



# Unitas

the Newsletter of  
UNITAS: CATHOLIC LEAGUE  
Registered Charity No. 232443

Unitas: Catholic League is an ecumenical society working for the communion of all Christians and the See of Rome in visible unity and the fullness of Catholic faith. Unitas welcomes into membership all who accept and proclaim the Catholic Faith as defined by the Councils of the Church up to and including Vatican II and set out in the ***Catechism of the Catholic Church***.

\*\*\*

## THE OBJECTS OF UNITAS: CATHOLIC LEAGUE

The communion of  
all Christians  
and the  
See of Rome

The spread of  
the catholic faith

The promotion  
of fellowship  
among Catholics

The deepening of  
the spiritual life

\*\*\*

Under the  
patronage of  
Our Lady,  
Mother of the  
Church

## Anglicanorum Coetibus

### 'It is accomplished': our Founding Principle

The Catholic League welcomes *Anglicanorum Coetibus*, the Apostolic Constitution establishing Personal Ordinariates and parishes for ecclesial bodies of Anglicans desiring the fullest expression of Catholic faith and Church life, through the recovery of full eucharistic communion with the See of Peter.

When the League was founded in 1913, it was only 17 years after *Apostolicae Curae*, which seemed to put a stop to decades of hopes for Anglican-Catholic reconciliation. But the League's founders saw the worth of Pope Leo XIII's call for continued prayer and perseverance towards a solution - and put it into practice. 1913 was also only three years after the famous 1910 Edinburgh Missionary Conference, which saw the first grouping of all the main Protestant, Reformed and Anglican Churches to plan mission in common for the rest of the new century - and to put an end to rivalry and the scandal of separation. Laudable as this was, the League's founders wanted to remind Church leaders that, however difficult the challenge, true unity and a faithful proclamation of the Gospel require the reconciliation of the whole Church

together, not just amenable parts of it. No unity can be worthy of the name unless it involves the integrity of the one Church that Jesus founded. Indeed, it is an article of the Nicene Creed that all confess alike. And it still means there can be no true ecumenism, especially in the English setting out of which the League was formed, that excludes concrete steps towards visible unity with the Roman Catholic Church.

*Anglicanorum Coetibus* provides the Holy See's considered answer to this century of prayer and witness. Perhaps it is not the entire reconciliation of the Anglican Communion and the Roman Catholic Church that was in people's minds; but, now that the course of Anglicanism is definitively to take a different direction for the foreseeable future, it provides the means for Anglican Catholics to know full communion in the faith they profess. The 'promotion of fellowship among Catholics' is one of the four objects of the League, no less than our 'promotion of the unity of all Christians with the Apostolic See of Rome'. The Apostolic Constitution strengthens the communion of Catholic believers within the Universal Church of Christ and brings forward - and does not delay - the work of the Catholic Church towards unity among all Christians.

Thus, because the Catholic impulse towards wholeness is intrinsic to its very nature, at the same time as the Apostolic

[www.unitas.org.uk](http://www.unitas.org.uk)  
**January 2010**

Constitution is issued, the Catholic Church renews its commitment to Anglican-Roman Catholic unity. The third Anglican-Roman Catholic International Commission for theological dialogue (ARCIC III) has been announced and it is no accident that it will begin by concentrating on the relationship between the Church at the Universal level – and the role of the Pope's authority – and at the level of local dioceses and provinces – including the provincial autonomy that can strain the Anglican Communion's unity. As Cardinal Walter Kasper, President of the Pontifical Council for Christian Unity, has remarked, now that Anglicanism has resolved its historic Catholic-Protestant tension in favour of the tradition of the Reformation, the dialogue towards unity can now begin in earnest. This vital dialogue, invigorated by a moment of truth, the Catholic League is also delighted to welcome.

### **Corporate Reunion**

From the outset, the League's hope was for a mutual convergence of the Anglican tradition within Western Christianity and the Catholic Church out of which it grew – 'corporate reunion'. This is exactly the term in which, nearly 100 years on, the prayer has been answered by Pope Benedict XVI. In other words, it provides for a genuine 'reintegration in unity' (*Unitatis Redintegratio*, the title of the Second Vatican Council's Decree on Ecumenism) of Anglican corporate ecclesial life with that of the Universal Church in visible communion.

Something similar had been imagined at the Malines Conversations in Dom Lambert Beauduin's thought-provoking paper, *The Anglican Church, united not absorbed*. There have been various attempts to realise corporate reunion since. Most recently, in the early 1990s, officers of the Catholic League joined others in approaching Cardinal Hume and representatives of the Catholic Bishops' Conference to propose a structure that would enable Anglican clergy and laity to enter into full communion with the Catholic Church together, while retaining distinctive liturgical, spiritual, pastoral and theological cultures as part of the rich diversity that is proper to the Universal Church. It was known as 'The Congregation of the English Mission'. Its starting point was the provision in the Code of Canon Law for 'personal prelatures', the sole exemplar for which remains *Opus Dei*.

The model was taken seriously and examined in detail, but it was deemed not right for the times, nor for the Catholic Church's pastoral purposes in England. For one thing, a personal prelature is a provision for clerics – lay people attached to it would belong to their local diocese. Thus it could not be the corporate reunion – a church in the proper sense, with bishop, clergy and faithful together - that people were aspiring to. For another thing, the Catholic bishops wanted people coming into the Catholic Church not to live separately, but to be fully and visibly integrated. So the scheme did not go further.

But it was evidently not forgotten. Cardinal Hume recognised that true reconciliation between divided Christians requires mutual learning and reception of each other's gifts out of respect for the integrity of different traditions, and humility that no one side has all the answers. It is this spirit that marks the recognition of the 'objective reality' of the Anglican patrimony that the Catholic Church now wishes to embrace, along with those Anglican bishops, priests and people who likewise wish to embrace the universality of Catholic communion.

### **The recent work of the League**

Since the old proposal for the 'Congregation', the League, rather than focusing on controversies within the Anglican Communion, has solidly worked positively to further Christian Unity and the reconciliation of all Christianity with the Apostolic See of Rome. Thus the League is ecumenical in its promotion of the fullness of Catholic communion in the Universal Church. It is not confessional, representing one denomination or another. Its work is entirely to serve the unity of all Christians in the One Church of Christ in union with the successor of St Peter. So in recent years we have concentrated on work to promote 'spiritual ecumenism', the concept made popular throughout the world by Father Paul Couturier in his efforts to deepen prayer for Christian Unity, especially during 2003 when we arranged the 50th anniversary celebrations of his death; likewise in 2008, the centenary of the Week of Prayer for Christian Unity to which he had given new life in 1933.

We have focussed, too, on projects to recover that 'new memory' desired by Pope John Paul II for reconciling the separate, indeed opposing, martyr traditions of the Anglican, Catholic and Free Churches in English history on the way to full communion, by honouring together all those who laid down their lives to follow Christ and were united with him in his death. This will be the subject of a future edition of *The Messenger*.

We have also continued with our annual pilgrimage of prayer for unity to Our Lady of the Vineyard at the Beguinage convent in Bruges, which we now feel has borne fruit more abundantly than we can possibly have imagined. Our members have also maintained a strong emphasis on the work of pilgrimage and intercession to the Mother of God, especially at Walsingham, Fatima and Lourdes. Indeed we will shortly send all our members a copy of the inspiring book to mark the close bond between Anglicans and Roman Catholics that has been achieved already, produced to commemorate the ecumenical pilgrimage to Lourdes arranged by our friends in the Society of Mary.

And over the last few years, we have supported the encouraging new work at the Centre for Catholic Studies at Durham University on 'receptive ecumenism', which

takes the spiritual ecumenism commended in 1964's Decree on Ecumenism to a new level. It enables each church to discern what treasures the Lord has entrusted to other traditions and which it lacks and could embrace, with integrity, as a gift from other Christians. Evidently now, Pope Benedict XVI has decided that, on the path towards unity in Christ in his One Church, it is time for the rich gifts of the Anglican tradition and experience to be embraced within the Catholic Church so that they may belong to her as treasures of her own.

### **Anglican Churches of the Latin Rite**

To this end, a special Pastoral Provision has long been available in the United States for Catholics worshipping in the Anglican tradition. But it applied only to North American conditions and liturgical usages. Now *Anglicanorum Coetibus* applies the lessons learned there to the entire Catholic Church. Furthermore, while the US parishes of Anglican tradition are within the jurisdiction of an Episcopal Delegate (an existing Latin Catholic diocesan bishop), the new Ordinariates will normally be led by their own bishop (who in accordance with Catholic and Orthodox tradition will be unmarried), or a former Anglican priest. Being effectively dioceses (unlike in the proposals for a Personal Prelature), they will be 'particular churches' composed of bishops, clergy and lay faithful, each with their rightful place. Thus they will have their own distinctive Church life, yet in close collaboration and unity – full, visible communion - with the local Catholic episcopate too.

The rite to be used, following the experience of the Pastoral Provision in North America, will be a variant of the Latin Roman Rite, from which all Anglican liturgy is derived. Moreover, as the Ordinariates will form an integral part of the Latin Church, no provision for the use of adapted Anglican formularies will be in prejudice of the Roman Rite itself, which members of the Ordinariates will be entitled to use in its Ordinary and Extraordinary forms.

### **Anglican Uniates or Ecumenical Catholics?**

So the Ordinariates will not be so-called 'ritual Churches'. This term refers to the Eastern Catholic Churches in communion with the Holy See, like the Ukrainian Greek Catholic Church, the Maronites of Lebanon, or the Syro-Malankara Church in India. They are separate, self-ruling Churches of ancient origin, with rites very different from the Latin Roman tradition, but which are in full communion with Rome. The Anglican Ordinariates, however, will be integral to the Latin Church and will not be a distinctive, self-governing Church. So it is important to note that *Anglicanorum Coetibus* is not a version of the repudiated strategy of Uniatism, which did such harm in the past to the Church's long term work of ecumenism. History and the Holy See judged it to be a counter-productive form of proselytism – poaching other Christians from their own Churches. The Apostolic Constitution makes it clear that the Catholic Church's ongoing ecumenical activity is to be

sustained and there is no intention - nor evidence of intending - to divide the Anglican Communion, especially at a time when it faces enormous difficulties. The aim remains the visible unity of all Christians in the one Church of Jesus Christ.

So the Catholic League is especially pleased that the provisions of *Anglicanorum Coetibus*, enacted with the highest level of canonical authority, have been granted in a fundamentally ecumenical manner. There has been discussion over years and months with the Anglican authorities about the shape of Catholic-Anglican relations in the event of a new situation caused by the ordination of women to the episcopate. The prospect of this completely alters the course of ecumenism, but not its urgency. For one thing, the Apostolic Constitution stresses that the provisions take place within the single communion of Christ's Church, where Anglicans and Catholics are already inseparably united in common baptism. So it does not in anyway imply that Anglicans or Anglicanism are now to be seen as outside the Church. Secondly, the Constitution avoids concerning itself with the position within Anglicanism, out of friendship and respect for the integrity and decisions of another. Third, it is a response to those who have repeatedly and insistently requested Catholic communion, not an initiative to draw people out of Anglicanism and thus undermine it. This is well understood at Lambeth. As Cardinal Hume said in 1993, the interests of the Catholic Church in this country are not served by harming the Church of England. In the face of a secularised society and the urgency of a common witness to faith in Christ, we need each other to be close collaborators.

As we have seen, *Anglicanorum Coetibus* does nothing to draw energy away from the theological dialogue of ARCIC. Neither does it detract from the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM), essential to our future joint witness. Nor is there to be a diminution of the commitment and effort of the Catholic Church and the Anglican Communion towards visible unity and full communion, because this is the will of Christ and it must therefore happen. Indeed, Cardinal Kasper has repeatedly stated that the two churches are closer now than at any time since the 16th century. The very high level of official Catholic representation and participation at the 2008 Lambeth Conference indicates how strongly both churches continue to be oriented towards full visible communion.

So the wider ecumenical work towards reconciliation remains unaffected, and this must now be seen as a prime pastoral and evangelistic cause among all Catholic and Anglican Christians, not least in England. Furthermore, those Anglicans who are to come into full Catholic communion must consciously dedicate

themselves to the Church's cause and efforts for Christian Unity, as set out in Vatican II's Decree on Ecumenism, the Dogmatic Constitution on the Church, *Lumen Gentium* and indeed Pope John Paul II's luminous encyclical on ecumenism, *Ut Unum Sint*.

### **Anglicanism and the Catholic Church: what changed?**

But something has clearly changed. To the Catholic, ecumenism is integral to the consciousness that the Catholic Church is the body in which the Universal Church of Christ perfectly 'subsists'. There is a sort of restlessness in Catholicism as long as other Christians are separate from it. But expecting people to return, or trying to proselytise them, has long been seen to be counterproductive as a means towards unity. Besides, it is disrespectful of the work of the Spirit in long-standing communions and the gifts with which he has endowed them. Furthermore, as Pope Benedict wisely acknowledges in *Anglicanorum Coetibus*, it does not take account of the 'objective reality' of all kinds of Christians living for centuries in distinctive traditions of worship and spirituality, sacramental and pastoral life, and shared Church histories and cultures. None of these distinctive characteristics should necessarily serve as reasons to justify continued separation: each is a gift to enrich the wider Church in the event of reconciliation. But is that impulse for unity the same with Anglicanism?

In principle, of course, the will, commitment and hope for unity remain. But Anglicanism has clearly decided that the importance of ordaining women to the priesthood and the episcopate has a higher priority than Christian unity, both internally within Anglicanism and externally with the Apostolic Churches. Yet the Catholic Church's teaching has been clearly set forward from the very beginning of our dialogue, as set out in the exchanges between successive Popes and Archbishops of Canterbury. In his Apostolic Letter of May 22 1994, *Ordinatio sacerdotalis*, from May 22, 1994, Pope John Paul II referred to the letter of Paul VI to Archbishop Coggan from November 30, 1975, and affirmed that 'Priestly ordination... in the Catholic Church from the beginning has always been reserved to men alone' and that 'this tradition has also been faithfully maintained by the Eastern Churches.' He therefore concluded: 'I declare that the Church has no authority whatsoever to confer priestly ordination on women...'

In June 2006, Archbishop Rowan Williams asked Cardinal Kasper to address the bishops of the Church of England, prior to their decision on whether to admit women to the Church's episcopate, so that they would be fully informed of the consequences for corporate reunion with the Catholic Church. As the bishop fulfils the purpose of achieving the Church's unity, Cardinal Kasper observed,

... It would be desirable that this decision would be made with the consensus of the ancient churches of the East and West. If ... the consecration of a

bishop becomes the cause of a schism or blocks the way to full unity, then what occurs is something intrinsically contradictory. It should then not take place ...

Such a decision ... would, in our view, further call into question what was recognised by the Second Vatican Council (UR, 13), that the Anglican Communion occupied 'a special place' among churches and ecclesial communities of the West... It would indeed continue to have bishops, according to the Lambeth Quadrilateral (1888); but, as with bishops within some Protestant churches, the older churches of East and West would recognise therein much less of what they understand to be the character and ministry of the bishop in the sense understood by the early church and continuing through the ages.

Again, in 2008, Cardinal Kasper addressed the Lambeth Conference on the same matter, stressing how a crossroads in Anglican-Catholic relations had been reached, with a clear choice for the Anglican partners on which way to turn – towards or away from reconciliation and recognition:

... for us this decision ... implies a turning away from the common position of all churches of the first millennium, that is, not only the Catholic Church but also the Oriental Orthodox and the Orthodox churches. We would see the Anglican Communion as moving a considerable distance closer to the side of the Protestant churches of the 16th century, and to a position they adopted only during the second half of the 20th century. The 1966 Common Declaration signed by Pope Paul VI and Archbishop Michael Ramsey called for a dialogue that would "lead to that unity in truth, for which Christ prayed", and spoke of "a restoration of complete communion of faith and sacramental life". It now seems that full visible communion as the aim of our dialogue has receded further, and that our dialogue will have less ultimate goals and therefore will be altered in its character. While such a dialogue could still lead to good results, it would not be sustained by the dynamism which arises from the realistic possibility of the unity Christ asks of us, or the shared partaking of the one Lord's table, for which we so earnestly long.

### ***Anglicanorum Coetibus*: Settling for less, or a pledge of full unity?**

So it can be lost on no one that, while the prayer for 'corporate reunion' has been responded to imaginatively, these developments in Anglican Church order and a

history of poor progress for both sides through ARCIC mean that the 'corporate reunion' conveyed by *Anglicanorum Coetibus* is not the union of the whole of the Anglican Communion and the whole of the Catholic Church that we have all prayed for through decades. This was the fullness of the original hope. But Cardinal Kasper concludes (06):

... the Catholic Church will not break off the dialogue even in the case of such a decision... But there is a difference between types of dialogue. The quality of the dialogue would be altered by such a decision. Ecumenical dialogue in the true sense of the word has as its goal the restoration of full church communion. That has been the presupposition of our dialogue until now. That presupposition would realistically no longer exist following the introduction of the ordination of women to episcopal office.

And as for the long cherished hope that new circumstances arising in the course of the 20<sup>th</sup> century could open up the way to a positive re-evaluation of Anglican Order,

While our dialogue has led to significant agreement on the understanding of ministry, the ordination of women to the episcopate effectively and definitively blocks a possible recognition of Anglican Orders by the Catholic Church.

That full church communion between Anglicans and Catholics has not been realised must be a cause for repentance, and renewed prayer for what we have so far failed to achieve. But at the same time we have to accept that, when we asked for the Unity of Christians, it was never to be on our terms. Father Paul Couturier, re-founding the Week of Prayer for Christian Unity in France in the 1930s, insisted that true prayer for unity in Christ is always 'according to his will according to his means'.. So we asked for Christian Unity; and the Christian Unity we have been given may not be what we envisaged, but it is the Christian Unity that we have been provided with for our times and conditions. As the Venerable John Henry Newman wrote, 'One step enough for me'.

How it will work out and what it will look like may not be clear to us. We have already seen how controversial it is and it must be the work of members of the League to address it in the best possible and imaginative way and in the warmest, most decent and eirenic manner. Anything less is unworthy of the wholeness we profess in the Catholic faith, which must be that all things work together for good to those who love God.

Over the years, the Catholic League's early 'still, small voice' of witness by a few to the integrity of Catholic unity has become the mainstream view of all the main Christian traditions. The Apostolic Constitution is the fruit of this, from the Church Unity Octave and the Week of Prayer to ARCIC

and IARCCUM. It enables those who wish to be Catholics to bring their Anglican tradition with them in a distinctive, lasting and continually formative way, so that it can now be integrated into the wider Catholic tradition from within. The Catholic Church gladly offers full communion with the Holy See. She recognises and invites those who have desired to know it as Anglicans to respond and receive the gift in exchange for what they bring. Furthermore Pope Benedict confirms the importance for Catholics of unity with all Anglicans, for the sake of the Gospel of Christ and following him faithfully, and disposes the Catholic Church - again from within - to a greater understanding of Anglican culture, heritage, spirituality and worship.

It is a cause for great rejoicing that in the centenary year of the Liturgical Movement, founded by Dom Lambert Beauduin, whose spirituality did so much to inspire Paul Couturier, the Pope has given realisation to Dom Lambert's suggestion at the Malines Conversations of 'the Anglican Church, united not absorbed' that has caught the imagination of all Anglican and Roman Catholic ecumenism ever since. We hope that the new provision to make this a reality in Catholic life may be seen as a portent of the '*unitatis redintegratio*', the re-integration into unity, that is already the manifesto of the Catholic Church's teaching on Christian Unity from the Second Vatican Council, and the shape of the Church in the future. Now it can fully be recognised that that there is nothing that is distinctive of the Anglican Church, or any other tradition, that cannot be embraced wholeheartedly within the Catholic Church too.

### **Unity for all?**

But it is painfully obvious that corporate reunion for some Anglicans leaves most out of the equation. No one joining the Ordinariates can turn their backs and be glad of this. Becoming Roman Catholics, they make the teaching on the Church and its inevitable orientation towards visible unity their own. Lest they be signs of contradiction to this, it must become their special duty to redouble the charity that binds all those with an Anglican patrimony, and energetically assist the Catholic bishops in their concerted efforts with the Anglican Communion on mission to an ever more secularised society - that the world may believe. Nor can the Ordinariates be half-isolated, exclusive groups of traditionalist "Anglicans, absorbed, not united". Although some commentators have speculated on this prospect, it is based on caricature. The reality and the people show that the fear is baseless. All new members of the Catholic Church will receive the warmest of welcomes, as many can attest; but they will still need to show how readily in return they wish to play a full and willing part in the life of the whole Catholic Church in this country, with all its joys and sorrows, with all its faults and glories.

And there are also among our members people who passionately believe in the unity of Christians and the reunion of the Church of England and the Catholic Church, but who will not be taking advantage of *Anglicanorum Coetibus*, believing in conscience that their place in the scheme of things is as Anglicans, persevering in the orthodox faith of the Western Christian tradition and unperturbed, whatever the new conditions within Anglicanism and the resulting setbacks for Catholic-Anglican reconciliation, in their hope for the recovery of visible unity and full communion. This remains work on which we are united and in which we are to support each other in undiminished friendship and prayer. As Cardinal Kasper told the Lambeth Conference in 2008

In a spirit of ecumenical partnership and friendship, we are ready to support you in whatever ways are appropriate and requested. In that vein, I would like to return to the Archbishop's puzzling question - what kind of Anglicanism do I want? It occurs to me that at critical moments in the history of the Church of England, ... you have been able to retrieve the strength of the Church of the Fathers when that tradition was in jeopardy.... Perhaps in our own day it would be possible, too, to think of a new Oxford Movement, a retrieval of riches which lay within your own household. This would be a re-reception, a fresh recourse to the Apostolic Tradition in a new situation.

And, as Pope Benedict told Australia's ecumenical leaders at St Mary's Cathedral in Sydney, gathered for World Youth Day the same month,

I think you would agree that the ecumenical movement has reached a critical juncture. To move forward, we must continually ask God to renew our minds with the Holy Spirit (cf. *Rom* 12:2), who speaks to us through the scriptures and guides us into all truth (cf. *2 Pet* 1:20-21; *Jn* 16:13). We must guard against any temptation to view doctrine as divisive and hence an impediment to the seemingly more pressing and immediate task of improving the world in which we live.

### **The Apostolic Constitution - Next steps**

With the beginning of 2010, the leading bishops among the Anglican constituency preparing to respond to *Anglicanorum Coetibus* have called for a time of recollection and discernment. They have the promise of the prayers of all the members of the Catholic League. Also the Roman Catholic bishops of England & Wales have established a commission, composed of Archbishop Bernard Longley of Birmingham, Bishop Malcolm McMahon OP of Nottingham and Bishop Alan Hopes, auxiliary bishop of the diocese of Westminster, to take the initiative in preparing the ground

for the possible establishment of any Ordinariates in this country. This will review the terms and norms of the Apostolic Constitution and address the principles and practicalities of their implementation in England & Wales. The projected structure is rare, possibly new to the Catholic Church's way of doing things. Normally the Catholic Church is the union with the See of Rome of all the individual sees across the lands of the world - it is only seldom that the See of Peter arranges for a special 'non-territorial' structure, and then usually only for defined groups or exceptional circumstances in this or that region. But *Anglicanorum Coetibus* is part of the universal picture of the Church, at least for the time being - so there is much to consider. And the bishops will also be discerning what is meant in the English setting of the 'objective reality' of the Anglican patrimony. The Catholic League and its members will be assuring them of our prayers and contributing our support during this process too.

As for the Catholic League itself, the Officers who form the Executive - evenly composed of Anglican and Catholic members - believe that with *Anglicanorum Coetibus* the League has reached its time of consummation. That which we have all witnessed to from our foundation, that which we have all prayed for, that which we have all worked for has now issued in the provisions of the Apostolic Constitution. For the immediate future we will work to assist and encourage the thinking and planning towards its practical implementation. Our forthcoming edition of *The Messenger* will attempt to bring together a good deal of the thinking and commentary on the challenges and possibilities explored so far.

In due course, we will commission a history of the Catholic League and envisage that the establishment of an English Ordinariate may well form its last chapter. We will call the Annual General Meeting on 24<sup>th</sup> June 2010, to take stock of the developing situation and enable our members to decide on the path ahead. It seems providential that all members of the Catholic League subscribe already to the Catholic Faith as set out in the Catechism of the Catholic Church, one of the terms for membership of the Ordinariates should any wish to take it up.

The reception of *Anglicanorum Coetibus* in the Church and how it will take form, not least in the discipleship and ministry of those who will become members of the Ordinariates, will take time, courage, forbearance and perseverance on all sides. These now form the object of the prayers of the Catholic League, of its Anglican and Roman Catholic members alike.

Mary, Mother of the Church, pray for us.

*Mark Woodruff, Acting Director, for the Executive of the Catholic League, December 2009*

## **Mary Seal RIP**

Mary Bacon writes:

I met Mary through my dear friend Daisy Clarke in the late 1970s, when I first went on the Walsingham National Pilgrimage weekend with them. I also took them both to St Magnus for the Immaculate Conception one year; and then I was elected to the Council and became her permanent chauffeur for all League events, which was great fun.

Mary was born and brought up in Chislehurst and lived there all her life, attending the Annunciation Church and singing in the choir. She actually got back to church and sang in the choir a few weeks before she died, having been housebound for most of 2009. She and Daisy were connected to St Magnus when they were both working in the City. I was told they sang at mid-week lunchtime masses when the proper singers were in short supply.

She ended her working life as a secretary at Ravensbourne Girls' Grammar School. She really enjoyed working locally, especially as at the time she was caring for her mother, who was in a wheelchair after losing a leg. From her stories she really was able to see a lot of amusement in coping with her Mum, which I think shows what sort of a person she was - courageous, kind, thoughtful and generous with her thanksgiving to whatever the Lord had thrown at her; and stoical too.

Mary was involved with the refounded pilgrimage to Walsingham from the beginning, before long organising the League's own annual pilgrimage and sustaining the bond between the League and the Shrine to the end of her life. She was so thrilled to receive recognition from Walsingham as a Dame of the Holy House for her work to promote the pilgrimages there. It is such a shame it came at a time when her health prevented her from taking a more active part. It was in 1994 when we were on a pilgrimage to Rome and Assisi together that I first knew how she was suffering with ulcerated legs. They became acute just after we arrived in Rome and were truly awful and painful, but she never made a fuss. Another pilgrimage to look forward to, of course, was to Bruges. She managed her life (and finances) carefully so that these things that were important to her were able to be done year after year. I always admired her for that.

She loved the League and all it stood for and did such a lot for it - what would she have thought of the Popes' generous offer to us? Been grateful as I am for such a lifeline at this time, I expect. Her dates were: born March 24<sup>th</sup> 1923 and died September 8<sup>th</sup> 2009. The eve of the Annunciation to Our Lady's birthday - wonderful!

## **Bruges Pilgrimage 2010**

The annual Pilgrimage to the Holy Blood and to Our Lady of the Vineyard with the Benedictine Sisters of the Beguinage in Bruges will take place this year from the 2<sup>nd</sup> to 6<sup>th</sup> September. If you would be interested in taking part, please

request a brochure by sending your name and address to "The Bruges Pilgrimage", 26 Daysbrook Road, London SW2 3TD or email [interchurch@unitas.org.uk](mailto:interchurch@unitas.org.uk)

## **The Catholic League: Priest Director**

At the end of 2008, Prebendary Brooke Lunn stepped down as Priest Director of the Catholic League and editor of *The Messenger*. The League owes him immense gratitude. First, Fr Brooke has been a magnificent editor of *The Messenger*. Under him it has been unfailingly a stimulating and encouraging read, primarily for the witness it has borne to the principles of the League and the objectives of its founders. He knew Father Fynes-Clinton personally and more than anyone he has held the history and direction of the League in his heart and mind, above all the principle of corporate reunion, the reconciliation of the Catholic and Anglican churches in Christ's One Catholic Church. Secondly, at a period of uncertainty for the League in the mid 1990s, he agreed to take on the role of Priest Director after we had endured the loss of two leaders in quick succession. He brought stability, renewed commitment, great humour and leadership in a way that no one else could. But we inevitably ended up asking too much of him, not least as we had already lost the leadership of Geoffrey Wright, our much loved General Secretary. Fr Brooke prescribed a thorough reform of the way in which the League was operated and of the tasks assigned, leading to our present Constitution in 2008. Still, with the two roles of Editor and Director on his shoulders, he decided to step down completely in December 2008 and the Executive wishes to record its profound admiration and gratitude for everything that he has done and meant to all of us in the League for many years. We miss his insight, enthusiasm and leadership, especially at this historic time. But we warmly wish him well for the future.

Fr Mark Woodruff has agreed to serve as Director in an acting capacity for the remainder of the Directorship's current term.

## **The President of the Catholic League**

At the end of 2008 the Catholic League also said farewell to Fr Kevin Eastell as its President. Fr Eastell is a Catholic priest serving several English-speaking congregations in the diocese of Angers in France, but recently underwent heart surgery. He has made a great recovery, but has naturally decided that he must concentrate on work and family in France. We wish to record our immense gratitude to him for his guidance and support during the times of three successive Priest Directors and also as the League developed its new Constitution. We gratefully wish him well for his ministry and happiness in Angers. We are very pleased that in 2009 Fr Michael Rear of the diocese of East Anglia and a friend to many members of the League through his long association with Walsingham agreed to succeed as President.

## The Catholic League: Officers and Executive 2009-2010

Fr Mark Woodruff, Acting Director

David Chapman, Secretary

Cyril Wood, Treasurer

Christopher Stephenson, Membership Secretary

Miss Mary Lamb

Fr Graeme Rowlands, Sodality of the Precious Blood

Canon Colin Tolworthy

### Recent Grants

£6,000 – Anglican Centre in Rome, towards the interactive website promoting Anglican-Catholic unity, based on the exhibition formerly at Canterbury Cathedral

£3,000 – Catholic Trust for England & Wales, to enable joint spiritual reflection days for members of the Catholic-Anglican, Catholic-Orthodox and Catholic-Lutheran dialogues

£1,000 – Ecumenical Marian Pilgrimage Trust, to assist with publications

£750 – small grants to individuals for books and study

### Membership Matters

Following the Director's retirement, it was not possible for the other officers on the Executive to provide very much in the way of services to members during 2009, owing to sheer pressure of time and other heavy commitments. We therefore felt it was only fair not to ask for members' subscription fees. The new developments likely to arise from *Anglicanorum Coetibus* mean, however, we shall be planning several editions of *The Messenger* this year and there may be much for our members to meet and discuss.

### The Apostleship of Prayer

The Executive would like to record its thanks to Fr Colin Patterson for his work as Director of the Apostleship following his retirement from this post. He began in April 2003 and has provided a valuable prayer resource for the membership throughout his tenure, thus helping us to fulfil our fourth objective - the deepening of the spiritual life.

### The Executive of Unitas: Catholic League invites you to renew your subscription for the year 2010.

#### Subscription rates:

Individual Membership	£20
Concessions	£10
Household (1 copy of publications)	£25
Overseas	£30
Religious; vowed to poverty & ordinands	Free

Please make your cheque payable to "The Catholic League" and return your remittance to the Membership Secretary at the following address:

**Chris Stephenson**

**27 Moor Lane**

**Newby**

**Scarborough**

**YO12 5SL**

## The Apostleship of Prayer

### The Holy Father's Prayer intentions - January to June 2010

#### JANUARY

##### Young people and Social Communications Media

**General:** That young people may learn to use modern means of social communication for their personal growth and to better prepare themselves to serve society.

##### Christian Unity

**Missionary:** That every believer in Christ may be conscious that unity among all Christians is a condition for more effective proclamation of the Gospel.

#### FEBRUARY

##### Scholars

**General:** For all scholars and intellectuals, that by means of sincere search for the truth they may arrive at an understanding of the one true God.

##### The Church's Missionary Identity

**Missionary:** That the Church, aware of its own missionary identity, may strive to follow Christ faithfully and to proclaim His Gospel to all peoples.

#### MARCH

##### World Economy

**General:** That the world economy may be managed according to the principles of justice and equity, taking account of the real needs of peoples, especially the poorest

##### The Churches in Africa

**Missionary:** That the Churches in Africa may be signs and instruments of reconciliation and justice in every part of that continent.

#### APRIL

##### Fundamentalism and Extremism

**General:** That every tendency to fundamentalism and extremism may be countered by constant respect, by tolerance and by dialogue among all believers.

##### Persecuted Christians

**Missionary:** That Christians persecuted for the sake of the Gospel may persevere, sustained by the Holy Spirit, in faithfully witnessing to the love of God for the entire human race.

#### MAY

##### Human Trafficking

**General:** That the shameful and monstrous commerce in human beings, which sadly involves millions of women and children, may be ended.

##### Priests, Religious and Committed Lay People

**Missionary:** That ordained ministers, religious women and men, and lay people involved in apostolic work may understand how to infuse missionary enthusiasm into the communities entrusted to their care.

#### JUNE

##### Respect for Human Life

**General:** That every national and transnational institution may strive to guarantee respect for human life from conception to natural death.

##### The Churches in Asia

**Missionary:** That the Churches in Asia, which constitute a "little flock" among non-Christian populations, may know how to communicate the Gospel and give joyful witness to their adherence to Christ.