

PRZEMYSŁAW KANTYKA

Wydział Teologii Katolickiego Uniwersytetu Lubelskiego Jana Pawła II

<https://orcid.org/0000-0002-6571-7833>

## Ten years of Ordinariates for Anglicans – a few reflections on the new ecclesiological model<sup>1</sup>

### Abstract

The article describes the Ordinariates for Anglicans from the ecclesiological point of view. The publication of Pope Benedict XVI's Apostolic Constitution *Anglicanorum coetibus* created a new situation in the interconfessional relations and the search for the unity of the Church. Firstly the Author explains what are the Ordinariates for Anglicans and what solutions contain the Apostolic Constitution *Anglicanorum coetibus*. In the second point of the article, we find an analysis of an ecclesiological model created by the constitution *Anglicanorum coetibus*. While not being the return to the past method of gaining the unity of the Church by partial unions (i.e. so-called “uniatism” or “unionism”) the Ordinariates offer to the conversing Anglicans the possibility of upkeeping their liturgical tradition. The Ordinariates also enjoy a large scale of independence in the frame of the Catholic Church. Alongside the bright spells, there are also some shadows. The author points at the major ecclesiological weakness of the construction called “Ordinate”. The liturgical tradition of Anglicanism transferred to the Ordinariates is, in fact, deprived of its natural theological background, which is Anglican. That is why the solution offered by the Ordinariates one of the Anglican theologians called “the shortened version of Anglicanism”. The last point of the article is consecrated to the depiction of first Anglican reactions to the situation introduced by the apostolic constitution *Anglicanorum coetibus*. The most promising initiative is the establishment of so-called “Anglican Communion Covenant”, which is designated to consolidate the Communion from inside, also by preventing the provinces from taking unilateral decisions leading to the breaks in the whole of the Anglican World.

**Keywords:** Anglicanism, Ordinariates for Anglicans, *Anglicanorum coetibus*, ecclesiological model, ecumenism, unity.

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## Dziesięć lat ordynariatów dla anglikanów – kilka refleksji na temat nowego modelu eklezjologicznego

### Streszczenie

Artykuł opisuje ordynariaty dla anglikanów z eklezjologicznego punktu widzenia. Publikacja Konstytucji apostolskiej papieża Benedykta XVI *Anglicanorum coetibus* stworzyła nową sytuację w stosunkach międzykonfesjonalnych i dążeniu do jedności Kościoła. Po pierwsze, autor wyjaśnia, czym są ordynariaty dla anglikanów i jakie rozwiązania zawiera konstytucja apostolska *Anglicanorum coetibus*. W drugim punkcie artykułu znajduje się analiza modelu eklezjologicznego stworzonego przez Konstytucję *Anglicanorum coetibus*. Nie będąc powrotem do dawnej metody odtwarzania jedności Kościoła przez częściowe unie (tj. przez tzw. „uniatyzm” lub „unionizm”), ordynariaty oferują konwertującym anglikanom możliwość utrzymania ich tradycji liturgicznej. Ordynariaty cieszą się także dużą skalą niezależności w ramach Kościoła katolickiego. Oprócz jasnych stron są też cienie. Autor wskazuje na główną słabość eklezjologiczną konstrukcji zwanej „ordynariatem”. Tradycja liturgiczna anglikanizmu przeniesiona do ordynariatów jest w rzeczywistości pozbawiona naturalnego kontekstu teologicznego, jakim jest anglikanizm. Dlatego rozwiązanie zaproponowane przez model ordynariatu jeden z teologów anglikańskich nazwał „skróconą wersją anglikanizmu”. Ostatni punkt artykułu poświęcony jest przedstawieniu pierwszych reakcji anglikańskich na sytuację wprowadzoną przez Konstytucję apostolską *Anglicanorum coetibus*. Najbardziej obiecującą inicjatywą jest ustanowienie tzw. „Przymierza Komunii Anglikańskiej”, które ma na celu konsolidację Komunii od wewnątrz, również poprzez zapobieganie podejmowaniu przez prowincje jednostronnych decyzji prowadzących do rozłamów w całym świecie anglikańskim.

**Słowa kluczowe:** anglikanizm, ordynariaty dla anglikanów, *Anglicanorum coetibus*, model eklezjologiczny, ekumenizm, jedność.

### Introduction: the birth of Anglican Ordinariates

Ten years have passed since the publication of the Apostolic Constitution *Anglicanorum coetibus* in the Vatican on November 9, 2009<sup>2</sup>, establishing new church structures for Anglicans wishing to enter into full communion with the Catholic Church. The creation of the Anglican Ordinariates was received with considerable surprise. Along with the constitution, *Complementary norms for the Apostolic Constitution Anglicanorum coetibus*<sup>3</sup> were published, which clarified and specified the provisions of the constitution. Further clarifications and appositions have been added by Pope Francis in 2019<sup>4</sup>.

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<sup>2</sup> Benedict XVI. 2009. Apostolic Constitution “*Anglicanorum Coetibus*” Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church (10.06.2019). [http://w2.vatican.va/content/benedict-xvi/en/apost\\_constitutions/documents/hf\\_ben-xvi\\_apc\\_20091104\\_anglicanorum-coetibus.html](http://w2.vatican.va/content/benedict-xvi/en/apost_constitutions/documents/hf_ben-xvi_apc_20091104_anglicanorum-coetibus.html). Further quoted as *Anglicanorum Coetibus*.

<sup>3</sup> Congregation for the Doctrine of the Faith. 2009. Complementary Norms for the Apostolic Constitution “*Anglicanorum coetibus*”. (10.06.2019). [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20091104\\_norme-anglicanorum-coetibus\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20091104_norme-anglicanorum-coetibus_en.html).

<sup>4</sup> Congregation for the Doctrine of the Faith. 2009. Complementary Norms of the Apostolic Constitution “*Anglicanorum coetibus*” of the Congregation for the Doctrine of the Faith,

The emergence of a new ecclesial form immediately evoked comments among theologians. As the Ordinariate structures develop, it is worth taking a closer look at the new model of unity proposed and asking about its theological implications. What does the Ordinariate offer as an ecclesiological model for restoring the visible unity of Christians? How does the Ordinariate work in the practice of Church life? Will it turn out to be a successful enough model to think about it being used for the faithful who are other than Anglicans, i.e. non-Catholic faithful who want to enter into full communion with the Roman Catholic Church? What is the initial diagnosis of the Ordinariates as a new ecclesiological solution? We will look for answers to these questions in this study.

## 1. Anglican Ordinariates – a brief description

Both the constitution *Anglicanorum coetibus* and the *Complementary Norms* issued to it were prepared to enable group conversions. Therefore, the Constitution provides for the preparation of appropriate structures that are to take the form of Ordinariates modelled on military Ordinariates. However, they are not personal prelatures. The Ordinariate is created on the territory of a particular Episcopal Conference by the decision of the Congregation for the Doctrine of the Faith, and is headed by an ordinary, who may be a priest or bishop. The ordinary is a member of the Episcopal Conference in which his Ordinariate is located. Belonging to the ordinary is personal, not territorial. It may include lay people, clergy and members of the Institutes of Consecrated Life and Societies of Apostolic Life coming from the Anglican Community. Former Anglicans who previously individually converted to the Catholic Church may also belong to the Ordinariate. Access to the Ordinariate is based on a written expression of will by the acceding person, who is required to accept in full the Catholic doctrine contained in the *Catechism of the Catholic Church*.

Personal Ordinariates are created “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”<sup>5</sup>. Thus, Anglican Catholics may retain the Anglican liturgy, but their liturgical books are subject to approval by the Holy See. This applies to the celebration of the Eucharist and other sacraments and the Liturgy of the Hours, as well as other services specific to Anglicanism.

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09.04.2019, (10.06.2019). <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2019/04/09/190409a.html>.

<sup>5</sup> *Anglicanorum coetibus*, III.

With regard to media coverage, the most sensational aspect was the possibility of married Anglican clergymen coming into the Catholic Church. However, this is not actually news, because earlier in individual conversions, former Anglican clergy who were ordained in the community of the Roman Catholic Church were exempted from celibacy and could be ordained married. Indeed, in some English dioceses, over the past 25 years, almost half of the ordained priests are ex-Anglican clergy. Also, the constitution *Anglicanorum coetibus* provides for the possibility of ordaining married men, but with the consent of the Holy See for particular cases. It leaves celibacy as the norm for the clergy. This rule and exemptions from it will also apply to seminarians in the Anglican Ordinariates. Only bishops will be able to be elected – according to the ancient tradition of the Roman Catholic and Orthodox Churches – and only unmarried men. It should be noted that the decree regarding the nullity of Anglican orders issued in 1896 by the Pope Leo XIII in the bull *Apostolicae curae* is still actual<sup>6</sup>. Hence the need to re-ordain Anglican priests.

Formation to the priesthood for candidates from the Anglican Ordinariates takes place jointly with Roman Catholic candidates, however, ordinaries may establish additional programs and formation houses for them. Ordinaries are also to ensure the appropriate salary of clergy who are part of the Ordinate. Ordinariates have their own Pastoral Councils, as well as Governing Councils composed of at least six clergymen, fulfilling the role provided in the *Code of Canon Law* for the Presbyteral Council and the College of Consultors. Ordinaries are required to make *ad limina* visits every 5 years, just like diocesan bishops.

Nearly 10 years after the birth of the Ordinariates, on April 9, 2019, Pope Francis issued the *Complementary Norms* of the *Anglicanorum coetibus*. They do not contain any changes to the initial ecclesiological model of Ordinate, only some clarifications, restrictions and appositions. It is, therefore, not necessary to make any detailed examination of them.

## 2. Ordinariates for Anglicans – questions towards an ecclesiological assessment

After the promulgation of the *Anglicanorum coetibus* constitution, there were voices accusing the Roman Catholic Church of returning to *unionism* (or *unitatism*)

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<sup>6</sup> See: Charles L.W. Halifax. 1912. *Leo XIII and Anglican Orders*. London: Longmans, Green; John J. Hughes. 1968. *Absolutely null and utterly void. An Account of: the Papal condemnation of Anglican orders, 1896*. London: Sheed & Ward Ltd; Przemysław Kantyka. 2018. „Nieważne i niebyłe”. Problem uznania przez Rzym ważności świeców anglikańskich. In *Sukcesja i urząd biskupa. Perspektywa polskokatolicka i rzymskokatolicka*. Ed. Paweł Rabczyński, 79–87. Olsztyn: Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego.

as a method of establishing church unity. Was the renunciation of *uniatism* by the Catholic Church, made with the publication of the famous Catholic-Orthodox dialogue document known as the 1993 *Balamand Document*<sup>7</sup>, effective – or is it a new form of this already abandoned method of restoring unity? Authors such as Russel Murray formulate the accusation that *Anglicanorum coetibus* “refers to this methodology of ecumenical dialogue in which the unity of the Church can only be built by accepting the supremacy of the Pope and joining in the visible structures of the Roman Catholic Church” and “the constitution can be seen as an attempt to implement *uniatism*”<sup>8</sup>. By analyzing the partial unions concluded in the past, Zygfryd Glaeser comes to the conclusion that “The Apostolic Constitution *Anglicanorum coetibus* is paving a new path towards Catholic-Anglican unity. Unionism is clearly departing here in favour of the hermeneutics of the community”<sup>9</sup>. An argument for the otherness of the discussed solution is the voluntary joining of the Ordinariates for Anglicans, which in turn is based on the right of everyone to religious freedom confirmed by the Second Vatican Council<sup>10</sup>.

In order to be able to properly assess the situation, without suspecting Rome of enabling mass proselytism on a large scale, one must first and foremost ask about the reasons for establishing Ordinariates for Anglican. These came into being due to almost twenty years of requests from traditional Anglicans associated within the Traditional Anglican Communion (TAC) to allow members of this community full communion with Rome while maintaining Anglican identity.

The first responses of Traditional Anglicans to the constitution seemed very good, almost enthusiastic. In a statement issued after the publication of the *Anglicanorum coetibus*, the then Primate of the TAC, Archbishop John Hepworth stated that the Holy Father’s offer was more generous than one would expect. However, one should not forget about the remaining 99.5% of Anglicans who are not in a hurry to return to Rome. Certainly, despite the reassuring statements that the ecumenical dialogue will continue, the situation post-publication of *Anglicanorum*

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<sup>7</sup> Międzynarodowa Komisja Mieszana do Dialogu Teologicznego między Kościołem rzymskokatolickim a Kościołem prawosławnym. 1994. „Uniatyzm, metoda unijna, a obecne poszukiwanie pełnej wspólnoty (Balamand 1993)”. *Studia i Dokumenty Ekumeniczne* 10(2): 77–82. See also: Waław Hryniewicz. 1995. *Przeszłość zostawić Bogu. Unia i uniatyzm w perspektywie ekumenicznej*. Opole: Wydawnictwo św. Krzyża; Waław Hryniewicz. 1994. „Uniatyzm w przeszłości i dzisiaj. Wokół uzgodnienia z Balamand (1993)”. *Studia i Dokumenty Ekumeniczne* 10(2): 9–19.

<sup>8</sup> Włodzimierz Wieczorek. 2010. Jedność pełna czy częściowa? Pastoralne implikacje konstytucji apostołskiej Benedykta XVI ‘*Anglicanorum coetibus*’. In *Wspólnota Anglikańska a ekumenia. Wokół konstytucji apostołskiej «Anglicanorum coetibus» Benedykta XVI*. Ed. Tadeusz Kałużny, Zdzisław Kijas, 50. Kraków: Wydawnictwo Naukowe UPJPII.

<sup>9</sup> Zygfryd Glaeser. 2010. Nowa “unia” z Rzymem? Konstytucja “*Anglicanorum coetibus*” Benedykta XVI w świetle niektórych unijnych konstytucji Kościoła katolickiego. In *Wspólnota Anglikańska a ekumenia. Wokół konstytucji apostołskiej «Anglicanorum coetibus» Benedykta XVI*. Ed. Tadeusz Kałużny, Zdzisław Kijas, 77. Kraków: Wydawnictwo Naukowe UPJPII.

<sup>10</sup> Glaeser. 2010. Nowa “unia” z Rzymem?, 75–76.

*coetibus* has established a new situation in ecumenical relations. There were also voices of outrage and criticism, voices expressing disappointment, as well as humiliation, anger or mockery. The “duty” critics, such as Hans Küng, were fast to scold Benedict XVI for error and presumption. In these statements, however, we find, apart from the virulence, no substantive assessment, so it is not worth quoting them. There was and is also a lot of toned voices on the Anglican side.

Commentators note that the offer arises from amongst the positive features of the papal constitution. They particularly point out the very appreciation of the liturgical tradition of Anglicanism and the concern for its preservation in the emerging Ordinariates, that comes about by agreeing to use Anglican liturgical books<sup>11</sup> and the possibility of educating candidates for clergy, taking into account the liturgical and theological legacy of Anglicanism<sup>12</sup>.

A certain precedent enabling the preservation of Anglican liturgical books is the casus of the solution adopted in the USA described by Włodzimierz Wiczorek. On the basis of the *Pastoral Provision* instruction issued by Pope John Paul II in 1980, a practice known as *Anglican in Use* arose, consisting in accepting under the jurisdiction of the Holy See entire parishes that were previously in the U.S. Episcopal Church, that were allowed to celebrate the liturgy according to corrected Anglican liturgical books, called the *Book of Divine Worship*<sup>13</sup>.

The positive side of the solutions adopted by the constitution of Benedict XVI is also evident in that the organizational formation of Anglican communities within the Ordinariates enjoy great freedom<sup>14</sup>. The ability to preserve the institutes of consecrated life<sup>15</sup> and the synodality structures of Anglican communities under Roman Catholic canonical solutions is also appreciated<sup>16</sup>. The constitution’s option of ordaining married men cannot be overlooked, albeit by duplication of the exception and excluding episcopal ordination<sup>17</sup>. An effort to adapt the Anglican identity to the context of the Latin Church is evident in these provisions of the constitution<sup>18</sup>.

At the same time, attention is drawn to the fact that Anglican orders are still not considered valid, which undermines the faith of Anglicans in their validity.

<sup>11</sup> Anglicanorum coetibus, III.

<sup>12</sup> Anglicanorum coetibus, IV, § 5.

<sup>13</sup> Wiczorek. 2010. Jedność pełna czy częściowa?, 41–42.

<sup>14</sup> Anglicanorum coetibus, I, § 1–5; II.

<sup>15</sup> Anglicanorum coetibus, VII.

<sup>16</sup> Anglicanorum coetibus, X, § 1–4.

<sup>17</sup> Anglicanorum coetibus, VI, § 1–6.

<sup>18</sup> Cf. Callan Slipper. 2010. Konstytucja apostolska “Anglicanorum coetibus” Benedykta XVI z perspektywy anglikańskiej. In *Wspólnota Anglikańska a ekumenia. Wokół konstytucji apostolskiej “Anglicanorum coetibus” Benedykta XVI*. Ed. Tadeusz Kałużny, Zdzisław Kijas, 104–109. Kraków: Wydawnictwo Naukowe UPJPII.

In addition, for Catholicising Anglicans, being in the structures of the Latin Church means impoverishment by breaking links with other currents of Anglicanism: evangelical and liberal. Candidates for ordination also lack full freedom of choice between marriage and celibacy, since the consent of the Roman Curia must always be obtained for the ordination of a married candidate. The traditional synodality of church life is also stripped down, since the introduced collegiate bodies: Pastoral Councils and Governing Councils, have only an advisory voice to the ordinary, not a decisive one. Anglicanism, however, has always emphasized the authority of all God's people, and synodal institutions play a much more important role in the life of Anglican Churches than in the case of the Catholic Church.

And finally, the most serious objection: the constitution of *Anglicanorum coetibus*, while keeping the liturgical tradition of Anglicanism, removes it from its own theological context. Liturgical tradition always flows from a specific theological context. Some authors, such as Marcin Składanowski, draw attention to the identity crisis that has long been experienced in the Anglican Community. This community is characterized by a lack of coherent and specific doctrinal foundations, such as, for example, religious books in Lutheranism. Hence, in addition to the non-specific sense of being both Catholic and reformed, i.e. the constant search for the so-called *via media* – the path between Catholicism and the Reformation, the sense of identity can only be derived from the common liturgical heritage<sup>19</sup> contained in the *Book of Common Prayer*, which has been cherished to this day, even in the renewed version called *Common Worship*<sup>20</sup>. The transfer of the Anglican liturgy out of the theological context in which it grew up is a bit like taking a fish out of water. It is still a fish, but is it breathing? Is it still alive?

Meanwhile, the liturgy and its theological context cannot be transferred to the Ordinariates. This must remain where it was. It cannot be otherwise, since the *Catechism of the Catholic Church* is to be the official expression of faith professed by members of the Ordinariate<sup>21</sup>. Hence, as the previous Archbishop

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<sup>19</sup> Cf. Marcin Składanowski. 2010. „«Anglicanorum coetibus» wobec problemu anglikańskiej tożsamości”. *Roczniki Teologii Ekumenicznej* 2 (57): 112.

<sup>20</sup> For the liturgy of the Ordinariates, a missal called *Divine Worship: The Missal* was prepared, which came into force as the binding liturgical book of the Ordinariates from the 1st Sunday of Advent 2015. A detailed presentation of the Anglican heritage in the new missal was undertaken by Paweł Beyga in his doctoral dissertation, subsequently published in 2018, *Tradycja anglikańska w mszale dla ordynariatów personalnych byłych anglikanów*, Opole: Redakcja Wydawnictw Wydziału Teologicznego Uniwersytetu Opolskiego. In the *Preface* to this study, Bogan Ferdek noted: “The new Catholic missal does not appear to be a simple transfer of the Anglican liturgy of the Lord's Supper to the Catholic liturgical bloodstream. He preserves from the Anglican liturgy what is valued and noble, which is the result of the providential action of the Holy Spirit ...”. Paweł Beyga *Tradycja anglikańska*, 24.

<sup>21</sup> *Anglicanorum coetibus*, I, § 5.

of Canterbury Rowan Williams noted, we can only speak about an adaptation introduced by the papal constitution, and there is no ecclesiological breakthrough<sup>22</sup>. Callan Slipper even speaks of a “shortened version of Anglicanism”: the *Anglicanorum coetibus* seeks to integrate with the Roman Catholic Church “elements of sanctification and truth existing in Anglicanism, and not keep them in their context”. Hence he calls the ecclesiological model created by the constitution ‘unity through partial absorption’<sup>23</sup>. Thus, it is not far from formulating a conclusion about the non-ecumenical nature of the *Anglicanorum coetibus* constitution: according to Rowan Williams, the constitution can in no sense be a project of Christian unity, and in this sense, is non-ecumenical, because it does not respect the ecclesiological integrity of the partner<sup>24</sup>.

In the face of such criticism, will Benedict XVI’s publication of the constitution contribute to positive changes in the ecumenical image of Christianity? We still have to wait for specific fruits, but the question arises about the possibility of also using the Ordinariates as a model of unity in the case of the faithful of other Churches and Church Communities whose body would like to enter into full communion with the Roman Catholic Church, while maintaining the liturgical tradition of the community of their origin. Herein, media reports, later denied by high representatives of the Vatican, focused on the possibility of establishing Ordinariates for Lutherans<sup>25</sup>.

The question about the adequacy of the ecclesiological model, which are Ordinariates for Anglican, can also be reversed by putting it as follows: can the Catholic Church be accused of introducing such a solution in a situation where there is legitimate discouragement in ecumenical dialogue with obstacles to establishing full unity with the Anglican Communion, created by Anglicans by means of facts made in the form of unilaterally taken such important decisions as the ordination of women to the presbyterate, and especially to the episcopate?

Undoubtedly, we are also dealing with a great unknown, not to mention the great test of the ecclesiological model. How good will it be in Church life, and above all, will it have the potential to bridge the Anglican Communion and the Catholic Church? The opposite question immediately arises: will the creation of Ordinariates not slow down the aspirations for unity in the Anglican Communion, whose spiritual and intellectual driving force has always been the so-called

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<sup>22</sup> Rowan Williams. 2009. Archbishop’s Address at the Willebrands Symposium in Rome. Thursday 19 November 2009 (24.06.2019). <http://rowanwilliams.archbishopofcanterbury.org/articles.php/766/archbishops-address-at-a-willebrands-symposium-in-rome>.

<sup>23</sup> Slipper. 2010. Konstytucja apostolska „Anglicanorum coetibus” Benedykta XVI, 109–114.

<sup>24</sup> Williams. 2009. Archbishop’s Address at the Willebrands Symposium in Rome.

<sup>25</sup> Stefan Sękowski. 2013. Będzie ordynariat dla byłych luteran? (24.06.2019). <http://gosc.pl/doc/1426993>.



*Anglo-Catholics*? What will happen if they all go to the Ordinariates and the opponents of unity and indifferent to it are already alone in the Anglican Communion?

### 3. Reaction to *Anglicanorum coetibus*: an attempt to renew the Anglo-Catholic movement – the Anglican Communion Covenant

At the moment, the *Anglicanorum coetibus* constitution has intensified the initiatives of internal renewal within Anglicanism. It cannot be ignored that the majority of Anglicans, attached to their Anglican identity, prefer to change the Anglican Communion from within. Undoubtedly, the departure of Anglican traditionalists to the Catholic Church will drain the Catholicising wing in the Anglican Communion, and thus the barrier preventing Anglican liberals from implementing foreign traditions will be weakened.

It was to restore unity in doctrine and ecclesial practice that the former Archbishop of Canterbury Rowan Williams proposed that all Anglican Communion provinces accept the *Anglican Communion Covenant* document<sup>26</sup>. The *Covenant* aims to organize the doctrinal foundations of Anglicanism, as well as to safeguard the community against breaking it from within by introducing elements into church life that are incompatible with the Anglican tradition. In response, the Primate of the Episcopal Church in the U.S., Katharine Jefferts Schori, issued a pastoral letter to her Church, in which she rejected the *Covenant*, describing it as “an instrument of control to centralize power in the Anglican Communion”<sup>27</sup>.

Archbishop Williams’s efforts to prevent further splits in the Anglican Communion also failed during the General Synod of the Church of England. The synod refused to create similar structures in the Anglican Church for the so-called traditional Anglicans as proposed by Pope Benedict XVI in the constitution *Anglicanorum coetibus*<sup>28</sup>.

Paradoxically, the transition of many Anglicans sympathizing with the Catholic Church to the Ordinariates has prompted the formation of a new *Anglo-Catholic* community within the Church of England. The *Anglican Catholic Future*, whose inauguration took place on April 18, 2013, aimed to “strengthen and revive the

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<sup>26</sup> The Anglican Communion Covenant. 2013. (24.06.2019). [https://www.anglicancommunion.org/media/99905/The\\_Anglican\\_Covenant.pdf](https://www.anglicancommunion.org/media/99905/The_Anglican_Covenant.pdf).

<sup>27</sup> Cf. Marcin Ziemkowski. 2010. Episkopalna pięćdziesiątnica trwa? (24.06.2019). <http://www.ekumenizm.pl/article.php?story=20100607205804543>.

<sup>28</sup> Abp Williams o chaosie wśród anglikanów(02.05.2019). <http://www.oecumene.radiovaticana.org/pol/Articolo.asp?c=356124>.

Catholic foundations of the Church of England”<sup>29</sup>. This initiative certainly proves that, within Anglicanism, conscious efforts to preserve and strengthen within it what is most precious in the Catholic tradition of the undivided Church have not been exhausted. *Anglican Catholic Future*, if it develops, will have a chance to continue the *Oxford Movement* and perhaps even establish creative cooperation with the Ordinariates for Anglicans.

## Conclusion

There is no doubt that the promulgation of the constitution of the *Anglicanorum coetibus* has created a new quality in the life of the Anglican Communion, as well as for the Roman Catholic Church and for the ecumenical movement in general. However, to those who are in a hurry to proclaim Roman triumphalism, *uniatism* or anti-ecumenism, it is worth reminding that the provinces of the Anglican Community have long, as has many Protestant Churches, unilaterally introduced changes in church life that are contrary to centuries-old tradition common to them, to Catholicism and to Orthodoxy alike. According to the evangelical criterion, we will find out the relevance of the ecclesiological solution proposed in the form of Ordinariates for Anglicans by the fruit that will in the long run be born of this *novum*.

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<sup>29</sup> Dariusz Brunecz. 2013. Katolicki renesans w Kościele Anglii (24.06.2019). <http://www.ekumenizm.pl/content/article/20130501230146876.htm>.

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