect it to the church by demolishing the wall closing off the transept from the nave. This will be a great undertaking requiring money and time. In some ways the Church of England is like the old ruined transept cut off from the abbey church at Lagrasse. The Ordinariate is working in England and Wales to tear down the wall separating people from Rome in order to reunite people with the Catholic Church. Both projects require prayer, time, work and money!

Ordinariate of Our Lady of the Southern Cross

Making *Anglicanorum coetibus* a reality in Australia

By Msgr Harry Entwistle

The Ordinariate of Our Lady of the Southern Cross is the smallest of the Ordinariates currently in existence because though Australia is a large country, the vast bulk of the population live on the Western, Southern and Eastern coastlines from Perth to Cairns.



I was ordained to the Catholic priesthood on 15 June 2012 in St Mary's Cathedral, Perth WA immediately following the entry of the laity of my parish into full Catholic communion. At the conclusion of the ordination service, the establishment of the Ordinariate was announced as was my appointment as Ordinary. So our Ordinariate was born with one priest and one community, a situation that existed for three months until ordinations took place in Melbourne.

Having been born in the North-West of England, I grew up in an area where the 'divide' between Roman Catholics and non-Catholics was tangible, so my journey into the Catholic priesthood was not one I envisaged. My recognition of a vocation to the Anglican priesthood came when I was 14 years old, so that shaped my future. At the same time I discerned a vocation to become a prison chaplain, which on reflection would be bizarre if it were not real. Following undergraduate and post-graduate studies in St Chad's College, Durham, I was ordained deacon in 1963 and priest in 1964. Until my move to Australia in 1988, my ministry in England was a mix of parochial, part and full-time prison appointments.

Australia

It was only when I moved to Australia that I caught up with the issues surrounding women's ordination and other liberal developments. Apart from three Evangelical dioceses and one small Anglo-Catholic rural diocese, the Anglican Church in Australia is liberal in its ecclesiology, theology and morals.

No provision for dissenters has been made other than voluntary protocols. My growing awareness of the trajectory of the Church led me to join Forward in Faith Australia, in which I served as Vice-Chairman for a time.

When the impetus to consecrate female bishops was increasing I left the Canterbury Communion together with a group of FIF members, to become Regional Bishop in the Traditional Anglican Communion in Australia (TAC). I attended the TAC Bishops' Conference in St Agatha's Portsmouth in 2007, signed the petition seeking corporate reunion with the Holy See, and the rest, as they say, is history.

We are now beginning our third year and at this time we have 16 ordained priests, one retired priest and two men waiting to be ordained. Earlier this year, the Holy Father approved the petition of the Church of the Torres Strait to become a Territory of the Ordinariate.

Australia suffers from what is described as the tyranny of distance. Our Ordinariate groups are very scattered and the distance between them is measured in flying time rather than driving time. Cost therefore makes it difficult to hold national events, but so far, we have managed to gather most of the clergy for an annual conference in one of the larger cities.

We are in the process of learning how to create a unity between the groups, all of which, with the exception of Perth where the Ordinary is currently based, are located in the Eastern half of the country.

Given our situation in these early days, evangelisation in the Ordinariate must use the model adopted by the 'Celtic Church'. The central place for this Church was the monastery, where formation, teaching and the liturgical life of the Church found its full expression. It was from there that the monks went out to evangelise the surrounding districts and tried to establish new centres that could become self-sufficient.

For the Ordinariate, the existing groups must be the 'mother' house, from which the clergy travel to offer the Ordinariate mass in other suburbs or parts of the diocese with the intention of gathering a new group together.

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The Anglican Patrimony Reaches Provence

A Successful Friends of the Ordinariate Appeal in Grimaud

By Fr Scott Anderson



It may come as a surprise that the Parish Priest of Grimaud – between St Raphael and St Tropez on the Mediterranean south coast of France – is British. Canon Peter Watts is originally from Wales, formerly an Anglican, and a priest of the Diocese of Frejus-Toulon since the 1990s. It was from him that a request came to the Friends of the Ordinariate that an Ordinariate priest might come to speak to his people about this great movement for unity. Since I spend around two weeks in every six – and the whole of August – at my home in Picardy, northern France, it seemed right to volunteer.

I had forgotten that the weekend of the Assumption, the 'Quinze Août' is the busiest weekend of the French calendar. I was able only to get a slow train through the night, so that in all the journey took 13 hours. But it was certainly worth it.

The village of Grimaud is built on the steep hills that rise above the Mediterranean. The streets are narrow, and in the centre of the village is the church, Romanesque, with thick walls and tiny windows. It is beautifully kept, and has nothing of that tired dustiness one sees too often in France.

Friday was the feast of the Assumption and also the anniversary of the Allied landings in 1944. There was a moving commemoration in the square after Mass. It brought a lump to my throat, for my father, who died in 2012, was a soldier in the Normandy landings, and loved France and its people.

In the evening I had the delight of taking part in the annual Blessing of Boats. Port Grimaud was created between 1960 and 1990. Built with canals and 'fisherman style' houses with their own berths, it is the work of architect François Spoerry, who is buried in the church of St Francis in the centre of Port Grimaud. From the church a small launch took the three clergy together with a gilded statue of Our Lady round the canals, greeting the people and sprinkling their boats.

The following day saw us at the pilgrimage chapel outside Grimaud for Mass and Procession in honour of Notre Dame de la Queste. So by the time I came to deliver my talk on the Ordinariate at the first of three Sunday Masses I had met a lot of the parishioners. Canon Watts behaves very much like the vicar of an English (Welsh, sorry!) parish – walking the 150 yards between presbytery and church took ages, as there were residents, restaurant owners and visitors all to be greeted and chatted to. The sight of the Curé in his cassock (which has largely disappeared in France) is familiar, and clearly valued, in Grimaud. But I don't want to give the impression that there is some sort of reactionary, 'Lefebvrist' movement going on here. The people are at ease with their priest, and the Masses were welcoming, with the people obviously enjoying and participating in the worship. Their experience of being the national Church, with its opportunities and problems, gives them an understanding of the Church of England. But it is also true that the Anglicans they have met are Catholic-minded: they simply do not comprehend evangelical Anglicans. Nor do they understand the historical tensions between the Church of England and the Roman Catholic Church in this country. So I found their honest joy at the news of so many Anglican priests and laity coming back into communion within the Catholic Church through the Ordinariate both refreshing and inspiring. And their giving matched their words.



I express again my thanks to Canon Watts and his people for their affectionate welcome to me, for their hospitality, and for their generous response in the collections for the Friends of the Ordinariate. And I'm also grateful that my return journey was accomplished in under six hours!

Fr Scott Anderson is a priest of the Personal Ordinariate of Our Lady of Walsingham, based at the Church of the Precious Blood, Borough, London. We are very grateful to him and to Canon Peter Watts and the parishioners of Grimaud for their generosity and kindness. Nearly £800 was raised for the work of the Friends – and, therefore, the Ordinariate – in Grimaud.

From the Liffey to the Tiber, via the Thames

A Priest of the Ordinariate tells the Story of his Conversion

By Fr Alan Griffin

I was born in Dublin towards the end of the Second World War. My parents were both officials of the Bank of Ireland. As my father was a Presbyterian, the incumbent of my mother's Anglican parish church insisted on my father's confirmation in the Church of Ireland before the marriage took place. This posed no difficulties for my father, who told me that he preferred Anglican chant to metrical psalms.



My mother's parish church was one of very few Church of Ireland churches in the Tractarian tradition. It just happened to be the parish in which my parents lived and where I was baptised. The nuns at the Anglican convent – 'The Protestant Nuns' as my parents called them – ran the Sunday school I attended until the age of four. We then moved with my new brother to a suburban parish called Zion.

Zion church was founded in the mid-nineteenth century to promote Evangelical zeal within the Church of Ireland. It was set up as a trustee church by a well-to-do member of the Plymouth Brethren, but the circumstances of Zion's foundation had largely been forgotten when we moved there, and the parish had blended into the broader low churchmanship of the Church of Ireland as a whole. My primary education was at the parish school. I also attended the parish Sunday school, Cubs and Scouts. I was confirmed by the Archbishop of Dublin. I shall always remain grateful for the solid foundations of Christian teaching and practice laid down in my childhood.

Religion in Ireland

When my father was transferred to a country post in my mid teens I remained in Dublin to finish my secondary school education. I continued, at first, to worship at Zion Church. I had found my religious up-bringing rather dull. Children attended the first part of Morning Prayer every Sunday. There was very little ceremonial in Church of Ireland services. There were no candles or cross on the Holy

Table and no obvious signs of the liturgical year. Hymns were the only form of singing and the words often expressed sound doctrinal teaching, for which I am still grateful. Children were not present at Communion until after confirmation. Sermons formed the climax of any service and I tended to find them long, tedious and woolly.

In my late teens I re-discovered the Tractarian church where my parents had been married and I had been baptised. A new understanding of the Eucharist, of liturgy and of music brought my religion alive. The Eucharist has been the heart of my faith ever since.

My parents were correct in identifying an insistent and continuing leaning towards the Roman Catholic Church in me from my early teenage years. In spite of that, there was enough of the tribal Irish Protestant in me to make the idea of becoming a Roman Catholic scarcely imaginable. I occasionally visited Catholic churches in Dublin and felt a mixture of fascination and bewilderment. Religious affiliation in Ireland was, and still is, largely tribal. I bought a copy of a Latin missal (I was learning Latin seriously at 13) and when my father found me celebrating the rite in my bedroom he made the point that if I wanted to do that sort of thing I could celebrate our own Communion Service.

I was struck by the presence of people praying in Catholic churches (ours were kept locked except at service times) and impressed by outdoor processions on Corpus Christi. Hundreds (so it seemed) of clerical students from the Holy Ghost Fathers' House passed our Dublin home on their way to join the procession.

As an undergraduate at Trinity College Dublin I continued to worship at my Tractarian parish church and became a churchwarden. My father moved to Cavan as a Bank of Ireland manager. My parents were convinced that I was moving 'Romewards' and we often had vehement arguments about religious matters. It did not worry my parents that, although Cavan is in the Republic of Ireland, the services at our local Church of Ireland parish always used the responses and prayers for the Queen prescribed for use in Northern Ireland only. Cavan Protestants, including clergymen, were often Orangemen. My efforts to explain Tractarianism, high church Anglicanism and the glories of the Caroline tradition in the Church of Ireland, fell on deaf ears as far as my parents were concerned. I was horrified at the amount of crumbs at the communion rail after every Communion Service. I know I was insufferable! The religious divide between 'Catholic' and 'Protestant' was very firmly drawn in the Ireland of Archbishop John Charles McQuaid. A triumphalist Catholicism faced a defensive Protestantism across the tribal divide.

University days

My parents were not entirely happy when I was approved for ordination training in the Church of Ireland while still an undergraduate. 'People always feel sorry for clergymen', my mother suggested. And so it was a relief to my parents when I chose to defer ordination and go instead to Cambridge to study for a PhD in Classics. This led to a lectureship in Classics at Exeter University. When my sense of vocation revived at Exeter my parents again saw the spectre of Rome in the background. They never came to terms with my high church Anglicanism, nor as it has turned out, did I.

I was ordained as an Anglican deacon in 1978 and as an Anglican Priest in 1979 to serve as a member of the chaplaincy team at Exeter University. For almost 20 years I worked happily at the University as a Lecturer, senior Warden and Chaplain. During holidays I often took on locum clerical duties abroad – in Sicily, Switzerland, the United States, New Zealand – or lectured on Swan Hellenic cruises.

At the time of my Anglican ordination, and for a long time afterwards, I felt that Anglicanism contained 'all things necessary to salvation'. Anglicans had retained, I thought, an orthodox deposit of faith (scriptures, creeds, sacraments, orders, liturgy), even if that deposit was undeniably Protestant in its origins and much of its content. The fact that Rome seemed to be moving in an Anglican direction (vernacular liturgy, communion in both kinds, occasional acceptance of married priests in the Latin church, a renewed Christocentric and biblical emphasis in preaching and teaching) gave me a sense of security in my Anglicanism. A Catholic priest friend of mine said that if I was convinced that I was receiving and celebrating the Christian sacraments I should remain where I was in the Church of England.

Fudge was the glue

The 1990s were an unsettling time for traditional Anglicans. I moved from university into full-time parish ministry in 1998, first as a curate in the largest parish in the City and Diocese of Exeter and then, from 2001, as Rector of two City of London parishes. My uncertainties focussed on the nature of Authority (Magisterium). How does any Christian body ensure that its teaching is consonant with the Apostolic faith? Anglicanism has no means of doing so and no way of deciding controversial matters of doctrine and discipline. It is condemned to an endless process of internal dialogue and disagreements ('facilitated discussions'?) with no possibility of reaching a conclusion which can be declared to be the Church's faith. In the centuries since the Reformation the establishment of the Church of England has

given it the appearance of having a Magisterium of sorts, but the establishment and the Royal Supremacy no longer seem to be the secure basis they once were. I asked my bishop where he located Magisterium in the Church of England. Unhesitatingly he replied 'I am the Magisterium', perhaps he was nearer the truth when he remarked, 'fudge is the glue that holds Anglicans together'.

I had 10 generally fulfilling years as Rector of two traditional parishes in the City of London. During that time, the Church of England increasingly revealed its sectarian and Protestant nature. Liturgical, ministerial, doctrinal and disciplinary norms, previously regarded as characteristic of Anglicanism, have been watered down or abandoned. The Church of England lacks the capacity to distinguish truth from error in matters of doctrine and order and cannot safeguard the deposit of faith even in the form that it has received from Reformation times.

Ceremonies to flatter

I found the civic religion of the City of London churches (livery companies, ward clubs, the annual round of civic services attended 'in state') pretty empty. Services are designed to be ceremonially impressive and to flatter those involved. There is nothing in them that would offend a Freemason in good standing!

Following my retirement from Anglican ministry I looked again at the Petrine ministry. Where does the episcopate find its focus of unity? I became convinced that the Petrine ministry is indeed necessary to maintaining the unity of the Church and Apostolic deposit of faith. The ministry of the Successor of Peter is something that I have had to discover and learn to appreciate.

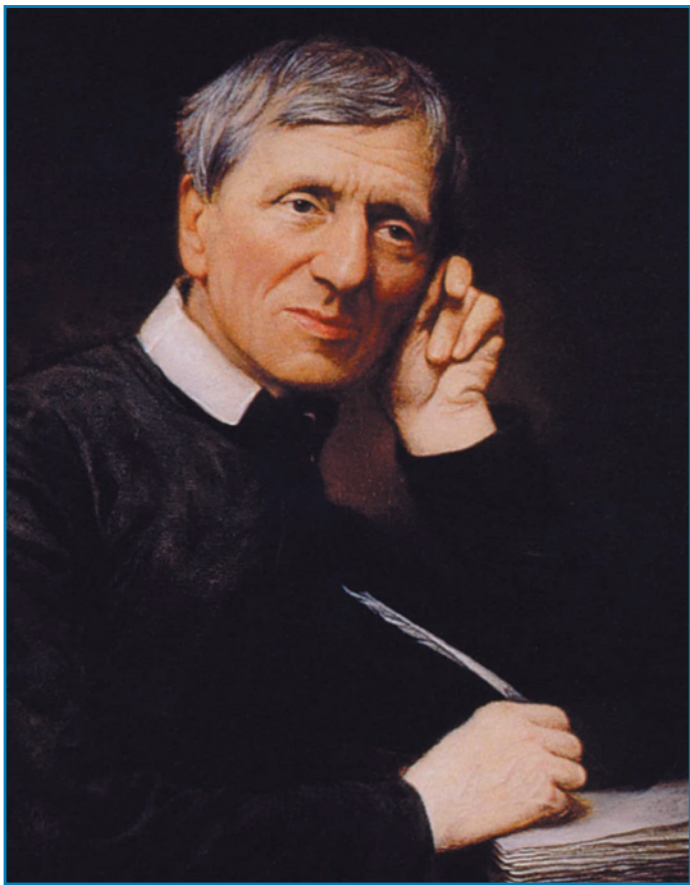
Christ committed his teaching to a body of people who were to be his Body in the world. The Roman Catholic Church is indeed that Body in its fullness. Its Magisterium has the capacity to declare the mind of Christ, to distinguish truth from error and to ensure that the faith of the Apostles is reliably and authentically preserved and taught. The Roman Catholic Church is also able to discover new depths and riches in the Apostolic deposit of faith. The Ordinariate of Our Lady of Walsingham, established by Pope Benedict XVI in 2011, made it easy for me to complete the journey into full communion which I had begun so long ago.

The Revd Dr Alan Griffin is a priest of the Personal Ordinariate of Our Lady of Walsingham, and is based at the Ordinariate's central church, Our Lady of the Assumption and St Gregory's, Warwick Street.

A Third Spring?

The Church is indebted to former Anglicans

By Michael Hodges



On 13 July 1852, Father John Henry Newman D.D. as he then was preached a sermon from the Chapel of St Mary’s College, Oscott, to the First Provincial Synod of Westminster – before Cardinal Wiseman and the Bishops of England. This event followed the Restoration of the Hierarchy the previous year. He took as his text “Arise, make haste, my love, my dove, my beautiful one and come. For the winter is now past, the rain is over and gone. The flowers have appeared in our land” (Cant. 2:10-12). During the sermon he proclaimed: “The English Church was, and the English Church was not, and the English Church is once again. This is the portent worthy of a cry. It is the coming of a Second Spring.” Later on he prayed: “O Mary, my hope, O Mother undefiled, fulfil to us the promise of this Spring.” The full text of the sermon is worth reading; the tone is very different from what might be expected from a Catholic pulpit today.

What was the effect of the “Second Spring” in practical terms? One test is the extent of clerical conversions in the half century 1845-1895. It seems that some 155 former

Anglican clerics were re-ordained as Catholic priests during this period. This total includes such relatively famous figures as Cardinal Newman himself, Henry Manning (sometime Archdeacon of Chichester and Cardinal Archbishop of Westminster), William Brownlow (Bishop of Clifton, 1894-1901), Henry Chapman (Abbot of Downside, 1929-33), Robert Coffin (Bishop of Southwark, 1882-5), James Patterson (Bishop of Emmaus, 1880-1902) and the Hon Algernon Stanley (Bishop of Emmaus 1903-28).

Some 260 further Anglican clerics became Catholics, but without being ordained into the Catholic priesthood, presumably, almost invariably, because they had an “impediment” – i.e. a wife. These included such notable figures as: Robert Wilberforce (sometime Archdeacon of the East Riding), his brother Henry Wilberforce, W.G. “Ideal” Ward and Lord Henry Kerr (whose descendants became the Catholic Marquesses of Lothian).

Clerical conversions continued in considerable numbers throughout the first half of the 20th century. The names of the writers Monsignor R.H. Benson (son of an Archbishop of Canterbury) and Monsignor Ronald Knox (son of a Bishop of Manchester) are well known. At a lesser level, my great uncle C.F. Hodges became a Franciscan and was ordained priest in 1918. Again, many could not be re-ordained because they had “impediments”; the Rev Viscount Clonmore, known by his friend Betjeman as “Cracky”, was one of these and suffered the additional inconvenience of being disinherited by his father, the Earl of Wicklow, because “he worshipped with the servants”. Gordon Wheeler (sometime Assistant Chaplain of Lancing College) converted in 1936 and was Bishop of Leeds from 1966 to 1985, only dying in 1998.

The South India Crisis and moves to Anglican Methodist reunion ensured a continuing flow of clerical conversions from the 1950s onwards.

It is, however, I think, possible to argue that something akin to the Second Spring has occurred since the Church of England started embracing increasingly strange theological theories in the 1970s. The most dramatic periods followed the vote in



favour of the ordination of women in 1992, and then the setting up of the Ordinariate of Our Lady of Walsingham in 2011. Some Anglican clerics saw the writing on the wall at an earlier stage and left before 1992; equally a number of Anglican laymen have since 1992 converted and subsequently been ordained as Catholic priests.

Since 1992, according to my calculations (and these broadly parallel the calculations of Professor Linda Woodhead, Lancaster University) not less than 426 former Anglicans have been ordained as Catholic priests either into the Church in England and Wales or into the Ordinariate. A further 26 former Anglicans ordained before 1992 are still alive and ministering as Catholic priests in some capacity or another (on the *sacerdos in aeternum* principle) making a total of 452. Some 21 of the total are former Anglican laymen who have been ordained into the Catholic priesthood. Obviously of the 426 some have died and some have retired.

Allocating Ordinariate and religious priests into the dioceses where they operate, the figures of former Anglicans now ordained as Catholic priests for the various dioceses are as follows:-

Arundel & Brighton	27
Birmingham	72
Brentwood	21
Cardiff	4
Clifton	22
East Anglia	30
Hallam	9
Hexham & Newcastle	10
Lancaster	8
Leeds	14
Liverpool	2
Menevia	5
Middlesborough	14
Northampton	20
Nottingham	17
Plymouth	29
Portsmouth	22
Salford	6
Shrewsbury	8
Southwark	41
Westminster	71
Wrexham	1

A number of former Anglican bishops have been ordained as Catholic priests: Barnes of Richborough, Broadhurst of Fulham, Burnham of Ebbsfleet, Klyberg of Fulham, Leonard of London, Mercer of Matabeleland, Newton of Richborough, Rutt of Leicester, Meyer of Dorchester-on-Thames, Richardson of Wangaratta and Silk of Ballarat. All bar Richardson became Monsignors. One retired Archdeacon – Robin Ellis of Plymouth – has been ordained as a priest of the Ordinariate. Anglican deans throughout seem to have been curiously resistant to the call of the Holy Spirit...

A number of important roles in the Catholic Church in England and Wales are held by former Anglicans. These include: the Bishop of East Anglia; the Administrator of Westminster Cathedral; the Deans of East Anglia and Wrexham Cathedrals; and the Rector of Allen Hall. Of major churches the Brompton and Birmingham Oratories, St James’s, Spanish Place, and St Mary’s, Cadogan Street, are all headed by former Anglicans. The Abbot of Ampleforth and the recently retired Abbot of Downside are converts. One of the more impressive figures is that at least 166 Catholic parishes are now being run by former Anglicans, of which 20 are priests of the Ordinariate. Professor Linda Woodhead believes 10% of Catholic parishes are now under the direction of former Anglicans. I think anyway it is fair to say that the Catholic Church in England and Wales would have been unbelievably stretched without this influx of assistance.

I have not done any research on those Anglican clerics who chose not to be ordained as Catholic priests but the names of Francis Bown, Brian Brindley, Brian Horne, Edward Norman, William Oddie and Donald Lee spring to mind. There are doubtless a number of others.

It may be noted that there is a certain lack of representation of former Anglicans at the episcopal level in line with their contribution to the Catholic Church in England and Wales. For whatever reason, despite the number of former Anglican clergymen in the Catholic priesthood, not many have been elected to the ranks of the bishops.

What, of course, has conspicuously (and regrettably) not been replicated in this present period is the effect of the Second Spring on the laity. It is frequently forgotten how many of the upper classes in a more socially conscious and more socially anti-Catholic age embraced the ‘Scarlet Woman’, cutting a shocking swathe across Victorian society in the last half of the 19th century – the Duchesses of Argyll, Buccleuch, Hamilton, Leeds, Newcastle and Norfolk (twice), the Marquesses of Bute and Ripon, the Marchionesses of

Continued overleaf

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Lothian, Queensberry and Waterford, the Earls of Abingdon, Albermarle, Ashburnham, Buchan, Castle Stuart, Denbigh, Devon, Dunraven, Eldon, Gainsborough, Guildford, Lyons, Nelson, Mexborough, Orford and Roscommon and the Countesses of Ashburnham, Buchan, de la Warr, Kenmare (thrice), Newburgh, Portarlinton, Ravensworth, Rosslyn and Somers. In addition, of the lesser nobility, can be listed three viscountesses, ten barons and baronets almost too numerous to list (thirty five). This movement was echoed throughout the upper and the middle classes leading to a vast accretion of wealth and energy for the Catholic Church in England and Wales.

Some thousands of Anglican laity, albeit less socially elevated than those listed above, have however followed the clergy across the Tiber in the past few decades.

In spite of this relatively less pronounced response on the part of the laity I think it can however be argued that the clerical response, with all the sacrifices entailed, has rivalled that of their forbears in the last half of the 19th century and indeed a "Third Spring" has occurred in the last thirty years or so. *Deo gratias.*

We can certainly echo Yeats' lauding of the contribution of the Anglo-Irish to Irish society in saying of former Anglicans in the Catholic Church of England and Wales: "We are no petty people."

May the prayers of Our Lady of Walsingham continue to lead to the Conversion of England.



Michael Hodges, FSA, DL, is Chancellor of the British Association of the Sovereign Military Order of Malta and a Trustee of the Friends of the Ordinariate.

Continued from pg 4

A joy for us, despite the challenges of the implementation process, is that the Holy Father has given us permission to establish a Territory within the Ordinariate of OLSO so that the TAC Province of the Church of the Torres Strait can enter into full Catholic communion while maintaining its distinctive Pacific Island culture as well as its Anglo-Catholic heritage.

Now that those who were serious about Pope Benedict's generous offer of Catholic unity promulgated in *Anglicanorum coetibus* have joined the Ordinariate, we can begin to implement the next phase of the vision of being in that unity while expressing our shared faith in our English spiritual tradition.

A Vocations officer has recently been appointed and because we are a non-geographical diocese, he will encourage and foster vocations in a similar way to that adopted by religious orders.

We are inviting people to share in the establishment of our vision through making various forms of financial gifts, and following the example of the Friends of the Ordinariate of Our Lady of Walsingham, we are building a network of 'Supporters' of the Ordinariate of OLSO who are invited to pray for us and do all they can to promote the mission and ministry of the Ordinariate.



Although we are numerically small with few resources and a very 'lean' administrative structure, we have achieved what we have because we have been blessed by the generous support of the Congregation for the Doctrine of the Faith and the Australian Catholic Bishops Conference. This latter body continues to be very welcoming, kind and helpful in providing what we need. Following Our Lord's practice of 'borrowing' from others what he needed to undertake his ministry, the leadership of the Catholic Church in Australia have been very generous in allowing us to 'borrow' what they have to offer.

Like Abraham on his journey from Haran, we journey on in God's grace, the visible expression that there is nothing to fear from embracing Catholic unity while bringing the diversity of the rich English Spiritual Tradition as a gift to be shared with the whole Catholic Church.

Msgr Harry Entwistle is the Ordinary of the Personal Ordinariate of Our Lady of the Southern Cross. In February 2015, he will visit London with Msgr Jeffrey Steenson, Ordinary of the Personal Ordinariate of the Chair of St Peter. Please see page 14 for more details about this visit.

What is the Anglican Patrimony? A reflection in two parts: Part II

This is the second in a two-part reflection on the Anglican Patrimony and the Ordinariate by Anthony Delarue. In the first part, the author, who has been asked by the Friends to help with aspects of the liturgical life at Warwick Street, explored the history and development of the Anglican Patrimony, concentrating especially on liturgy, vesture and kneeling. In this second part of his thesis, Anthony Delarue concentrates on the themes of language and music.

By Anthony M J L Delarue



Music

The importance of music lies not only in the fact that it is a great part of the patrimony of the Ordinariates, but that, as the Church of England abandons it, it will become more and more the patrimony only of the Ordinariates. Much has been lost of the richness and variety once enjoyed in the Church of England, as any English schoolboy will remember. There is a long and consistent tradition through the 17th to 19th centuries, with moments of great flowering interspersed with periods of dull neglect; such is the Anglican way. Music, as it is introduced to the nascent Ordinariate liturgy, should be approached in its true context, the parish and cathedral traditions are quite distinct, and both worthy of preservation, and, for many younger people, of discovery. Warwick Street is in a funny position, undeniably a parish church, but possessing also, as the mother-church of the Ordinariate of Our Lady of Walsingham, occasionally the character of a cathedral, and at these times cathedral music will be appropriate. It is important, however, that the people learn to sing those parts of the chant which belongs to them and to parish life, not just hymns, important as they are. There can be little doubt that one of the mandates we have received from Pope Benedict is the preservation and promotion of Anglican music, and indeed its transmission as a living tradition.

In the early days of Anglicanism, we think of such names as Tomkins, Weelkes and, later, Purcell, much of which is lamentably neglected, and far more appropriate than Catholic polyphony of the same periods. The wonderful verse anthems of the 18th century (by composers such as Blow, Boyce and Greene) are rarely heard nowadays. Later, in the great flowering of the 19th and 20th centuries, names such as Bairstow, Stainer and Walmisley come to mind. These too have often recently been ignored as Victorian or out of date, but wrongly so. Then there are the composers of Anglican Chant, such as Ouseley, Turle and Walford Davies, and the various settings of the Ordinary texts of the Mass, Merbecke of course, but also such as Martin Shaw and Healey Willan.

The whole question of the recent tradition of Anglican music is complicated by the fact that, in the years since the Second Vatican Council, when Catholic parishes were abandoning wholesale their often impressive musical repertoire, many Anglican choirs, particularly the university colleges, such as George Guest at St John's, Cambridge, adopted much written for the Roman rite. Now that it is being restored to its rightful home we may be grateful for its preservation through these dark years; from the Anglican perspective, however, it remains an interlude under external influences, and not part of the natural Tradition. It is as absurd to hear Palestrina in an Anglican Use Mass as it is (and sadly one does) to hear Bach at a pontifical Mass in a French Cathedral. (Bach was banned in most Catholic churches until the 1970s, and rightly so; it is beautiful music, but it is not written to illuminate Catholic liturgy.) The argument that all is appropriate in the name of art is neither tolerance nor cultured appreciation, but liturgical indifference.

Latin

This brings us to the subject of Latin. Until recently, certainly at the time of my own conversion, Latin was forbidden to cathedral and parish use in England, indeed presumably formally is still. Ancient exception was made for the Oxford and Cambridge colleges. I recall quite clearly my surprise, and joy, on first hearing Latin in regular use in Scotland during my years as an undergraduate in Edinburgh, it felt so delightfully naughty. The Scottish Episcopal Church, of course, had never come under the Tudor legislation, and Latin singing survived here and there throughout its history, and has formed part of its liturgical repertoire for well over a century. When Anglicanism was exported to America, it was, by impediment of the Oath of Supremacy,

Priests Affiliate in France



The Friends of the Ordinariate have two priests affiliate in France, with whom our Ordinariate Expats support group maintain regular contact.

This Summer, both priests invited Ordinariate Expats to come and inform their parishes about the Ordinariate and Anglican patrimony and to make an appeal on behalf of the Friends of the Ordinariate. Father Scott Anderson celebrated Mass and preached in Grimaud near Saint-Tropez on the French Riviera (see separate report in this Newsletter) and David Murphy animated a so-called '*Halte spirituelle*' (or Day of Spiritual Reflection) in Aix-les-Bains, in the French Alps.

Aix-les-Bains has a significance for former Anglicans for two specific reasons. In the 19th century there was a significant British community in this spa town and Queen Victoria even visited on three occasions. The *Halte spirituelle* actually took place in the former Anglican Church of St Swithun's, which the Victoria herself had attended and to which she had donated the stone reredos.

The second reason lies in the person of Father Fernand Portal, a Lazarist priest who led an orphanage in the small village of Pugny-Chatenôd in the parish of Aix, where he is now buried. He was a friend of Lord Halifax. These two men, with Belgian Cardinal Mercier, were responsible for organising the Malines Conversations of the 1920s between Catholics and Anglicans.

After a tour of Aix in the footsteps of Queen Victoria and a picnic lunch, the afternoon was dedicated to David Murphy's talk on Anglican spirituality and on the development and mission of the Ordinariates. The highlight of the day was the first-ever celebration of the Ordinariate Use Mass in France by affiliate priest Father Jean-Baptiste Thibaut, and with the specific permission of the Ordinary and the local bishop.

The day was a resounding success and awakened much interest in the Ordinariate movement as well as raising some money for the work of the FOTO.

The Friends are very grateful to David Murphy and the Ordinariate Expats for organising the appeal in Aix on our behalf. We are also very grateful to our Priest Affiliate in Aix, Fr Jean-Baptiste Thibaut, and the generosity of those who donated to the appeal there.

the Scottish bishops who consecrated Bishop Seabury of Connecticut in 1783, and the American liturgical tradition owes much to Scotland, and Latin went too. It is interesting that it survives alive and well in the American Anglican Use, especially and ironically in the light of its near wholesale abandonment by the Roman Rite US Church. In England, then, it is really only in the last 20 years that Latin has entered the Anglican cathedral repertoire, and that only, I suspect, for reasons of indifference, the sort of indifference which traditional Catholics are so keen to mistake for approval. The BBC will doubtless have played a large part, though we must be grateful to it for keeping much church music alive on the concert platform during the 1970s and 80s. I do not however believe for one moment that Pope Benedict expected the Ordinariate to be concentrating on Latin polyphony, and indeed I think it should be wholly avoided; there is far too much work to be done to restore and preserve the legitimate English musical patrimony.

Finally, and in conclusion, one might observe that it is perhaps ironic that the Catholic development of the Anglican tradition should take place in a church which combines Recusant Georgian with Bentley's Liturgical Movement Romanesque, the only two aspects of modern English Catholic architecture which owe nothing to the pre-Reformation tradition. Nevertheless, this is wholly fitting, as it of the very nature of the Anglican Tradition, from the early days of the missionary saints, to absorb and harmonise many disparate traditions. I very much hope that over the coming years, all that which is good, beautiful and English about Anglican liturgy will be nurtured and take a firm root in the life of the Catholic Church. Then we shall have responded to Pope Benedict's challenge.



Continued from the last issue of the Friends' Newsletter.

Recent Events

Visit to Portsmouth: The Ordinariate's important ecumenical role

As part of a Friends of the Ordinariate appeal, Mgr Keith Newton visited St John's Cathedral, Portsmouth, on the weekend of 26/27 July. During his visit, Mgr Newton preached at all Masses and celebrated three of the five Sunday Masses at the Cathedral.

During his homily, Mgr Newton spoke of the Ordinariate's place within the "rich diversity of the Catholic faith", referring especially to the many valid liturgical forms of expression within the Church.

Speaking of the "very important ecumenical implications" of the Ordinariate, Mgr Newton highlighted the Ordinariate's 'Called to be One' exploration day. He invited members of the congregation to visit the nearby St Agatha's – now home to the mainland part of the Isle of Wight and Portsmouth Ordinariate Mission – during the exploration day.

For the visit, Mgr Newton was invited to stay at Bishop's House by the Bishop of Portsmouth, the Rt Revd Philip Egan, and the Dean of St John's Cathedral, Canon Dominic Golding VG. Mgr Newton was accompanied during the appeal by Dylan Parry of the Friends of the Ordinariate, who said afterwards: "We are very grateful to Bishop Philip and Canon Dominic for inviting us to St John's Cathedral, as well as for the very warm and kind hospitality shown to us during the weekend. We are also immensely grateful to the Cathedral staff and volunteers for their help in organising the visit, as well as for the generosity of the parishioners, who contributed to a second collection for the work of the Friends of the Ordinariate. Thank you!"

A second collection was taken for the work of the Friends of the Ordinariate at all the Masses during the weekend.



Visit to Shrewsbury: Encouraging others to join the Ordinariate



Mgr Keith Newton, the Ordinary of the Personal Ordinariate of Our Lady of Walsingham, was invited to preach at all Masses in Shrewsbury Cathedral on the weekend of 5/6 July, as part of a wider Friends of the Ordinariate appeal in the Cathedral parish.

During his homily, Mgr Newton reflected on the importance of Christian unity, saying that he and other Ordinariate members became Catholics "not because we wanted to escape the Church of England, but because of the more important call to unity – a priority which Christ himself prayed for. We want to encourage others to do the same."

Prior to Mgr Newton's visit, Bishop Mark Davies of Shrewsbury said the Cathedral was delighted to be able to welcome him, adding: "It will be an occasion for us to give thanks for the Ordinariate of Our Lady of Walsingham. It is wonderful to see the 'prophetic gesture' Pope Benedict spoke of, being part of the daily life and witness of the Catholic Church in this land".

At the invitation of the Bishop, the Ordinary also celebrated a Solemn Pontifical Mass on the Sunday morning. Fr David Mawson (pictured, right) of the Ordinariate, who assists at Shrewsbury Cathedral, celebrated the 8.30am Mass, also on Sunday.

There was a retiring collection for the work of the Friends of the Ordinariate after each Mass. Nicolas Ollivant, chairman of the Friends, said: "The Cathedral could not have been more welcoming. We are very grateful indeed to Bishop Davies, to Canon Stephen Coonan (pictured, centre) and the other priests of the Cathedral and to the parishioners in Shrewsbury for their generous support".

Recent Events

Friends' Summer Reception: Nuncio affirms his support for the Ordinariate



The Apostolic Nuncio to Great Britain, HE Archbishop Antonio Mennini, affirmed his support for the Personal Ordinariate of Our Lady of Walsingham on Tuesday 10 June.

During a Summer Reception held by the Friends of the Ordinariate at the Apostolic Nunciature, Archbishop Mennini praised the achievements of the Ordinariate so far and said that he would “always support the Personal Ordinariate” as a vital part of a vision for Christian unity initiated by Pope Emeritus Benedict XVI. Mgr Keith Newton continued the theme of unity, saying in his address that in ecumenical terms the Personal Ordinariate was “very much a fruit of the [Second Vatican] Council”.

After thanking the Nuncio for allowing the Friends of the Ordinariate to host their Summer Reception at the Nunciature, the Chairman of the Friends, Nicolas Ollivant, assured members of the Personal Ordinariate of Our Lady of Walsingham of the Friends' continued support.



Future Events

The rest of this year and the beginning of next promises to be busy for the Friends of the Ordinariate, as we continue to visit churches and parishes up and down the country, making appeals and raising awareness of the Ordinariate among the wider Catholic community. Here are some events to mark in your diaries.

For updated information on forthcoming events, please check our website: www.friendsoftheordinariate.org.uk

Cathedral visits

On 25/26 October, Mgr Newton will preach at all Masses at the Cathedral Church of St John the Baptist, Norwich. In January 2015 (dates to be confirmed), the Ordinary will preach at all Masses in St George's Cathedral, Southwark. Both these events will form part of the Friends' Cathedral Appeals initiative.

The Friends have also arranged for Mgr Newton to preach at the Church of the Transfiguration, Kensal Rise (London), on the weekend of 18/19 October.

Towards Advent

On Saturday 22 November, the Friends of the Ordinariate will share a stall with the Ordinariate at the Towards Advent Festival of Catholic Culture in Westminster Cathedral Hall. Doors open at 10.30am.

Epiphany Carol Service

To coincide with the Feast of the Epiphany, the Friends of the Ordinariate will hold its popular annual Epiphany Carol Service in the Church of Our Lady of the Assumption and St Gregory's. More details to follow.

Visit of the Ordinaries

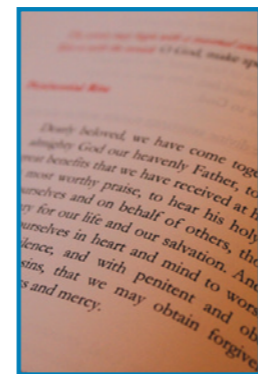
To celebrate the fact that the three Ordinaries of the three Personal Ordinariates will be meeting in London in February 2015, the Friends of the Ordinariate have organised Solemn Evensong and Benediction in the Church of Our Lady of the Assumption and St Gregory's for Sunday 8 February. Details to follow.

The Friends are also supporting the planned Mass at Westminster Cathedral, which will be celebrated by H.E. Cardinal Vincent Nichols on Thursday 12 February in the presence of the three Ordinaries.

Unity Not Absorption

The gift of a distinctive Anglican tradition within the Church

By A Supporter of the Friends



Benedict XVI's decree, *Anglicanorum coetibus*¹, with its provision for “Personal Ordinariates for Anglicans to enter into communion with the Catholic Church”², was arguably the greatest act of ecumenism in the modern era. Responding to the call for Christian unity that was renewed by the Second Vatican Council as one of its chief concerns, reiterating Christ's

own prayer – before His Passion – that the Church “may all be one”³, Benedict XVI provided a brave solution (though not necessarily a conclusion) to decades of ecumenical dialogue. In carrying out the “specific duty of the Bishop of Rome as the Successor of the Apostle Peter”⁴, and guided by the Holy Ghost Who is the principal source of unity⁵, he instituted a legacy that may not have been seen since his predecessor Benedict XIII recognized Cyril VI Tanas as the Patriarch of Antioch in 1729 and thus brought the Melkite Church back into communion with Rome.

While the Personal Ordinariates are canonically and definitively part of the Latin Church, it is worth making this comparison with the Eastern Catholic Churches⁶. Or, better perhaps, one should compare the Eastern Catholic Ordinariates – the first examples of this structure, set up by St Pius X, though in these cases territorial rather than personal. The identity of the Ordinariates – and I speak particularly of the Personal Ordinariate of Our Lady of Walsingham here in Britain – is and should be very distinctive. Though they are not autonomous, like the Eastern Churches, the Ordinariates have a number of privileges – including, for example, the provision for married clergy⁷ – and specifically a duty “to maintain the liturgical and pastoral traditions of the Anglican Communion within the Catholic Church”⁸. Here it is important to note Benedict XVI's language. It is not to adapt the traditions, but to “maintain” (or preserve, “*serventur*”); nor is it to merge them into the Catholic Church, but to bring them “within” (“*intra*”).

In these early years of the Ordinariate, we must strive to maintain and preserve these Anglican traditions that Benedict XVI was so keen to see within the Church. One is reminded of the pressure that was put on the Eastern Catholic churches to Latinize (or, in fact, more particularly to Romanize), which prompted Pope Leo XIII's encyclical *Orientalium dignitas*, in which he encourages them to remain true to their traditions and customs, which are “a brilliant jewel for the whole Church”⁹. He goes on to say that “nothing else, perhaps, is so

breathtakingly effective for illustrating the mark of Catholicity in God's Church than that striking sight of differing forms of ceremonies.”¹⁰ Members of the Ordinariate should rejoice in their Anglican traditions, many of which can be traced back to pre-Reformation England, and which Benedict XVI sees as “a precious gift”¹¹ and a treasure “to be shared”¹² with the Church. Indeed, in thanks for this most generous gift from the Holy See, we can reciprocate by giving back English Catholicism to the Church, which had been denied to her since the Reformation.

The importance and peculiarity of English Catholicism is often overlooked – a sad success of the Reformation. Dom Lambert Beauduin, though some of his ideas may not have been entirely orthodox, put a great deal of emphasis on the history of the English Church and – comparing it to the Eastern Catholic Churches – on the patriarchal authority of the Catholic Archbishops of Canterbury, conferred on St Augustine by St Gregory, in his treatise as part of the *Malines Conversations*¹³. While Beauduin's dream of unity may not have come true in the way that he had proposed, the Ordinariate may find it useful to think of itself as “united to”, rather than “absorbed in”, the Catholic Church – the language too that was used in the conversations between Pope Paul VI and Dr Michael Ramsey.

There is a danger that the Ordinariate could be absorbed, or consumed, by the Latin Church and especially by its Roman Rite. It is not surprising that the first wave of converts to join the Ordinariate were from the Anglo-Catholic wing of the Church of England. The very foundations of this movement in the 19th century, of course, were of Roman influence, and indeed many had taken further inspiration in recent decades from the liturgical changes that followed the Second Vatican Council. Many of the former Anglican clergy who have been ordained within the Ordinariate used the Roman Rite and mostly the Missal of Paul VI. Yet the Ordinariate has a different ethos granted to it, and it was pleasing to see that the Ordinariate Use contains many features that are familiar to all Anglicans – including words from the Book of Common Prayer – not just those of an Anglo-Catholic persuasion. It is unmistakably Anglican, yet undeniably Catholic.

With this liturgy, Britain (and other English-speaking countries) has surely been given the most wonderful – and, God willing, it will be the most efficacious – tool of evangelization. While the structure of the Ordinariate provided a convenient way for Anglican clergy and faithful, who were already on the cusp of conversion, to be brought into full communion, we must now focus on evangelizing mainstream (or what are sometimes called “middle-of-the-road”) Anglicans. As the Anglican Communion is

destroying itself, with its establishment of female bishops and its confusion on moral issues, the answer is now there; Catholicism need no longer be a foreign and unwelcome prospect, derided as either Irish or continental. One can now be culturally Anglican, while theologically Catholic.

Putting aside — though in no way belittling — the theological differences in the Catholic Church's teaching that members of the Ordinariate must subscribe to¹⁴, the grace of conversion can be nurtured by comfort and familiarity. Here I speak especially of the laity, many of whom — in any case — do not have an intricate grasp of the doctrinal discrepancies. In our longing for the restoration of Christian unity, which is the most important feature of our age, it is no longer a pipe-dream that Our Lady's Dowry may once again be "united to the supreme Shepherd"¹⁵, the Vicar of Christ. But, in order to do that, the Ordinariate must never become a clique or a club (as, let's be honest, many Anglo-Catholic movements are), nor be absorbed into the Roman Rite and cease to be its own.

I will now mention some specifics, relating to music and to congregational posture for the Ordinariate Use. This liturgy should look, sound and feel totally Anglican (as well as being, without question, the Catholic Sacrifice of the Mass — though somewhat contrary to what Cranmer had intended!). Compromise defies the instruction of *Anglicanorum coetibus*, to maintain the Anglican traditions, and also pleases no-one; both Anglicans and Catholics are confused. As with anything authentic, the details give it away. Though these may seem like unimportant minutiae, the over-arching mission of the Ordinariate in converting Anglicans should not be forgotten, nor the importance of the laity in that process. These details are part of the "treasure"¹⁶ that Benedict XVI wanted to be shared with the Church, from many of which the wider Latin Church could beneficially learn.

Though the Ordinariate Use is based on traditional liturgies and cannot be called a new text, it is an amalgam and thus a novelty. It is important, therefore, from the outset that guidelines and rubrics are laid down. Standardization will give the Ordinariate a strong identity and a powerful weapon in its evangelism. We can now do away with Anglo-Catholic individualism (and the oft-heard admonition, "That's not how it's done at St N's!"), which only weakens the institution; in uniting to the Church, the various traditions of Anglicanism (most of which are otherwise being lost by the Anglican Communion) can be themselves united under the banner of the Ordinariate.

The reputation for neatness and orderliness is an important part of Anglican patrimony, though often joked about. Perhaps without deep justification, it is what can put people off the Roman Catholic Church in this country. In

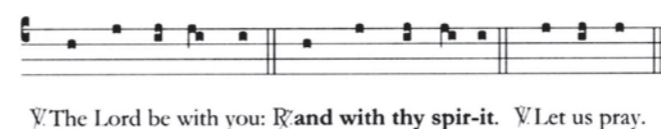
Anglican churches, the congregation knows when to kneel, when to sit and when to stand.¹⁷ The basic dictum is: kneel to pray; sit to listen; stand to sing. "Let us pray" to an Anglican is a signal to kneel. Anyone who has been to a marriage between an Anglican and a Catholic has witnessed this embedded custom, when half the congregation kneels and half stands at this invitation to pray. Thus, in the Ordinariate Use, it is appropriate for the congregation to kneel for the Collects (of Purity and of the Day), for the Prayers of the People, for the Lord's Prayer and for the Blessing and Dismissal — as well as for the General Confession, the Prayer of Humble Access and the Post-Communion Prayers, as already prescribed in the text of the Ordinariate's *Ordo Missæ*.¹⁸ Sitting while singing is perverse, as well as being physically difficult; presumably it is only since the 1970s with the introduction of vernacular hymns, sung during the Offertory, that it has become a Catholic trait. But the improvement of congregational singing is another gift that can be given to the Church by the Ordinariate.

And why is congregational posture important? The General Instruction of the Roman Missal states that the People of God are "one body"¹⁹ in the celebration of Mass and in their "common offering of Sacrifice"²⁰ and that this "unity is beautifully apparent from the gestures and postures observed in common by the faithful."²¹ To quote from the Anglican tradition, "Bodily actions are, in fact, indispensable to the proper expression of mental worship."²² Percy Dearmer's policy is that the liturgy should be "beautiful, convenient, dignified, and reverent"²³ — and, indeed, that is what the Anglican tradition is famous for.

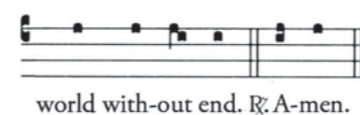
In addition to liturgical posture, other aspects of Anglican order should be upheld by the Ordinariate. The use of sidesmen²⁴ to greet the congregation quietly and politely, to collect the alms (preferably in bags of the colour of the season — a wonderful, if insignificant, Anglican tradition), and — importantly — to ensure an orderly system at Communion. Percy Dearmer provides intricate instructions in *The Parson's Handbook*, but the point is that it "enables the rest of the communicants to go on quietly with their prayers, without anxiety as to their turn, and without the distraction that is caused by a crowd of persons standing about the church. That distraction is further lessened if communicants come up "in order", those in the front seats taking precedence of those behind them."²⁵ Once again, this simple tradition of Anglicanism is a "treasure" that can and should be shared with the rest of the Church. Another example — peculiarly Anglican, yet so ordinarily polite — is to remain standing after the Gospel "until the preacher has reached the pulpit, and uttered the "Invocation".²⁶

The aim should be that a potential convert — a practising Anglican from the mainstream tradition — should feel at home in the Ordinariate's liturgy. Many will know the 1662 prayers by heart, and a lot will know Merbecke's setting of the words. The ceremonial also needs to fit the rite, as does the music. The tones of the Versicles and Responses in the Anglican tradition are very different. The normal inflection is a falling semitone, rather than the Roman Catholic full tone (Solemn Tone) or minor third (Simple Tone). This phenomenon is thought to be based on the Sarum tone and so is of an ancient and valuable heritage.

*The Customary of Our Lady of Walsingham*²⁷ prints the correct tone for "The Lord be with you" (Fig. 1) for the Office, but it should also be used for the Mass:



Similarly, the Collects end on a falling semitone, with the people's "Amen" on a rising semitone (Fig. 2):



And, in the Gospel Responses (Fig. 3):

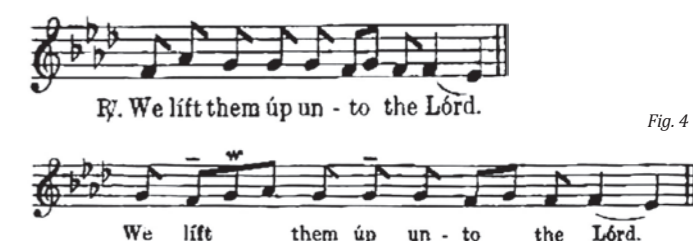


Though it was done for the 2010 English translation of the Roman Rite, it seems strange to rework the Latin tones, given that the English ones are perfectly suited and far older than the vernacular Roman ones.

Now should also be the time to sort out — once and for all — the traditional tones of the *Sursum corda*, which are adapted from the Latin ones. Here is an opportunity for the Ordinariate to standardize a discrepancy in the Anglican tradition, in order to avoid a moment of liturgical chaos that does not aid worship.

Strangely, the Sarum tone in the congregation's responses differs only for "We lift them up unto the Lord", where it is the same as the Roman Ferial tone (Fig. 4). Yet many Anglicans

are used to singing the Roman Solemn tone (Fig. 5). The Ordinariate Missal should make a point of correcting this quibble.²⁸



Music is one of the greatest legacies that the Ordinariate has brought to the Church, with the famous Anglican choral tradition that this country has been blessed with. It is important that it remains Anglican, however — perhaps even turning the clock back after the Catholic influences that were brought in (particularly by George Guest at St John's College, Cambridge, and his disciples). Fortunately, the high standard of choral singing is also a feature of English Roman Catholicism, not only at Westminster Cathedral here in London, but also at parish churches, as well as in the provincial cathedrals of England and Wales. The music should fit the liturgy, and so the Ordinariate should concentrate on settings of the 1662 English texts.

A lot can be written about Anglican church music, and I shall not do so here. It is true to say, however, that settings of the Mass (with the words from "The Office for Holy Communion") are not as common as those for the offices of Mattins and Evensong. The simple reason is that the service of Holy Communion was a rare occurrence for most of the history of the Church of England. Percy Dearmer explains:

"During the centuries preceding the Reformation the people, for all their devotion to the Mass, were in the general habit of communicating only once a year [...] Unfortunately the Medieval habit of communicating only at Easter was so ingrained, that the only result of insisting that there must be communicants where there was a Celebration, was that there was no Celebration at all on Sunday, except on rare occasions, the Communion being only administered three or four times a year in parish churches. It was not until the reign of Queen Victoria that frequent Communion was generally recovered, and the Prayer Book system thus vindicated."²⁹

The main Sunday morning service was (and is still in some churches) Mattins. Nevertheless, there is a good number of fine settings available, and perhaps the Ordinariate should start thinking about commissioning composers to write new settings.

Another opportunity to be musically creative with the new (or revived) Ordinariate Use is where parts of the 1970 Roman Rite have been added. For example, rather than a Gregorian Chant Alleluia before the Gospel, why not fit the Alleluia (and its accompanying verse) to an Anglican Chant? (This is already a tradition at the Metropolitan (Catholic) Cathedral in Cardiff for the 1970 Roman Rite.) And, in Lent, the Tract should be sung to Anglican Chant.

I have put a lot of emphasis on the lay faithful, and I do so deliberately, as it is they who will ensure the success of the Ordinariate. Without them, the Ordinariate becomes a clerical society that will be absorbed by and disappear into the Latin Church. There is a risk of clericalism that takes away the liturgy from the people (not the clique of Anglo-Catholicism, but the mainstream Anglicans), ridding the congregation of the traditions that are so important for their full and intelligent participation in it.

A common Catholic objection to Eucharistic concelebration is that it over-clericalizes the Mass, distancing the liturgy from the lay faithful, and confusing the roles of celebrant (a single *alter Christus*) and concelebrants.³⁰ For the Ordinariate, it should not be an issue, as concelebration is wholly un-Anglican³¹ — and, therefore, not a part of the tradition from which it stems. Similarly, Extraordinary Ministers of Holy Communion cannot be claimed to be part of Anglican patrimony, and — once again — can cause confusion for the laity.³²

The Ordinariate should be proud of its Anglican heritage and its differences from the rest of the Latin Church. While church unity can only happen by dogmatic concurrence and by submission to the authority of the Apostolic See,³³ which can only be prompted by the grace of God and the power of the Holy Ghost, the Church now has another means of bringing about reunion. The Ordinariate gives an alternative route to receive the grace of conversion, for those who are attached to their traditions for aesthetic or sentimental reasons, or who may find aspects of the Roman Rite (whether 1570 or 1970) simply too alien: one can be Anglican on the outside, but Catholic on the inside.

The Anglican “look” is very important and should be a great PR tool for the Ordinariate. I was surprised, and indeed disappointed, that Anglican choir dress seems to have been banished by the Ordinariate. Even though they may have dressed as Roman Catholic clergy when Anglicans, and thus demonstrated their churchmanship within that institution, Ordinariate priests and prelates now need to express their identity and be noticed within the Catholic Church, lest they blend in and be forgotten about. As has been pointed out before, the tippet, the full surplice, the gathered-sleeve

rochet and the chimere all have Catholic roots; they are not Protestant inventions. It would be the most generous gift of the Ordinariate to return these vestments to the Church from which they were taken, as if to make reparation to the Catholic martyrs (like St John Fisher) who wore these same vestments. What could be a clearer way of demonstrating the unity that has been achieved (and the ecumenical potential that has been created) with the Personal Ordinariates? And what better visibility could there be for the Personal Ordinariate of Our Lady of Walsingham than to see — at a procession in Rome — Monsignor Newton in rochet and chimere, standing out of the crowd in a see of purple *mozzette* and *zucchetti*, alongside the Eastern Catholic prelates in their distinctive dress! Now, that is unity, not absorption.

1. Pope Benedict XVI, *Constitutio Apostolica: 'Anglicanorum coetibus'* (4 November 2009)
2. Ibid. "*Qua Personales Ordinarius pro Anglicanis conduntur qui plenam communionem cum Catholica Ecclesia ineunt.*"
3. John xxvii.21: "*ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misisti.*" ("That they all may be one, as Thou, Father, in me, and I in Thee; that they also may be one in Us: that the world may believe that Thou hast sent me.")
4. Pope John Paul II, *Litterae Encyclicae: "Ut unum sint"*: IV. (25 May 1995): "*Sollemnis haec est cura Episcopi Romani qua Apostoli Petri successoris*"
5. Pope Paul VI, *Decretum de Ecumenismo: "Unitatis redintegratio"*: II. (21 November 1964): "*Spiritus Sanctus, qui credentes inhabitat totumque replet atque regit Ecclesiam, miram illam communionem fidelium efficit et tam intime omnes in Christo coniungit, ut Ecclesiae unitatis sit Principium.*" ("It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the Church as a whole, who brings about the wonderful communion of the faithful. He brings them into intimate union with Christ, so that He is the principle of the Church's unity")
6. These were formerly called "Uniat" or "Uniate" churches, "from the Slavic neologism 'Unia'" (Robert J. Taft, *The Cambridge History of Christianity*: Vol.8, ed. Sheridan Gilley & Brian Stanley). "It was coined to denote a method of church union some view as politically motivated." (Ibid.)
7. *Anglicanorum coetibus*: VI.§1; VI.§2
8. Ibid. III. "...ut intra Catholicam Ecclesiam vitales serventur spirituales, liturgicae pastoralesque Communionis Anglicanae traditiones."
9. Pope Leo XIII, *Littera Apostolica: "Orientalium dignitas"* (30 November 1894), tr. Edward Strickland, *The Vatican and the Eastern Christian Churches: Papal Encyclicals and Documents concerning the Eastern Churches* (1996)
10. Ibid.
11. *Anglicanorum coetibus*: III. "*ad instar magni pretii doni, ad sodalium fidem alendam ac participandam.*"
12. Ibid.
13. Dom Lambert Beauduin, *L'Eglise anglicane unie, non absorbée* (1925), in *The Conversations at Malines 1912-1925: Original Documents*, ed. Lord Halifax (1930)
14. *Anglicanorum coetibus*: I.§5. "*Catechismus Catholicus Ecclesiae authenticae fidem catholicam exprimit, quam Ordinarius sodales profitentur.*" ("The Catechism of the Catholic Church is the authoritative expression of the Catholic faith professed by members of the Ordinariate.")
15. Pope Leo XIII, *Littera Apostolica: "Amantissima voluntatis"* (14 April 1895): "*adlungantur summo Pastori*" This indulgence "*prayer to the Most Blessed Virgin for our English brethren*" ("*Ad Sanctissimam Virginem pro Anglis fratribus precatio*"), presumed to be authored by his English-born Secretary of State, Cardinal Merry del Val, was appended to the letter.
16. *Anglicanorum coetibus*: III.
17. One could argue that it is only since the reforms that followed the Second Vatican Council that the Roman Rite has become vague on congregational posture.
18. Though it was also customary for the people to kneel for the Fraction Anthem (inherited from the American Episcopalians, influenced by the Confratorium of the Ambrosian and Mozarabic rites), it is made clear in the approved text that the people kneel after it, before the Agnus Dei.
19. Congregation for Divine Worship and Discipline of the Sacraments, *Institutio Generalis Missalis Romani* (2002): II.96. "*Unum autem corpus...*"
20. Ibid. "...in communi oblatione sacrificii..."
21. Ibid. "*Haec unitas pulchre apparet ex gestibus et corporis habitibus a fidelibus communiter servatis.*"
22. A.R. Mowbray, *The Congregation in Church*: I. (1906)
23. Percy Dearmer, *The Parson's Handbook*: IX. (1899)
24. Or, more correctly, "sydesmen". They were originally "synodsmen", parish representatives to the Diocesan Synod.
25. *The Parson's Handbook*: IX.
26. *The Congregation in Church*: X.
27. *Customary of Our Lady of Walsingham*, ed. Andrew Burnham & Aidan Nichols OP (2012)
28. All these Anglican (Sarum) tones can be found in the publications of the Plainchant Publications Committee (edited by Francis Burgess), now out of print. Perhaps the Ordinariate could seek permission to republish them.
29. Percy Dearmer, *Everyman's History of the Prayer Book*: XIV. (1912)
30. Cf. Dennis W. Krouse, *An Introductory Dictionary of Theology and Religious Studies*, ed. Orlando O. Espin & James B. Nickoloff (2007): "Most commentators point out that present practices, including verbal co-recitation of the eucharistic prayer, disruption of the inherent unity of the eucharistic prayer by dividing up its parts, confusion of presider and concelebrant roles, and concelebration in exclusively male religious communities or presbyteral gatherings without participation of the faithful, tend to emphasize clerical unity, even clericalism, at the expense of the other, more important meanings of the rite"
31. Except, perhaps, at an ordination, where the newly ordained silently concelebrates with the bishop (as in the traditional Roman Rite). The mutual imposition of hands at an ordination (a different kind of consecration) did, however, continue after the Reformation — but that has a different sacramental history and is, pastorally, less confusing.
32. Q.v. *Ecclesiae de Mysterio: "On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest"*: I.18.§2. (15 August 1997) "To avoid creating confusion, certain practices are to be avoided [...] the habitual use of extraordinary ministers of Holy Communion at Mass thus arbitrarily extending the concept of a "great number of the faithful""
33. Pope Leo XIII, *Epistula encyclica: "Satis cognitum"*: X. (29 June 1896)

The author, who wishes to remain anonymous, was brought up in the Church in Wales and was a chorister at Llandaff Cathedral. Having attended an Anglican public school, where there were daily chapel services, he was later a choral scholar at Cambridge. In 2009, while at university, he was received into the Roman Catholic Church.

Please support the Friends of the Ordinariate

How to Donate:

The Friends of the Ordinariate support the work and mission of the Personal Ordinariate of Our Lady of Walsingham by providing financial and practical assistance. We warmly invite all those who share in the Holy See's vision of Christian Unity and who wish to see the Personal Ordinariate of Our Lady of Walsingham succeed to support us by making a financial donation. All are welcome to support the Friends of the Ordinariate, be they cradle Catholics, former members of the Church of England, or those who remain within the Anglican tradition but want the Ordinariate initiative to flourish.

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NN8 4UU

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dylanparry@friendsoftheordinariate.org.uk

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The Friends of the Ordinariate of Our Lady of Walsingham was established in 2011 to assist with the work of the newly erected Personal Ordinariate of Our Lady of Walsingham through practical and financial support. It was also established in order to raise awareness of the Personal Ordinariate's life and mission within the wider Catholic community.

The Personal Ordinariate of Our Lady of Walsingham was established by Benedict XVI on 15 January 2011 and is a special structure within the Catholic Church which allows former Anglicans to enter into full communion with the Pope while also retaining many of the treasures and gifts of their Anglican heritage. The Ordinariate groups and religious communities which have so far been set up in England and Wales represent an important development in the work of promoting Christian unity and a fundamental part of the New Evangelisation in England and Wales.

The Friends is a separate charity from the Personal Ordinariate of Our Lady of Walsingham, with its own trustees, but we work closely with the Ordinary of the Personal Ordinariate, Monsignor Keith Newton, to identify areas where the Friends can be of assistance. Mgr Newton is also the President of the Friends.

The Friends of the Ordinariate charity gratefully receives donations from individuals and organisations who share in the Holy See's vision of Christian unity, which has been made manifest in the Ordinariate of Our Lady of Walsingham.

If you would like to help the Friends of the Ordinariate in our work of supporting the Personal Ordinariate of Our Lady of Walsingham, or would like to know more about our work or about the Personal Ordinariate of Our Lady of Walsingham, please complete the contact details on the form overleaf and send it either to: **Friends of the Ordinariate, c/o 24 Golden Square, London W1F 9JR** or **The Administrator, Friends of the Ordinariate of OLW, 19 Spencelayh Close, Wellingborough, Northamptonshire, NN8 4UU** or email: admin@friendsoftheordinariate.org.uk

