

## THESIS PRESENTATION

### Initial greetings

### Two quotes

*This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, which our Saviour, after His Resurrection, commissioned Peter to shepherd (Jn. 21:17), and him and the other apostles to extend and direct with authority (Cf. Mt. 28:18,f), which He erected for all ages as “the pillar and mainstay of the truth” (1 Tim. 3:15). This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.*

Dogmatic Constitution *Lumen Gentium* 8

*It is above all for the entire college of bishops and the Apostolic See to foster and direct among Catholics the ecumenical movement whose purpose is the restoration among all Christians of the unity which the Church is bound to promote by the will of Christ.*  
*Can. 755§1.*

## INTRODUCTION

Ecumenism, as we are all aware, is a hallmark of the Vatican II ecclesiology. For this reason, the Church has expressly committed to open new paths towards the full communion desired by Jesus Christ.

But the desire to heal the wounds of division among Christians is not something new. Throughout history, there have always been attempts by the Roman pontiffs, the bishops of the whole Church, to restore full communion among the disciples of Jesus. An example of this was the Council of Florence (15<sup>th</sup> Century), with the concepts of *unio et pax* as an ecumenical solution for the relation with the separated Eastern Churches: this Council wanted to distinguish what was dogmatic and therefore not debatable, from what could legitimately be understood in another way: the dogmatic aspects were ruled by the *unio*, while on the disciplinary aspects (not of divine law) the *pax* prevailed.

The subject of this work came from this *chapter* of history. We wanted to study how Apostolic Constitution *Anglicanorum Coetibus* of Pope Benedict XVI (2009), by creating personal ordinariates for groups of Anglicans who wish to enter into full communion with the Catholic Church, is a legal response in the ecumenical journey promoted by the Vatican II, updating the categories of the Council of Florence of *unio* in what is dogmatic and *pax* in what is disciplinary, as a solution to advance on the path of unity. We also wanted to deepen the motivations and rationale behind the Roman Pontiff's decision to take this ecumenical initiative.

The work's title – *The Apostolic Constitution Anglicanorum Coetibus, a legal response in the ecumenical journey* – aims to summarise the essential elements of this ruling

from Benedict XVI that we will examine in the work: its responsorial character, its juridical nature and its utmost importance for the ecumenical journey between the Catholic Church and the Anglican Communion.

### **The reasons**

The desire expressed by many faithful Anglicans<sup>1</sup> to corporatively enter into full communion with the Catholic Church, where *the Church of Christ remains*, had as a response from the Church the creation of personal ordinariates in 2009 by Pope Benedict XVI, through the Apostolic Constitution *Anglicanorum Coetibus*. Attached to this Apostolic Constitution were the *Complementary Norms*, of an administrative nature, issued by the Congregation for the Doctrine of the Faith.

First of all, we should note the responsorial character of the AC. The *Informative note* of the Congregation for the Doctrine of the Faith, of issued on the 20<sup>th</sup> November 2009, clearly states that the AC responds to numerous requests from groups of faithful.

### **Some background**

Before this new ruling from Benedict XVI, there were numerous cases of Anglicans who were individually joining the Catholic Church. But at least on two occasions the Church had to provide for the entry of groups of Anglicans into full communion with the Apostolic See, in a way that we can call “corporate”.

The first occasion occurred in 1975, in the pontificate of Blessed Paul VI: a group of clergy from the Anglican diocese of Amritsar (India) asked to join the Catholic Church and to serve there as priests; they were granted priestly ordination, having been dismissed from priestly celibacy by the Holy See.

The second occasion, in 1980, is related to the response given by the Church to the request made by a group of American Episcopalians, who wanted to enter into full communion with the Catholic Church, but still maintaining somehow the Anglican identity and traditions. Pope Saint John Paul II responded to this request with the *Pastoral Provision* from the CDF.

### **The new circumstances**

However, the increasing number of requests made these responses insufficient. The requests for communion with the Catholic Church have increased in recent years by groups of Anglican Christians that were having difficulty in following the Anglican Communion’s pastoral adaptation to gender ideology, feminist issues and other social pressure<sup>2</sup>. In the Church of England, for instance, the episcopal ordination of women was recently approved, on the 14<sup>th</sup> July 2014, by decision of the General Synod. The first woman to be chosen was Libby Lane, who holds since January 2015 the chair of Stockport, a suffragan diocese of Chester.

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<sup>1</sup> We use the term <<Anglican>> in a broad sense, including the faithful of the Anglican Church and also of the Episcopal Church of the United States of America.

<sup>2</sup> As an example, we refer the priestly and episcopal ordination of women and the blessing of same-sex unions.

From the panorama of Anglicans who ask for full ecclesial communion with Rome, stand out the *Traditional Anglican Communion* from Australia, a hundred parishes from the Episcopal Church in America, and the international movement *Forward in Faith*, an Anglican group of Anglo-Catholic character, present in England, Australia and other countries.

The pontifical response to requests from Anglicans is seen from the Catholic side as a fruit of the Holy Spirit's action: "*In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favourably to such petitions.*"

## **FUNDAMENTAL CANONICAL ELEMENTS IN THE ORDINARIATES**

An Ordinariate is a peculiar ecclesiastical subscription juridically similar to a diocese where is present the constitutive elements of the *portio populi Dei*, formed by lay people clergy and members of religious life. Although this could not be considered a particular church. This juridical instrument was already created by John Paul II in 1986 to the organization of military pastoral care.

### **The canonical erection**

Ordinariates are erected by the CDF (AC I § 1) within the territorial boundaries of a Conference of Bishops. More than an Ordinariate can be established within those limits.

The creation of the Ordinariates was entrusted to the CDF since it was necessary to go a long way until the Apostolic Constitution, where several doctrinal questions, which are present when each Ordinariate is created, had to be faced for the full incorporation of groups of Anglican faithful into the Catholic Church. Obviously, for individual acts, each Ordinariate is subject not only to the CDF, but also to the other Dicasteries of the Roman Curia (cf. AC II).

## **GOVERNMENT AND COLLEGIAL BODIES**

### **The Governing Council**

The Ordinary is aided in his governance of the Ordinariate by a Governing Council, composed of at least six priests. The Governing Council has the same rights and duties as the College of Consultors and the Presbyteral Council (cf. AC X §2 and CN 12 §1) established for the Dioceses of the Latin Church by cann. 495 §1 and 502 §1, whose members are only priests. Following the Anglican tradition, the Governing Council of the Ordinariates is not restricted to priests, other faithful who are not priests can take part in them (cf. CN 12 §5).

The Governing Council is a collegial body that acts collectively through the vote of its members. This body has a deliberative vote in five cases: when choosing a *terna* of names to submit to the Holy See for the appointment of the Ordinary; when proposing changes to the Complementary Norms of the Ordinariate to present to the Holy See; when formulating the

Statutes of the Governing Council, the Statutes of the Pastoral Council, and the Rule for houses of formation (cf. *CN*, art. 12 §5).

In addition to this, the Ordinary needs the consent of the Government Council to admit a candidate to Holy Orders, to erect or suppress a house of formation, or to approve a programme of formation. And he needs to consult the Governing Council on matters concerning the pastoral activities of the Ordinariate and the principles governing the formation of clergy (cf. *CN*, art. 12 §3).

Finally, it should be noted the great importance of the Governing Body being open to the lay faithful, as already mentioned above, since it reflects the synodal character that is typical of the Anglican ecclesial experience. Indeed, synodality is one of the elements of the *Anglican heritage*, as we shall see later, what is considered “*as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared*” (*AC III*).

### **Finance Council**

To aid the Ordinary in his governance of the Ordinariate, a Finance Council should also be established, according to cann. 492-494, which is mandatory, as for the dioceses.

### **Pastoral Council**

The Ordinary, in his governance of the Ordinariate, should also constitute a Pastoral Council, according to cann. 511-514. This Pastoral Council of the Ordinariate is mandatory, contrary to what happens in the Latin dioceses, that will have such Council <<*to the extent that pastoral circumstances suggest it*>> (can. 511).

## **THE FAITHFUL**

Regarding the faithful of the ordinariates, we must examine in practice whom are they for and how the ascription to the Ordinariate is processed.

### **Recipients**

Initially, according to the *AC* art. 1 §4 and *CN* art. 5, the ordinariates were primarily aimed at the faithful who were validly baptised (whether lay faithful, clerics or members of Institutes of Consecrated Life and Societies of Apostolic Life), coming from Anglican communities who desired to be received into the Catholic Church. It would thus seem that, in principle, the other faithful, either Catholics or from other Christian denominations, would be excluded from entering an Ordinariate: but the issue was resolved with a change made by Pope Francis.

### **The change by Pope Francis**

Through a modification of article 5 of the *CN*, made by Pope Francis on 31 May 2014, the possibility to enter the ordinariates became wider, so that they become even further an instrument of the new evangelisation. Those who, having not yet completed the Christian initiation, return to the faith by the apostolic labour of the ordinariates, can be incorporated; the new paragraph says: “*a person who has been baptized in the Catholic Church but who*

*has not completed the Sacraments of Initiation, and subsequently returns to the faith and practice of the Church as a result of the evangelizing mission of the Ordinariate, may be admitted to membership in the Ordinariate and receive the Sacrament of Confirmation or the Sacrament of the Eucharist or both” (CN, art. 5 §2). This change by Pope Francis to the CN does not change the objective criterion of belonging to an ordinariate, but clarifies it, confirms it and expands it; it still does not allow a Catholic to belong to the ordinariates simply based on subjective reasons or personal preferences, such as liturgical tastes or pastoral arrangements. This addition “confirms the role of the Anglo-Catholic ordinariate in the Church’s mission: it is no longer just a legal instrument for those who enter into communion with Rome from an Anglican tradition, but they are also committed to the urgent work of the new evangelisation”, which is also intended for those baptised who “do not have a cordial membership to the Church and no longer experience the consolation of faith. The Church, as an ever attentive mother, strives that they may live a conversion which restores to them the joy of faith and the desire to engage with the Gospel”<sup>3</sup>. This solicitude, after the change made by the Roman Pontiff, also involves the apostolic work of the ordinariates from former Anglicans.*

### **Admission to the ordinariates**

When those who wish to join the Ordinariate are former Anglican already belonging to the Catholic Church (by personal conversion or under the *Pastoral Provision*), a written request is enough. However, when they are not already Catholic faithful, it is necessary not only a written request, but also a profession of faith. After having done so, candidates should receive the sacraments of Christian initiation, as established in article 5 of the *CN*.

The *AC* and the *CN* also apply to former Anglicans who might already have left the Anglican Communion to become part of another ecclesial community or Church, and now wish to join the Catholic Church: they too must state in writing this will to join the ordinariates.

### **The formal elements to enter the ordinariate**

The formal elements required for entry into the ordinariate are the petition in writing, expressing the intention to join, and the profession of the Catholic faith, that the members of the ordinariates will accept according to the Catechism of the Catholic Church, the authoritative expression of the Catholic faith (cf. *AC*, 1 §5).

The norms do not specify before whom the profession of faith should be made, but it is understood that it should be made before the Ordinary or his delegate. The formula used will be indicated in the Rite of Christian Initiation of Adults (RCIA) under the title *Rite of reception of baptised Christians into the full communion of the Catholic Church*.

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<sup>3</sup> FRANCISCO, *Evangelii Gaudium*, 14, Paulus, Lisboa, 2013, p. 16.

## THE CLERGY AND RELIGIOUS LIFE

### Clerics of the Ordinariate and celibacy

The AC determines (cf. AC, VI §1) for the clergy than former Anglican ministers, whether have been deacons, priests or bishops, may be accepted as candidates for Holy Orders, if they fulfil the requisites established by canon law and are not impeded by irregularities or other impediments. As an example of an irregularity, there is that indicated in can. 1041, §2, which declares irregular for receiving orders someone baptised in the Catholic Church who became an Anglican as an adult.

Within the various requirements, the one with greater weight is precisely celibacy. However, we know that Anglicans do not have the prescription of celibacy for their ministers, so, for the former Anglican ministers, who enter the Catholic Church as married, to be able to receive the Holy Orders of Diaconate and Priesthood, they must observe the established rules: number 42 of Paul VI's Encyclical *Sacerdotalis Coelibatus*, which provides for the possibility of ordination of non-Catholic ministers who are received into full communion with the Catholic Church and the CDF's Declaration *In Iune*, in 1981, in which it is publicly declared the acceptance of a request made by the United States Conference of Catholic Bishops to establish a *Pastoral Provision* for the former Episcopalians who entered into full communion with the Catholic Church, including the priestly ordination of former Episcopalians ministers.

The norms mentioned do not fail to point out that the priestly ordination of married men is an exception to the rule of priestly celibacy. This exception only applies to former non-Catholic ministers who were already married before being received into the Catholic Church; for all others, the rule of celibacy applies, as established in art. VI §2 of the AC, although it also states that the Ordinary can also petition the roman Pontiff a derogation of this norm, according to can. 1047 §2, 3, which is effectively a waiver of can. 1042, 1, that prevents the priestly ordination of a married man.

The reasons for this request, which should be made on a case by case basis and after a period of reflection, should conform to the requirements of the NC: *"In order to admit candidates to Holy Orders, the Ordinary must obtain the consent of the Governing Council. In consideration of Anglican ecclesial tradition and practice, the Ordinary may present to the Holy Father a request for the admission of married men to the presbyterate in the Ordinariate, after a process of discernment based on objective criteria and the needs of the Ordinariate. These objective criteria are determined by the Ordinary, in consultation with the local Episcopal Conference, and must be approved by the Holy See"* (NC art. 6 §1)<sup>4</sup>.

### Former Anglican bishops

As for the bishops, the norms do not provide for any exception to the rule of celibacy, so the former Anglican bishops who are married cannot be ordained bishop in the Catholic Church, according to the ancient tradition that is common to the Latin Catholic Church, the Eastern Catholic Churches and the Orthodox Churches. However, a married former Anglican

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<sup>4</sup> As we were told by Msgr. Newton, these criteria are not yet set because this ruling needs more time to be studied in depth, and subsequently put into practice. To date, it only occurred once in the Ordinariate of Our Lady of Walsingham, and new cases are not expected in the near future.

bishop is eligible to be appointed Ordinary: after being ordained a priest in the Catholic Church, he can exercise pastoral and sacramental ministry within the Ordinariate with full jurisdictional authority (cf. *CN*, art. 11 §1). Finally, it is admitted that a former Anglican bishop who belongs to the Ordinariate, and who has not been ordained as a bishop in the Catholic Church, may “*request permission from the Holy See to use the insignia of the episcopal office*” (*NC*, art. 11 §4).

### **Absolute ordinations**

Underlying this ruling is the doctrine of the Catholic Church on the invalidity of Anglican ordinations, so the ordinations will always be absolute, with no possibility of ordinations *under condition*.

The Church’s ruling declaring the nullity of Anglican ordinations for formal defect and failure of intention is clear, and was defined by the Letter *Apostolicae curae* of Pope Leo XIII, which states that ordinations carried out according to the Anglican rite have been, and are, absolutely null and utterly void.

The same is declared by the CDF in the *Illustrative doctrinal Note of the conclusive formula of Professio fidei*: “*with regard to those truths connected to revelations by historical necessity and which are to be held definitively, but are not able to be declared as divinely revealed, the following examples can be given: the legitimacy of the election of the Supreme Pontiff or of the celebration of an ecumenical council, the canonisations of saints (dogmatic facts), the declaration of Pope Leo XIII in the Apostolic Letter Apostolicae curae on the invalidity of Anglican ordinations (...)*”<sup>5</sup>.

### **THREE ORDINARIATIES AND A DEANERY**

Under the *AC*, three ordinariates and a deanery have been created so far.

#### **Personal Ordinariate *Our Lady of Walsingham***

The first ordinariate to be created by decree of the CDF, on 15 January 2011, was the Personal Ordinariate of *Our Lady of Walsingham*, within the territory of the Bishops’ Conference of England and Wales, although Scotland also takes part. Father Keith Newton, a former Anglican bishop who is here with us today, was appointed as Ordinary.

The decree did not determine which one was the main church of the Ordinariate. Later, in 2013, Cardinal Nichols, Archbishop of Westminster, designated the Church of Our Lady of the Assumption and St. Gregory (London) as the main Church of the Ordinariate.

As we were personally informed by the ambassador of Portugal in the United Kingdom, Mr. João de Vallera, this church is built in the place where the oratory of the Portuguese Embassy was formerly. This oratory had been built by the **future** Marquis of Pombal, ambassador to London in 1739-1744. The oratories of the embassies of Catholic

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<sup>5</sup> CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Illustrative doctrinal Note of the conclusive formula of Professio fidei*, 29 Jun. 1998, 11. In *L’Osservatore Romano*, Weekly edition in Portuguese, nr. 46, 25 Jul. 1998, p.7.

nations, apart from a few private houses and taverns, were the only places where English Catholics could practice their faith, since at the time Catholics were forbidden to worship, to build churches and to hold public office. This oratory was eventually destroyed in 1780, during the anti-Catholic riots known as the *Gordon Riots*. The current place of worship was built in the end of the 18<sup>th</sup> century. The connection of this historical place to Portugal was resumed on the initiative of the Ordinariate of Our Lady of Walsingham, which organised, with the support of the Embassy, a Solemn Mass on 15 June 2014. The Mass was celebrated by Msgr. Newton, and gathered the members of the Ordinariate and the Portuguese emigrant communities, having been included in the celebrations of the 10<sup>th</sup> June. Other initiatives have followed, not only in the religious field, but also in the fields of culture and community service.

### **Personal Ordinariate *Chair of Saint Peter***

The second personal ordinariate to be created was the Personal Ordinariate *Chair of Saint Peter*, erected within the limits of the Bishops' Conference of the United States of America.

The first Ordinary to be appointed by the Holy Father was Father Jeffrey Neil Steenson, a former Episcopalian bishop. After his recent retirement, a bishop has been appointed to this ordinariate, the American priest Steven Lopes, son of a Portuguese father from Azores. He will be ordained on 2 February 2016.

Associated to the ordinariate of the Chair of St. Peter, the Deanery of St. John the Baptist was erected by Msgr. Steenson, on 7 December 2012, in Canada, so the area of influence of the Personal Ordinariate of the Chair of St. Peter has also extended to that territory.

### **Personal Ordinariate *Our Lady of the Southern Cross***

The third personal ordinariate to be erected, and so far the last one, is the Personal Ordinariate *Our Lady of the Southern Cross*, within the territory of the Bishops' Conference of Australia.

The first Ordinary to be appointed for this Ordinariate by Pope Benedict XVI was Father Harry Entwistle, also a former Anglican bishop, who exercised his ministry in England and Australia.

## **THE CENTRALITY OF THE ANGLICAN HERITAGE**

The Second Vatican Council, in its Decree *Unitatis Redintegratio*, when explaining the two categories of schisms that have occurred throughout the history of the Church, says that, after the so-called Protestant Reform, “*many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place*”<sup>6</sup>. This prominent place given to the Anglican Communion justifies the art. III of the AC: “*the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the*

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<sup>6</sup> SECOND VATICAN COUNCIL, Decree *Unitatis Redintegratio*, 21 Nov. 1964, art. 13. In AAS 57 (1965), p. 100.

*Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared” (AC, art. III). In fact, this permanence of Anglican traditions in the Catholic Church is “the reason for the ordinariates”*

This wealth of spiritual, liturgical and pastoral traditions of the Anglican Communion is also called with the term *heritage* in the new ruling of Benedict XVI. We know that the term *heritage*, whether in civil or canon law, is closely linked to the financial aspect, mainly referring to the goods and economic rights and duties of each person or entity.

However, the Second Vatican Council dispensed this narrow understanding that confines *heritage* to the economic level, and expanded it to include the liturgical and spiritual patrimony of the Church. It is in this sense that the AC uses the term *heritage*.

Before we proceed in considering what are the elements that incorporate the *Anglican heritage*, we should already warn that this “cannot be constituted by the entire corpus of doctrinal articles, theological literature, liturgical forms and institutional practice, emerging from the history of Anglicanism, because of the strong influence that the Protestantism had over these realities. Among these, those which can be considered as heritage should be brought under the judgement of the *sensus fidei* in the Catholic Church”.

## **Elements of the *heritage***

### ***Prayer Books***

Within the spiritual, liturgical and pastoral traditions of the Anglican Communion, which are a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared, as stated in the art. III of the AC, the prayers of praise and the liturgical rites contained in the *English Book of Common Prayer*, with its history and evolution, stand out eminently. The *Book of Common Prayer*, which contains, albeit with much Protestant influence, morning and evening prayers, prayers for the Holy Communion and for the Sacraments, is considered as part of the *liturgical heritage* to be brought under the judgement of the Church.

### **Divine Office**

The tradition of Sunday worship in Anglican communities is also marked by the importance of prayers of praise from the Divine Office that are contained in the Prayer Book: one in the morning – *Morning Prayer*, followed by the Holy Communion for those of the *Low Church* (of evangelical inclination), or by the Eucharist for those of the *High Church*, and one in the evening – *Evensong*, usually sung. We can thus say that part of the *Anglican liturgical heritage* is the Sunday prayer of the Liturgy of the Hours, collectively recited twice a day, which constitutes a treasure to be shared. Indeed, the recitation of the Divine Office, in the morning and in the evening, is *crown jewel* of the Anglican liturgy, a fact also recognised by the Popes Paul VI and Benedict XVI, who clearly had in mind the public celebration of the Divine Office when they praised the Anglican liturgical worship.

For the celebration of the Divine Office, the ordinariates were able to use from the beginning the *Prayer Book* approved for the *Pastoral Provision*, since it already had the approval of the Holy See. The Ordinariate of Our Lady of Walsingham already has the *Customary of Our Lady of Walsingham*, the daily prayer in the ordinariate.

### **The *Divine Worship Occasional Service* and the <<Anglican>> Missal**

In addition to the liturgical books already mentioned, the ordinariates can make use of the *Divine Worship Occasional Service*, which, as reported by the Ordinariate of *Our Lady of Walsingham*, was first officially published on 25 March 2014. This book contains the Rites for marriage, for Funerals, for the Baptism of infant children and for the Baptism and Confirmation of adults and children of catechetical age, for the conditional Baptism or in danger of death, and also for the public reception of one who has been privately baptised.

The ordinariates have now, from the 1<sup>st</sup> Sunday of Advent 2015, their own Missal, which was officially approved after being used *ad experimentum*. This missal has many influences from Anglican traditions, including some prayers by Archbishop Cranmer. However, in this new missal the Roman rite prevails on issues where there could be ambiguity regarding the real presence of Christ in the Eucharist.

## **CONCLUSION**

The personal ordinariates intend to respond to requests from groups of Anglicans, allowing them to bring into the communion of the Catholic Church many elements of the Anglican heritage, as a treasure to be preserved and shared. We see here that the categories introduced by the Council of Florence – *unio et pax* – in the desire for union with the separated Eastern Churches can be updated: *unio* with regard to the dogmas of faith, to what is essential; *pax* in disciplinary matters, which can be lived peacefully in many ways, as always happened in the Catholic Church (just consider the diversity of liturgical rites and the different disciplines with regard to priestly celibacy, the episcopal election, etc.).

*Unity* in the essential is required in the ordinariates, due to the need that those who wish to join them profess the Catholic faith as it is expressed in the Catechism of the Catholic Church. It also manifests itself in the need for absolute ordinations of former Anglican clergy, since the Pontifical Magisterium has defined and declared the nullity and invalidity of Anglican ordinations.

The *pax* necessary to live differently disciplinary issues is also important in the personal ordinariates. The first example we can give, and that is perhaps the one with a greater media impact, is the ordination as Catholic priests of married former Anglican clergy (who are only excluded from the episcopal ordination), which is a true derogation from can. 1042, 1. In this sense, we also understand the possibility that seminarians coming from the personal ordinariates have and studying in the diocesan seminaries to request, on a case by case basis, the derogation of celibacy (according to well-defined circumstances).

Among other Anglican elements entering the Catholic Church under the pax, we have the great synodal tradition of the Anglican Church, making the Ordinary of the ordinariates exercise his role along with several collegial bodies, like the Governing, the Finance and the Pastoral Councils, and the several liturgical elements seen here.

These two concepts that suggested us to carry out this work, and in the light of which we analysed the Apostolic Constitution *Anglicanorum Coetibus*, may point out future paths for the Church, in the constant search for unity, since the AC does not exhaust itself its importance. In fact, this ruling of Benedict XVI, by creating the personal ordinariates, is taking a pioneer step in the ecumenical journey, as this could lead to consider, in the future, the creation of personal ordinariates for former Lutherans, Calvinists or other ecclesial communities, as well as a possible ordinariate to integrate traditionalist groups that did not accept the liturgical reform. To join these ordinariates, it would be requested the same as for former Anglicans: *unity* in what is essential, and *peace* in what is disciplinary and can be diverse, facing the legitimate diversity of the various ecclesial communities as a treasure to be deepened and shared.

It is also important for the journey of the Church the issue of celibacy and the way it is lived in the ordinariates. The existence of married Latin priests would certainly question and contribute to the disciplinary debate on priestly celibacy, so the experience of the ordinariates will certainly have a say if this debate goes further in the future.

The creation of personal ordinariates for former Anglicans will certainly not have much impact on the Church in Portugal, where the Anglican presence is not significant; nevertheless, their study seemed important to us, since it also helps us to live and to look at the Church as a true communion, where, after having secured the essential, there is room for a legitimate diversity of experiences and practices, coming from the own will of Jesus and the freedom given by Him to every man.

### **Final greetings**

At the end of this presentation, we would like to thank all those who made this work possible. A very special thanks is due to Msgr. Keith Newton, Ordinary of the Ordinariate of Our Lady of Walsingham, who gives us the great honour of his presence among us today. Mons. Newton personally received us in London in July 2014, when he was interviewed at length on many questions that had arisen during the study. On that visit to London, I met more members of the Ordinariate, to whom I also want to express my gratitude for their gentle dedication, either in person or electronically: Msgr. Andrew Burnham, Father Mark Elliott Smith, responsible for this Ordinariate's main church, to the Ladies Catherine Utley and Diana Morphew. We would especially like to thank Msgr. Newton for the preface that he gently and dedicatedly wrote for the publication of this thesis. I thank also to Msgr. Jeffrey Neil Steenson, Ordinary of the Personal Ordinariate *Chair of St Peter*, who sent us by mail the above mentioned work of Peter Elliot; to *CLSGBI*, for sending the requested articles.

We would like to thank also to Professor Canon João Maria Félix da Costa Seabra, who diligently accompanied us not only in carrying out the thesis, but throughout the course, and who was a major driving force for this work to be published. And to Ismael marta and Bernardo Cardoso, secretaries of the course, who was important to motivate us to conclude the thesis in due time. And to Universidade Católica Editora.

Finally, we would like to thank His Excellency, the Ambassador of Portugal in the United Kingdom, Mr João de Vallera, who helped us establish the contact with the Ordinariate of Our Lady of Walsingham, and hosted us with great kindness at the Embassy. His knowledge made a valuable contribution to this work. I would also want to include in this thanks Ms. Maria Antónia Vallera de Vasconcelos, who made the first contact with the Embassy and has always dedicatedly collaborated in all.

We hope that all of you, by getting to know the personal ordinariates established under the Apostolic Constitution *Anglicanorum Coetibus* through this small contribution, can deepen your love for the Church and the desire to be builders of communion and unity within the Church, as is desired by the Lord Jesus.