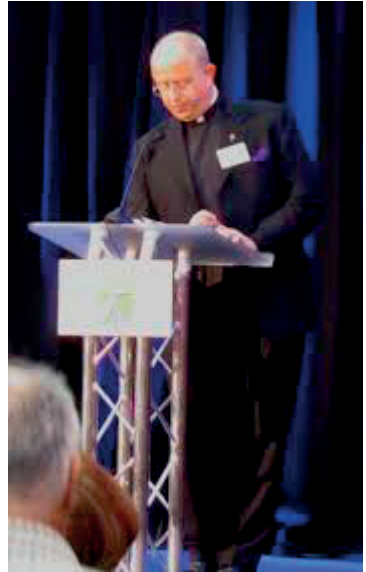


The Personal Ordinariate: What Would Blessed John Henry Newman Think?

by James Patrick

It was our Holy Father Pope Emeritus Benedict who said that when one reads the writings of a saint enough, one can hear the particular saint speaking. He, I think, would include Blessed John Henry in the list of the saints, and he too knows his writings well enough to be able to recognise his cadences and hear him speak. I don't, so it's with some nervousness, and not a little humility, that I begin to address the question. But in order to address it, and I hope to answer it, remembering that context is everything, perhaps it's sensible to start with context. And you'll forgive me if I begin with mine. My context was being born into a family that would describe itself as Anglican and being baptised on my parents' first wedding anniversary. Before you try to do the calculation, I was only 33 days old. My grandparents were regular church-goers, but my parents weren't. My father taught at a boarding school, so he would attend chapel daily in term-time, but other than that it was Easter and Christmas, as well as hatches, matches, and dispatches.



James Patrick

I enjoyed singing, so joined the school choir. At 14, confirmation classes were offered, and I joined the queue, more for the party and the presents, than any real commitment to faith. But that said, having been confirmed, I went to Communion (as it was called) on Sundays and during the week at school, but seldom during the holidays. Sunday Communion was available to those who wanted it. Morning Prayer or as we thought of it, Choral Matins, was compulsory and those who wished, stayed on for Communion afterwards. The priest wore surplice and stole. It was all very middle-of-the-road. After heading off to read for my degree, I found I missed singing hymns and so set off for my local Anglican church. It was the autumn of 1985. I found one and went in.

Outside it had all the beauty of my school's gym. Inside, there were statues, and many more candles than the usual two. The priest wore vestments, and used the Roman rite from beginning to end, including the prayer for the pope. At the end, rather hesitantly, I asked someone if it was Church of England, and told yes. To misquote Star Trek, it's Church of England, Jim. But not as I knew it.

The priest, Father Paul, as we all called him, had been trained at the College of the Resurrection in Mirfield in Yorkshire founded in response to the witness of the Oxford Movement. He had been brought up in the Catholic faith in the Church in Wales, and that was what he lived and preached and taught. He said Mass every day. He used the Breviary. He made his, and heard others', confessions. He went on retreat and led us on

Pilgrimage, including taking me on my first few trips to a place called Walsingham. You might have heard of it.

He believed that the Church of England was part of the One Holy Catholic and Apostolic Church. And he believed that it was part of the mission of the Church of England to be the Catholic witness in this country. It was in that ugly church that he taught the beauty of the Catholic faith. And he also fanned the flame of vocation.



Monsignor Keith Newton
didn't come with them.

What's my excuse? The best answer is that God calls you where you are. I was 25, just starting a career in a new city, unsettled by what had happened, but promised a future by those in Synod. And the time was not right. Having been taught that the Church of England was the Catholic presence in England, part of the one Holy Catholic Church, I glibly used to say: if one had the full "at home" service of the AA, it wasn't necessary to join the RAC. And it felt important in those days to stay and fight, keeping the Catholic tradition of the Church of England alive.

So it's here that I would like to diverge for a while. Earlier we thought about the inheritance of the Oxford Movement. After the post-Reformation national seesaw between Anglicanism and Catholicism which came to an end with the deposing of James II, from 1662, you will all know that the Church of England settled into its Protestant expression. And so it remained until the early 1830s, which was of course a time of great change, including the Reform Act, the Slavery Abolition Act and the Factory Acts (which banned, or at least restricted, child labour). It was against that background of change that the Oxford Movement was formed.

In 1833 the Whig government had sought to interfere with the rights of the Church of Ireland by reducing the number of Bishoprics and changing the terms of the leasing of church land. It was against this that John Keble preached his assize sermon in St Mary's Church in Oxford, where Newman was the Vicar, identifying a liberalism in society and its dealings with the church which in turn encouraged others to look again at the origins of the church. You all know that their study culminated in a series of Tracts for the Times newspaper, the most important of which arguably was Tract XC, written by Newman, which looked at the 39 articles of religion still to be found in the Book of Common Prayer and still a byword of orthodoxy in the Anglican faith, and claimed that they were compatible with the doctrines of the Catholic Church as defined by the

After studies had finished, I moved to Bristol, and settled in another Anglo-Catholic church. By now, it was the early 1990s. Within a couple of years we had a new vicar, called Keith Newton. The Church of England was debating women priests. The necessary two-thirds majority in each house of Synod had seemed impossible to attain but it was achieved. As you know, a number of Anglicans then left the Church of England: some became Catholics, others Orthodox. And some of those couldn't understand why more

Council of Trent.

Religion, which had hitherto been practised rather as it had been practised at my school, was capable of being practised first in a way which was described as High Church, and then later described as Catholic. A liturgical movement emerged which made the worship of the Church of England more Eucharistic, and which saw the emergence of what had previously been thought of as popish practices – for example, the use of candles on the altar, the mingling of the chalice and the wearing of vestments. The way was not always easy.

Father Arthur Tooth, who was vicar of St James Hatcham in South East London, was sent to prison in 1877 for contempt of court after failing to stop using incense, vestments, and altar candles, things that, as an Anglican priest 130 years later, I did Sunday by Sunday. Those early members of the Oxford Movement saw the Church of England as a branch of the Catholic Church, initially Roman, then Roman and Orthodox, and finally Roman, Orthodox and Anglican. One hundred and fifty years later, in that ugly building in Birmingham, Father Paul still followed that principle.

But Newman didn't; or at least, he came not to. Newman had started his Christian journey as a Calvinist before being ordained as an Anglican in 1824. He was a friend of Pusey and an associate of Keble and a colleague of Froude. He heard Keble preach his assize sermon in 1833, and as has been said, Keble inspired the Oxford Movement, Froude gave it the impetus, and Newman took up the work.

Tract XC was the last to be published. It attracted very significant criticism from church and university authorities and so Newman withdrew to Littlemore on the edge of Oxford, and formed around him a community. He resigned his living in 1843 and was received into the Catholic Church by Blessed Dominic Barberi in 1845. He lost friends. His family took it badly. It moves me to know that the first Catholic church in which he worshipped was Our Lady of the Assumption in Warwick Street, the church in which I now have the privilege to serve.

It was his personal journey of faith that brought Newman into communion with the Holy See. What he did thereafter we know well. We know of the Oratories, his work amongst the poor and his cardinalature. It's easy to forget what his reception into the Catholic Church did for the Catholic Church in England together with that of Henry Manning who had been Archdeacon of Chichester. It's a cheap joke, but none the worse for it, to describe an Anglican Archdeacon, who in many ways is the equivalent of a Vicar General, as the crook at the head of the bishop's staff. Their reception secured prestige and respectability for the Catholic Church at a time when anti-Catholic feeling was almost a creed or a badge of Victorian Society.

So if the Oxford Movement saw branches, it too branched. Newman went one way to Roman Catholicism, and the Oxford Movement went the other by remaining. Father Tooth went to prison, but over time a rather different Church of England appeared. Post second-world war, the Parish Communion Movement saw the main focus of worship in the Church of England as the Eucharist. The use of candles was almost universal. Vestments were commonplace, and many churches saw the sacrament reserved, at least in an aumbry. Externally there were many similarities in the ceremonies of the Roman Catholic Church and the Church of England. That was particularly so when, 400 years after the Reformation, the Catholic Church caught up with the idea of

people participating in the Mass in the vernacular. I mentioned earlier that God calls you where you are. I was born in 1967, so there I am fixed very firmly as a child of the Second Vatican Council.

And so, after our canter around the Oxford Movement, we come back to 1992 and all that. Many left. You know better than I do, I'm sure, the people who have made an impression in this diocese since then, and I think of Bishop Alan, and Canon Tuckwell, and Fr Colvin and Fr Fairhead and the others. God called them where they were, and they were ordained as priests, and others joined them, all with the approval of the Holy See, and the support and care of the Congregation for the Doctrine of the Faith. But those who remained were promised an honoured place in the Church of England, and felt that there was something to this branch theory, and that there was something that was worth fighting for. And we battled, and it seemed like we fought some and we lost some. But of course there is more to Anglicanism than the Church of England. There are thought to be over 100 million Anglicans worldwide, and each province is autonomous. It is why in some provinces of the church there are women bishops, priests and deacons, in others those in holy orders are only men, and in still others there are all points in between.

I used to say that, on a good day, Anglicanism gave us a glimpse of what heaven would be like: a variation from the lowest of the low evangelicals on the one extreme to the highest of the high at the other. But when it comes to matters of doctrine, faith, and order, I have come to believe that it puts Anglicanism on the path of self-destruction. It seeks to square a circle. It seeks to offer an inclusiveness which simply is impossible. We all know that if we want to see what's going to happen here, all we need do is look at what has happened across the pond. That's been pretty much true, I think, postwar, and probably before.

With no Anglican equivalent of the Magisterium, we too looked to America to see what was to come over here. It's important to remember that this was not about one issue. It was about a liberalism which strikes at the heart of what we believe. It's about chipping away at or changing or even denying the faith as handed down by the Apostles. It's about a weakening in moral teaching and theology. It's about a relativism that places the individual at the heart of things: if it's right for me, then it must be right. Ultimately how can a Church survive if one part of it believes that Christ is truly present in the sacrament, whilst another part believes and is permitted to believe that the bread and wine remain bread and wine, and all that is happening is a memorial, so the bread can be put out for the birds, and the wine poured back into the bottle?

All the while, in this important and significant period, the Congregation for the Doctrine of the Faith was looking too at what was happening within Anglicanism, especially its then Prefect, one Cardinal Joseph Ratzinger. He had an appreciation of Anglicanism. When I first wrote that sentence, I said, he had an understanding of Anglicanism. I'm not sure that's correct, which is why it was changed to appreciation. He had an appreciation of it from the writings of his friend Newman.

He had an appreciation of it, too, from his dealings with converting Anglicans in the 1990s. It was said in his time at the CDF that if as a Catholic Anglican you rang the doorbell and asked to see him, without an appointment, there was a chance that he would see you, because he was fascinated that there were people living the Catholic

faith, praying and using the Catholic liturgies, and yet who were not in communion with the Holy See.

From 1992, those storm clouds from the west continued to roll in over the Atlantic. What was said in 1993 and 1994 to be an honoured place was chipped away at. And so people did start knocking at the door of the Vatican. But they came with an important message. Historically the journey into the Catholic Church is a solitary one. You might have been baptised as an infant. Your family and friends might have been gathered around you. But one by one you were received. As an adult, or as a convert, the process was the same. When I was an Anglican priest, one of my predecessors was a very fine man who had been an Anglican priest for 50 years, and who knew the Catholic faith like the back of his hand. He had run large city centre parishes, and brought people into the Catholic faith. He ended his life as a Canon of Clifton Cathedral. But when he converted in his late 70s, he was required to undertake RCIA. Encouraged in part by that sort of experience, Anglicans continued to approach the Catholic Church. Whilst recognising that reception must inevitably be a matter for the individual, the Church and God, was there another way? Was it possible for groups of Anglicans to be led into communion? I mentioned earlier my vicar in Bristol, Keith Newton. By now he had become one of the flying bishops, who was acting for traditionalists on the eastern side of the province of Canterbury. Reflecting on St Augustine's writing on the shepherds, he saw the dilemma that he faced. Many were calling for him to lead them in their fight to stay within the Church of England. But he recognised that there is another role for the shepherd. If the wolf is in the sheep pen, then the shepherd needs to lead his flock to safety.

Groups knocked on the door of the Vatican, and by now there was a new caretaker. The German Shepherd had moved from one side of the Piazza to the other, he who appreciated but could not understand Anglicanism. And so, to our great surprise, *Anglicanorum Coetibus* was published in October 2010. Three bishops led members of their flocks into full communion with the Holy See. Within 11 days of being received, they had been ordained priests. There's a lovely story told by the organist for their priesting in Westminster Cathedral. He knew that Anglicans like to sing. He set the stops at the same level as he does for Midnight Mass, but he said that wasn't enough, because he could still hear them singing. There's a point to that story that I will come back to. And then others of us followed.

I was received in Holy Week in 2011, and ordained deacon less than three weeks later. Because I'm a judge, and hold public office, canon law does not permit me to be ordained to the priesthood. It's for that reason that I am a permanent deacon. But when I retire I will cease to hold public office, and so will no longer have my impediment, and so I hope, the Ordinary permitting, that I might be priested in my late 60s. By my reckoning this makes me the only transitional permanent deacon in the whole of the Catholic Church.

In doing what he did, Pope Benedict recognised that there is something distinctive about the Church of England, being a separated daughter of the Catholic Church. He also recognised that there were gifts which we had, which we could bring with us, which was referred to as patrimony. Reception, if you like, is not rebranding. We have been fully absorbed, but are permitted to remain distinctive. If I'm honest, I've had

some difficulty with the idea of patrimony because it's not an idea that I'm especially familiar with. But it all became a bit clearer the week before last when I visited Madrid. Queuing to buy tickets to enter the Royal Palace I saw that it was administered by Patrimoni Nacional, the equivalent of the National Trust. And in that title came a better understanding of what it was that Pope Benedict saw in us, with our history and our tradition and our heritage. Now I'm treading on thin ice here, which is risky when you're my size. Please remember that I've entered into full communion with the Catholic Church because I think it is right, so what I'm about to say is not to be taken critically, or to be seen as biting the breast that has given me new life.

But there are aspects of our Anglican tradition which could be a gift to the Catholic Church. Music is one of them. That's not to say that there isn't fine music in the Catholic Church: there is. But it's been a shock to me, and I mean a shock, about how little is sung, and how banal some of it is. I learnt the faith through hymns, some of them ancient hymns of the early church, some of them by Methodists, some by other nonconformists, and many by Anglican divines. Holy week isn't the same for me without being brought close to tears by the words of a former dean of Bristol Cathedral in his hymn *My song is love unknown*. And can it be that I should gain an interest in my saviour's blood? Thou within the veil hast entered, robed in flesh our great high priest. Sing we then of Blessed Mary.

There is also the Anglican tradition in the confessional. When I made my first confession in the Catholic Church, I was amazed how I was pushed along, and hurried. Not only amazed, but also saddened. It was a means of such grace, to be encouraged and assisted with advice. It took a bit longer, but it helped one to reflect on where one was, and where one ought to be. For married men and women to meet in the confessional a married priest can often also be a means of grace, and a very particular blessing. As a friend of mine said, it feels as though the priest would hardly notice if you'd said you'd killed your granny. There are also the works of the great Anglican writers, and poets: George Herbert, John Donne, the Oxford Movement Anglicans and the Oxford Movement Catholics. If you like, it's the recognition that Anglican and Catholic writings maybe on different shelves, but they are in the same shop.

And of course there is also the form of the liturgy, as the Ordinariate Use incorporates much of the language of the Book of Common Prayer, whilst at the same time making it Catholic; this liturgy is being authorised and it will introduce into Catholic life something resembling the Extraordinary Form, but in the English Language.

And so we return to the original question: what would Blessed John Henry think? It's tempting to say "I've no idea" and sit down. But I do have an idea. When I was an Anglican I worked to try to persuade the Church of England to give traditionalists their own diocese to enable them to stay, and grow. I couldn't believe it when the Church of England said such an idea wasn't possible, and yet Pope Benedict said that it was. I think Newman will be pretty surprised at the generosity of the welcome of the Catholic Church 160 years later. I think he would be pretty surprised – if not astonished – to find that the same Pope was formed by his own writings. I think he would be equally surprised to discover that he had been beatified. He might be relieved that what he foresaw for the Church of England was coming true.

But ultimately he would be glad that the kindly light still leads people on into full

communion with the Holy See. He would be glad that labourers have still arrived eventually in the vineyard. But most of all, I suspect he would be glad that hearts are no longer speaking to other hearts, but instead are beating as one.

His Honour Judge James Patrick is also a deacon in the Personal Ordinariate of Our Lady of Walsingham

Concerning Circles

New Members

Recruitment has been good recently and as a result we can welcome the following new members who have been elected at recent Council meetings. They are attached to Circles as shown:

Mrs H. Biggins (Glasgow), Mrs A. Brydone (Edinburgh), Miss S. Cousins (Eastbourne & Bexhill), Mr D. Cronin (Eastbourne & Bexhill), Mrs M. Cullen (Glasgow), Miss S. S. Gibson (Edinburgh), Mr D. Giles (North Merseyside), Ms H. Hania (Glasgow), Mr J. W. Horkan (Cleveland), Mrs M. F. May (Wimbledon), Mr K. McKenzie (Manchester & N. Ches.), Mr J. M. Scott (Cleveland), Mr J. E. Stoer (Glasgow), Mr D. A. Thomas (Unattached), Mr J. V. Thornton (North Merseyside), Dr M. T. R. B. Turnbull (Edinburgh), Mrs C. Wiggins (Wimbledon).

Requiescant in Pace

Your prayers are asked for the following members who have died recently:

Mr P. J. Cole (London), Mrs C. E. Galligan (Manchester & N. Ches.)
Dr A. D. Grady (Hertfordshire), Mr J. D. Green (Ealing),
Fr. Giles Hibbert OP. (Manchester & N. Ches.) Dr M. M. Lawlor (London),
Mrs J. S. Rees (Unattached), Dr J. N. O'Neill (Cleveland).

Christine Galligan and Fr. Giles Hibbert were longstanding members of the Manchester & N. Cheshire Circle. Christine Galligan was the wife of John Galligan, a previous Association President, and Fr. Giles was for many years a greatly-valued Circle Chaplain.

A note by Michael Vadon on Dr Monica Lawlor RIP

Monica died peacefully on 17th September 2013. From 1949 she taught at Bedford College until it merged with Royal Holloway in 1985. Thereafter she both taught and worked as a clinical psychologist. She twice chaired the British Psychological Society Psychotherapy Section. Monica never married but had seven godchildren whom she cherished and who cherished her. A devout Catholic, in the 1960s she was chair of the London Newman Circle which then had 800 members.

Subscriptions

The Membership Registrar, Bill White, is eager to save time, postage costs and stationery by encouraging an increase in the number of members who pay their subscriptions by Direct Debit. Any member paying by cheque who would like to change to payment by Direct Debit is invited to request the form to arrange this when they send in a cheque this year. Bill White, membership@newman.org.uk