

**APOSTOLIC CONSTITUTION  
OF  
BENEDICT XVI OF ROME**

***ANGLICANORUM COETIBUS***

PROVIDING FOR PERSONAL ORDINARIATES  
FOR ANGLICANS  
ENTERING INTO FULL COMMUNION  
WITH THE CATHOLIC CHURCH

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and

**Complementary Norms  
for the Apostolic Constitution  
*Anglicanorum coetibus***

**issued for  
POPE BENEDICT XVI**

**by the  
*CONGREGATION  
FOR THE DOCTRINE OF THE FAITH***

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*ANGLICANORUM COETIBUS*  
*(Groups of Anglicans)*

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**Nota bene:**

The *footnotes* which appear in the following text are NOT in the original and NOT in any way to be taken for an official commentary, but rather are merely cursory explanations, for the benefit of readers perhaps unfamiliar with certain technical terms, inserted by the distributor of this pamphletized rendition of the official text of the Apostolic Constitution taken from the Vatican website at

<[http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_constitutions/documents/hf\\_ben-xvi\\_apc\\_20091104\\_anglicanorum-coetibus\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/apost_constitutions/documents/hf_ben-xvi_apc_20091104_anglicanorum-coetibus_en.html)>.

**On the other hand, the numbered *Endnotes* which appear in the text in [ brackets ] appear as in the official online document of the Holy See.**

APOSTOLIC CONSTITUTION <sup>+</sup>  
*ANGLICANORUM COETIBUS* <sup>°</sup>

PROVIDING FOR PERSONAL ORDINARIATES <sup>±</sup>  
FOR ANGLICANS  
ENTERING INTO FULL COMMUNION  
WITH THE CATHOLIC CHURCH

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favorably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches,<sup>[1]</sup> could not fail to make available the means necessary to bring this holy desire to realization. <sup>++</sup>

The Church, a people gathered into the unity of the Father, the Son

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<sup>+</sup> By this term the Pope refers to the act by which he, successor of Blessed Peter the Apostle, builds up the Church in a particular instance: in this case, by re-joining to Her some parts tracing their origins to England which over the course of centuries had become estranged and detached from Her.

<sup>°</sup> Latin for "Groups of Anglicans". The titles of papal letters are typically derived from a characteristic term or phrase, and therefore often in Latin, found in its first lines.

<sup>±</sup> A Personal Ordinariate is the name given to the body of faithful, whose head or "Ordinary" (usually a bishop) has *personal* jurisdiction over its members; that is, his authority over them is exercised principally as that of a spiritual Father over his sons & daughters, no matter where they reside. In order to preserve the apostolic tradition of one bishop for each place (diocesan territory), the Pope here makes use of the distinction between the two kinds of jurisdiction had by every bishop: personal and "circumscribed", the latter being exercised in a given place or territory. But since the Anglo-Catholic faithful do not all reside in the same place, but are spread out all over the world and across long-extant diocesan boundaries, the Pope creates a new legal body, a canonical configuration which he calls *Personal Ordinariate*. Docile to the will of the Holy Ghost that these groups which have petitioned for full communion are to be re-joined to the Catholic Church, the Pope makes a new law so that everyone can understand the uniqueness of the new situation whereby the Anglo-Catholics can retain the heritage lived since the origins of the Church in England no matter in the places they now live, without prejudice to or from other Catholics, lay or cleric. The Pope thereby avoids an age-old, fatal error of supposing unity is made by demanding uniformity in the way Christians pray, govern and teach the Catholic Faith. Rather, the variety of expressions (properly ordered) of the one Catholic Faith complement unity and edify the faithful. For it is the Holy Spirit Who establishes unity in the Church, for Whom the Pope is the prime visible minister on earth.

<sup>++</sup> Cf. also John 21, 15-17.

and the Holy Spirit,[2] was instituted by our Lord Jesus Christ, as “a sacrament – a sign and instrument, that is, of communion with God and of unity among all people.”[3] Every division among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists; in fact, “such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching the Gospel to every creature.”[4] Precisely for this reason, before shedding his blood for the salvation of the world, the Lord Jesus prayed to the Father for the unity of his disciples.[5]

It is the Holy Spirit, the principle of unity, which establishes the Church as a communion.[6] He is the principle of the unity of the faithful in the teaching of the Apostles, in the breaking of the bread and in prayer.[7] The Church, however, analogous to the mystery of the Incarnate Word, is not only an invisible spiritual communion, but is also visible;[8] in fact, “the society structured with hierarchical organs and the Mystical Body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly riches, are not to be thought of as two realities. On the contrary, they form one complex reality formed from a two-fold element, human and divine.”[9] The communion of the baptized in the teaching of the Apostles and in the breaking of the eucharistic bread is visibly manifested in the bonds of the profession of the faith in its entirety, of the celebration of all of the sacraments instituted by Christ, and of the governance of the College of Bishops<sup>o</sup> united with its head, the Roman Pontiff.[10]

This single Church of Christ, which we profess in the Creed as one, holy, catholic and apostolic “subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside her visible confines. Since these are gifts properly belonging to the Church of Christ, they are forces impelling towards Catholic unity.”[11]

In the light of these ecclesiological principles, this Apostolic

<sup>o</sup> <sup>o</sup> Generally speaking, Eastern (Greek) Catholics & Orthodox understand this as *synodality*, whether it be exercised by the bishops of various groupings of dioceses (organized, e.g., along lines of regions, states, nations) or for all the world's particular churches under, viz., in communion with, the Pope of Rome, e.g., in an ecumenical council.

Constitution provides the general normative structure for regulating the institution and life of Personal Ordinariates for those Anglican faithful who desire to enter into the full communion of the Catholic Church in a corporate manner. This Constitution is completed by Complementary Norms issued by the Apostolic See.\*

I. §1 Personal Ordinariates for Anglicans entering into full communion with the Catholic Church are erected by the Congregation for the Doctrine of the Faith within the confines of the territorial boundaries of a particular Conference of Bishops in consultation with that same Conference.<sup>o</sup>

§2 Within the territory of a particular Conference of Bishops, one or more Ordinariates may be erected as needed.

§3 Each Ordinate possesses public juridic personality by the law itself (*ipso iure*); it is juridically comparable to a diocese.[12]<sup>z</sup>

§4 The Ordinate is composed of lay faithful, clerics and members of Institutes of Consecrated Life and Societies of Apostolic Life, originally belonging to the Anglican Communion and now in full communion with the Catholic Church, or those who receive the Sacraments of Initiation within the jurisdiction of the Ordinate.

§5 The *Catechism of the Catholic Church* is the authoritative expression of the Catholic faith professed by members of the Ordinate.

II. The Personal Ordinate is governed according to the norms of

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\* It must be stressed that the two documents here mentioned are the *only* laws particular to the new configuration the Pope has created, and that any commentaries, reports, articles or studies, while more or less helpful as the case may be, are not normative or canonical. This bears mention especially since there are nowadays not a few who, supposing they know the Church's mind without consulting Her, wax euphoric to tell what the Pope means even without studying what he has actually written.

<sup>o</sup> It can be useful here to underscore *consultation*. It is the Congregation for the Doctrine of the Faith (CDF), a dicastery of the Roman Curia, which shall, only upon obtaining the customary consent of the pope, erect a Personal Ordinate, not the bishops' conferences which the CDF shall rather consult. The Roman Curia is the administrative apparatus of the Holy See which assists the pope to exercise his unique episcopal ministry as successor to Blessed Peter the Apostle. Cf. *i. a.* Luke 22, 31-32.

<sup>z</sup> This paragraph lays the basis for the ordinariates as "particular churches", in accordance with canon 368 of the *Codex Iuris Canonici* (hereafter *CIC*) promulgated under authority of John Paul II in 1983. See cans. 134 ff. for the definition, authority and duty of "ordinaries", who in the first place are bishops.

universal law and the present Apostolic Constitution and is subject to the Congregation for the Doctrine of the Faith, and the other Dicasteries of the Roman Curia in accordance with their competencies. It is also governed by the Complementary Norms as well as any other specific Norms given for each Ordinariate.

III. Without excluding liturgical celebrations according to the Roman Rite, the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared. <sup>±±</sup>

IV. A Personal Ordinariate is entrusted to the pastoral care of an

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+ ± The provision not to exclude liturgical celebrations according to the Roman Rite (whether in the ordinary or extraordinary forms) does not of itself preclude the new Anglo-Catholic communion from being considered a "particular ritual church", that is a self-governing (*sui juris*) Catholic church or rite. For the Pope generously foresees the possibility that the sacred clergy of the personal ordinariates may be asked to assist the Latin bishops to celebrate liturgy for the faithful of their dioceses who otherwise could not pray in their own liturgical usage. Such assistance, usually in the form of bi-ritual faculties, is already given to faithful of the Latin Church by sacred clergy of other *sui juris* Churches in those regions e. g., where Latins are the numerical minority of Catholics, at embassies, in mission territories, or in lands whose populations/laws are hostile to public practice of Christianity. Cf. art. VIII. §2 below, and art. 9 §1 of the *Complementary Norms*. The liturgical relationship between ordinariate and diocese is characterized by "mutual pastoral assistance" (cf. VIII §2). According to the Code of Canons of the Eastern Churches (*CCEC*), a particular ritual church, known in Latin as *Ecclesia sui juris* is a self-governing or autonomous Church. Cf. can. 27: "A group of Christ's faithful hierarchically linked in accordance with law and given express or tacit recognition by the supreme authority of the Church is in this Code called an autonomous [*sui juris*] Church". If the distinction is made between a group of particular churches which are in "communion with" the Latin Church and being "subject to" it, then the Pope at least tacitly foresees the Anglo-Catholic community of personal ordinariates becoming a self-governing Church. That the specifically vicarious power of the personal ordinary (V. §b) is exercised in the name of the Roman Pontiff, visible principle of unity for all the Catholic churches and who in himself is neither Eastern or Western, is especially significant in light of the fact that the ordinary's authority is, according to the Constitution & *Complementary Norms*, neither cumulative (meaning shared by) nor auxiliary to any Latin bishop or national conference of bishops. Cf. also art. 2 §1 & §2 of the *Complementary Norms*. The Eastern Catholic Bishops in the United States are members of the United States Conference of Catholic Bishops without prejudice to the self-governance of their respective Eastern Churches.

Ordinary appointed by the Roman Pontiff.

V. The power (*potestas*) of the Ordinary is:

- a. *ordinary*: connected by the law itself to the office entrusted to him by the Roman Pontiff, for both the internal forum and external forum; <sup>ε</sup>
- b. *vicarious*: exercised in the name of the Roman Pontiff; <sup>⊕</sup>
- c. *personal*: exercised over all who belong to the Ordinariate; <sup>⋈</sup>

This power is *to be exercised jointly* with that of the local Diocesan Bishop, in those cases provided for in the Complementary Norms. <sup>ϕ</sup>

ε In other words, the power of the *Personal Ordinary* is not derived from another local bishop, or from a lesser authority, but belongs to him properly, by dint of the law, and thus more perfectly reflecting the theological reality of the *Sponsus Ecclesiae* (Spouse of the Church). This is very important to the right governing of the ordinariate and preserving its integrity. Cf. cans. 131, 134, 368.

⊕ Since the personal ordinary can be a lesser cleric, "presbyter" (art. 4 §1, *Complementary Norms*), his power of jurisdiction cannot automatically be proper, that is as possessed by a bishop who receives the fullness of Christ's priestly powers. This of course is not to say that the personal ordinary who is a bishop will not possess the power proper to all bishops, but only that it is not needed strictly speaking to exercise that power to govern the ordinariate. Among other things, by granting the personal ordinary vicarious power to govern in the name of the pope assures that the personal ordinary has direct recourse to the pope in any matter, including disputes with others of greater rank. In that way, local interests may give way to particular justice and the common good of the universal Church.

⋈ That is, without regard to canonical territory or diocese in which they reside. It is only in this sense that the personal ordinary's jurisdiction is not immediate in the same way a diocesan bishop's power is immediate over his respective subjects. But this does not mean the personal ordinary's jurisdiction is mediate. Jurisdiction is immediate when its possessor stands in direct relation to those with whose oversight he is charged. If an authority can only deal directly with proximate superiors, and not with his subjects except through their intervention, his power is mediate. But because certain (clearly enumerated) relations with his subjects are foreseen in the Constitution to involve mutual assistance between personal ordinary and diocesan bishop in which they exercise jurisdiction *in solidum* (jointly), the personal jurisdiction of the ordinary is stressed, also because he may be a "presbyter". This condition or joint manner of exercising jurisdiction does not change, by lessening, the inherent immediate power of the personal ordinary who is a bishop any more than it could do the same to the diocesan bishop's jurisdiction.

ϕ The Pope limits the joint exercise of power (*in solidum*) to those cases only which are mentioned in the *Complementary Norms*; to wit, art. 2 §1, art. 5 §2, art. 9 §1 & 3, art. 10 §1, 2, & 5. Having enumerated the exact cases, the parties in question will know the extent of the Diocesan Bishop's orbit of responsibility for, and limits to his joint authority over, the faithful of the Personal Ordinariate. Pope Benedict's exact intentions defining the cases of joint exercise of power can be faithfully preserved by duly noting the

VI. §1. Those who ministered as Anglican deacons, priests, or bishops, and who fulfill the requisites<sup>±</sup> established by canon law[13] and are not impeded by irregularities or other impediments[14] may be accepted by the Ordinary as candidates for Holy Orders in the Catholic Church. In the case of married ministers, the norms established in the Encyclical Letter of Pope Paul VI *Sacerdotalis coelibatus*, n. 42 [15] and in the Statement *In June* [16] are to be observed. Unmarried ministers must submit to the norm of clerical celibacy of CIC can. 277, §1. <sup>o</sup>

§2. The Ordinary, in full observance of the discipline of celibate

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clauses which qualify or delimit the cases. For example, in art. 10, theological formation of candidates to orders may only follow upon conclusion of an agreement, and must conform to that agreement, between the Ordinary and Diocesan Bishop(s) concerned. It stands to reason both by the norm of law and the meaning of the text in question that for the parties to conform to the agreement, its terms first be spelled out, i.e., in writing. See also art. 2 §1 which qualifies that "The Ordinary follows the directives of the national Episcopal Conference *insofar as* this is consistent with the norms contained in the Apostolic Constitution". [emphasis added, ed.] The same sort of defining clauses can be read in the other articles cited above - e.g., "[...] with the *written* consent of their respective Diocesan Bishop or their Superior" art. 9 §2 [emphasis added, ed.]. The clauses make easier a faithful discerning of the Pope's exact intentions and tend to avoid a (falsely) presumed need to interpret his intentions by appealing to an absence of clarity in the text or even to an absence altogether in the text of an explicit provision.

- + It stands to reason from the canons cited that the personal ordinary would judge whether and if so how much of the candidate's former training for the ministry could be accepted as the formation, instruction, knowledge, etc. required for ordination or for practice of the ministry in the personal ordinariate.
- o If, as at least one Vatican commentary contends, His Holiness were to hold that the orders of all those who ministered as Anglican deacons, priests or bishops were not valid, there would hardly be a need for them to remain in the celibate state upon reception into the personal ordinariate, since they would be laymen. But in that case they could be accepted as candidates for holy orders, with an option to marry, by derogation (cf. §2), before ordination to the diaconate. On the other hand, if the orders of a cleric can be proved valid, ordination is neither necessary nor possible. It must be understood that the invalidity of Anglican Orders themselves is decided once for all by Pope Leo XIII, since the form and matter, as well as the (express) intention, is manifestly absent from the rite itself or/and the one ordaining himself has not either the power nor the intention. Cf. in particular arts. 23-36 of Pope Leo's XIII's encyclical, *Apostolicae Curiae*. <<http://www.papalencyclicals.net/Leo13/13curae.htm>> However, since some Anglican priests have thereafter sought valid orders carried out in a Catholic rite and by a validly ordained bishop, whether at peace and/or in communion with the Holy See, the question of validity of orders would seem in those cases to be best decided on a case by case basis, following an investigation which could be requested by the former Anglican cleric whose orders are in question. If an exact determination is not forthcoming, but the doubt favors the affirmative, then ordination *sub conditione* would be an option. In that case, however, neither would the candidate be permitted to marry.

clergy in the Latin Church, as a rule (*pro regula*) will admit only celibate men to the order of presbyter. He may also petition the Roman Pontiff, as a derogation from can. 277, §1, for the admission of married men to the order of presbyter on a case by case basis, according to objective criteria approved by the Holy See. \*

§3. Incardination of clerics will be regulated according to the norms of canon law. <sup>o</sup>

§4. Priests incardinated into an Ordinariate, who constitute the presbyterate of the Ordinariate, are also to cultivate bonds of unity with the presbyterate of the Diocese in which they exercise their ministry. They should promote common pastoral and charitable ini-

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\* The Pope on the one hand holds the Anglo-Catholic clergy to the same norm of celibacy as followed by all the clergy, whether Eastern or Western Catholic, or Orthodox. On the other hand, he grants by derogation to the Anglo-Catholics what he does not concede to the clergy of the Latin Church. Some former Episcopalian ministers, now Catholic priests, have already availed of the same concession thanks to the "Pastoral Provision for the Anglican Use" given by Pope John Paul II in 1980. It may be helpful to recall that, commencing with the diaconate, the sacred clergy of the Catholic Church have never been permitted to marry, although married men have been admitted to holy orders, albeit exceptionally; that is, 'by derogation' - which means, 'by not applying' the rule of law for some specific cause. All the usual criteria for entering the married state apply therefore to the future deacon or priest: in general, that there be no impediment to the marriage. Those in irregular marriage situations may not be accepted for Holy Orders, according to art. 6 §2 of the *Complementary Norms*. In addition, the candidate renounces ever to become a bishop, and must also consent not to attempt to marry again once widowed. These rules are applied in recognition of the character which sacred orders imprints on the soul of the ordinand, configuring his soul to the likeness of Christ-Priest. Note also that art. VI §2 invites the Anglo-Catholics to propose to the Holy See the "objective criteria" for case by case derogation from the rule, as art. 6 §1 of the *Complementary Norms* confirms. The sooner therefore, the Anglican clergy read, study and elaborate the concrete applications of the Constitution, the better. To that end it may be wise for each group of them to consult with the other Anglicans crossing the Tiber, not least Archbishop Hepworth of Australia who is among those who have petitioned for reunion. This is all the more urgent given the less than edifying experiences of certain Eastern Catholic *sui juris* Churches whose clergy include married men ministering in Western lands. They still labor to overcome the Latins' decades-old prejudices which pressured the Holy See to keep married men from orders in the Eastern Churches in North America. It need not go so hard for the Anglicans, however, since the Apostolic Constitution provides a sure guide. For the tension between the Easterners & the Latins arose in great part because the charter Apostolic Letter *Ea Semper* (1907) granted no exception to the rule of celibacy for the Eastern clergy in America, and allowed, *inter alia*, for one only bishop of their own, a Ruthenian, who was to serve merely as an auxiliary to the Latin bishops there.

o Incardination or "inscription" into a particular church is explained in cans. 265-272 of the *CIC*.

tatives and activities, which can be the object of agreements between the Ordinary and the local Diocesan Bishop.

§5. Candidates for Holy Orders in an Ordinariate should be prepared alongside other seminarians, especially in the areas of doctrinal and pastoral formation. In order to address the particular needs of seminarians of the Ordinariate and formation in Anglican patrimony, the Ordinary may also establish seminary programs or houses of formation which would relate to existing Catholic faculties of theology.<sup>±</sup>

VII. The Ordinary, with the approval of the Holy See, can erect new Institutes of Consecrated Life and Societies of Apostolic Life, with the right to call their members to Holy Orders, according to the norms of canon law. Institutes of Consecrated Life originating in the Anglican Communion and entering into full communion with the Catholic Church may also be placed under his jurisdiction by mutual consent.

VIII. §1. The Ordinary, according to the norm of law, after having heard the opinion of the Diocesan Bishop of the place, may erect, with the consent of the Holy See, personal parishes for the faithful who belong to the Ordinariate.<sup>π</sup>

§2. Pastors of the Ordinariate enjoy all the rights and are held to all the obligations established in the Code of Canon Law and, in cases established by the Complementary Norms, such rights and

obligations are to be exercised in mutual pastoral assistance together with the pastors of the local Diocese where the personal parish of the Ordinariate has been established.

IX. Both the lay faithful as well as members of Institutes of Consecrated Life and Societies of Apostolic Life, originally part of the Anglican Communion, who wish to enter the Personal Ordinariate, must manifest this desire in writing.

X. §1. The Ordinary is aided in his governance by a Governing Council with its own statutes approved by the Ordinary and confirmed by the Holy See.[17]

§2. The Governing Council, presided over by the Ordinary, is composed of at least six priests. It exercises the functions specified in the Code of Canon Law for the Presbyteral Council and the College of Consultors, as well as those areas specified in the Complementary Norms.

§3. The Ordinary is to establish a Finance Council according to the norms established by the Code of Canon Law which will exercise the duties specified therein.[18]

§4. In order to provide for the consultation of the faithful, a Pastoral Council is to be constituted in the Ordinariate.[19]

XI. Every five years the Ordinary is required to come to Rome for an *ad limina Apostolorum* visit and present to the Roman Pontiff, through the Congregation for the Doctrine of the Faith and in consultation with the Congregation for Bishops and the Congregation for the Evangelization of Peoples, a report on the status of the Ordinariate.

XII. For judicial cases, the competent tribunal is that of the Diocese in which one of the parties is domiciled, unless the Ordinariate has constituted its own tribunal, in which case the tribunal of second instance is the one designated by the Ordinariate and approved by the Holy See.

XIII. The Decree establishing an Ordinariate will determine the location of the See and, if appropriate, the principal church.

We desire that our dispositions and norms be valid and effective now and in the future, notwithstanding, should it be necessary, the

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± The theological preparation is to be alongside of the other seminarians, but clearly distinctive from it, insofar as it is to be characterized by and transmit the specifically Anglo-Catholic patrimony. Clearly the intention is for the Anglo-Catholics to establish their own seminaries. Cf. also arts. 10 §1 & §2 in the *Complementary Norms* which use the term Anglican patrimony, and art. 6 §3 and art. 14 §2 of the same *Norms* which addresses the faculties of clergy. Given that (a.) the ordinariates also may erect new institutes of consecrated life and societies of apostolic life or receive those which were once part of the Anglican Communion (art. VII), (b.) use their own particular liturgy (art. III), (c.) establish tribunals (art. XII), (d.) erect personal parishes (art. VIII), (e.) inscribe as a rule only former members of the Anglican communion (art. I §4 & art. 5 §1 of the *Norms*), (f.) ordain men from the same former communion only or from the ordinariates themselves (art. 10 §5, *Norms*), (g.) erect houses of priestly formation expressly to transmit the Anglican patrimony (arts. 10 §2 & §3, *Norms*), and (h.) choose their own bishops, the foreseen Anglo-Catholic ordinariates as a collective meet in principle the definition of "rite" (*ritus*) in canon 28 of the CCEC blessed by Pope John Paul II in 1990.

π To be stressed here is that the opinion, pro or con, of the Diocesan Bishop having been duly heard, it remains for the Ordinary to erect the personal parish with the consent of the Holy See, in accord with the norm of law. Cf. can. 518 *CIC*.

Apostolic Constitutions and ordinances issued by our predecessors, or any other prescriptions, even those requiring special mention or derogation.

*Given in Rome, at St. Peter's, on November 4, 2009, the Memorial of St. Charles Borromeo.*

BENEDICT XVI

**Endnotes**

- [1] Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 23; Congregation for the Doctrine of the Faith, Letter *Communio notio*, 12; 13.
- [2] Cf. Dogmatic Constitution *Lumen gentium*, 4; Decree *Unitatis redintegratio*, 2.
- [3] Dogmatic Constitution *Lumen gentium*, 1.
- [4] Decree *Unitatis redintegratio*, 1.
- [5] Cf. Jn 17:20-21; Decree *Unitatis redintegratio*, 2.
- [6] Cf. Dogmatic Constitution *Lumen gentium*, 13.
- [7] Cf. *ibid*; Acts 2:42.
- [8] Cf. Dogmatic Constitution *Lumen gentium*, 8; Letter *Communio notio*, 4.
- [9] Dogmatic Constitution *Lumen gentium*, 8.
- [10] Cf. CIC, can. 205; Dogmatic Constitution *Lumen gentium*, 13; 14; 21; 22; Decree *Unitatis redintegratio*, 2; 3; 4; 15; 20; Decree *Christus Dominus*, 4; Decree *Ad gentes*, 22.
- [11] Dogmatic Constitution *Lumen gentium*, 8.
- [12] Cf. John Paul II, Ap. Const. *Spirituali militum curae*, 21 April 1986, I § 1.
- [13] Cf. *CIC*, cann. 1026-1032.
- [14] Cf. *CIC*, cann. 1040-1049.
- [15] Cf. *AAS* 59 (1967) 674.
- [16] Cf. Congregation for the Doctrine of the Faith, *Statement of 1 April 1981*, in *Enchiridion Vaticanum* 7, 1213.
- [17] Cf. *CIC*, cann. 495-502.
- [18] Cf. *CIC*, cann. 492-494.
- [19] Cf. *CIC*, can. 511.

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**Complementary Norms  
for the Apostolic Constitution  
*Anglicanorum coetibus***

*issued for*

***POPE BENEDICT XVI***

*by the*

***CONGREGATION***

***FOR THE DOCTRINE OF THE FAITH***

## **Complementary Norms for the Apostolic Constitution *Anglicanorum coetibus***

### ***Jurisdiction of the Holy See***

#### **Article 1**

Each Ordinariate is subject to the Congregation for the Doctrine of the Faith.<sup>+</sup> It maintains close relations with the other Roman Dicasteries in accordance with their competence.

### ***Relations with Episcopal Conferences and Diocesan Bishops***

#### **Article 2**

§1. The Ordinary follows the directives of the national Episcopal Conference insofar as this is consistent with the norms contained in the Apostolic Constitution *Anglicanorum coetibus*.<sup>†</sup>

§2. The Ordinary is a member of the respective Episcopal Conference.

#### **Article 3**

The Ordinary, in the exercise of this office, must maintain close ties of communion with the Bishop of the Diocese in which the Ordinariate is present in order to coordinate its pastoral activity with the pastoral program of the Diocese.<sup>‡</sup>

### ***The Ordinary***

#### **Article 4**

§1. The Ordinary may be a bishop or a presbyter appointed by the Roman Pontiff *ad nutum Sanctae Sedis*,<sup>\*</sup> based on a terna<sup>°</sup> presented by the Governing Council. Canons 383-388, 392-394, and 396-

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<sup>+</sup> This is another indication of the tacit recognition by the Holy See of the self-governing autonomy foreseen for the reunited Anglo-Catholic communion. Note that each Ordinariate will not be subject to the Latin bishops or their respective national conferences but to the Holy See itself through its Curia's dicasteries ("law courts").

<sup>†</sup> National episcopal conferences do not possess legislative power.

<sup>‡</sup> Maintaining close ties of communion is a condition of the relation between two particular churches, not to be confused with a relationship of subordinated jurisdiction.

<sup>\*</sup> Canonical term meaning "by decision of the Holy See", that is, for a purpose requiring the Pope's ratification.

<sup>°</sup> Canonical term derived from the Latin word for "three", since that many names customarily are presented to the Pope on the list.

398 of the Code of Canon Law apply to him.

§2. The Ordinary has the faculty to incardinate in the Ordinariate former Anglican ministers who have entered into full communion with the Catholic Church, as well as candidates belonging to the Ordinariate and promoted to Holy Orders by him.

§3. Having first consulted with the Episcopal Conference and obtained the consent of the Governing Council and the approval of the Holy See, the Ordinary can erect as needed territorial deaneries supervised by a delegate of the Ordinary covering the faithful of multiple personal parishes.

### ***The Faithful of the Ordinariate***

#### **Article 5**

§1. The lay faithful originally of the Anglican tradition who wish to belong to the Ordinariate, after having made their Profession of Faith and received the Sacraments of Initiation, with due regard for Canon 845, are to be entered in the apposite register of the Ordinariate. Those baptized previously as Catholics outside the Ordinariate are not ordinarily eligible for membership, unless they are members of a family belonging to the Ordinariate.

§2. Lay faithful and members of Institutes of Consecrated Life and Societies of Apostolic Life, when they collaborate in pastoral or charitable activities, whether diocesan or parochial, are subject to the Diocesan Bishop or to the pastor of the place; in which case the power of the Diocesan Bishop or pastor is exercised jointly with that of the Ordinary and the pastor of the Ordinariate.

### ***The Clergy***

#### **Article 6**

§1. In order to admit candidates to Holy Orders the Ordinary must obtain the consent of the Governing Council. In consideration of Anglican ecclesial tradition and practice, the Ordinary may present to the Holy Father a request for the admission of married men to the presbyterate in the Ordinariate, after a process of discernment based on objective criteria and the needs of the Ordinariate. These objective criteria are determined by the Ordinary in consultation with the local Episcopal Conference and must be approved by the Holy See.

§2. Those who have been previously ordained in the Catholic Church and subsequently have become Anglicans, may not exercise sacred ministry in the Ordinariate.<sup>o</sup> Anglican clergy who are in irregular marriage situations may not be accepted for Holy Orders in the Ordinariate.

§3. Presbyters incardinated in the Ordinariate receive the necessary faculties from the Ordinary.

### **Article 7**

§1 The Ordinary must ensure that adequate remuneration be provided to the clergy incardinated in the Ordinariate, and must provide for their needs in the event of sickness, disability, and old age.

§2. The Ordinary will enter into discussion with the Episcopal Conference about resources and funds which might be made available for the care of the clergy of the Ordinariate.

§3. When necessary, priests, with the permission of the Ordinary, may engage in a secular profession compatible with the exercise of priestly ministry (cf. *CIC*, can. 286).

### **Article 8**

§1. The presbyters, while constituting the presbyterate of the Ordinariate, are eligible for membership in the Presbyteral Council of the Diocese in which they exercise pastoral care of the faithful of the Ordinariate (cf. *CIC*, can. 498, §2).

§2. Priests and Deacons incardinated in the Ordinariate may be members of the Pastoral Council of the Diocese in which they exercise their ministry, in accordance with the manner determined by the Diocesan Bishop (cf. *CIC*, can. 512, §1).

### **Article 9**

§1. The clerics incardinated in the Ordinariate should be available to assist the Diocese in which they have a domicile or quasi-domicile, where it is deemed suitable for the pastoral care of the faith-

ful. In such cases they are subject to the Diocesan Bishop in respect to that which pertains to the pastoral charge or office they receive.

§2. Where and when it is deemed suitable, clergy incardinated in a Diocese or in an Institute of Consecrated Life or a Society of Apostolic Life, with the written consent of their respective Diocesan Bishop or their Superior, can collaborate in the pastoral care of the Ordinariate. In such case they are subject to the Ordinary in respect to that which pertains to the pastoral charge or office they receive.

§3. In the cases treated in the preceding paragraphs there should be a written agreement between the Ordinary and the Diocesan Bishop or the Superior of the Institute of Consecrated Life or the Moderator of the Society of Apostolic Life, in which the terms of collaboration and all that pertains to the means of support are clearly established.

### **Article 10**

§1. Formation of the clergy of the Ordinariate should accomplish two objectives: 1) joint formation with diocesan seminarians in accordance with local circumstances; 2) formation, in full harmony with Catholic tradition, in those aspects of the Anglican patrimony that are of particular value.

§2. Candidates for priestly ordination will receive their theological formation with other seminarians at a seminary or a theological faculty in conformity with an agreement concluded between the Ordinary and, respectively, the Diocesan Bishop or Bishops concerned. Candidates may receive other aspects of priestly formation at a seminary program or house of formation established, with the consent of the Governing Council, expressly for the purpose of transmitting Anglican patrimony.

§3. The Ordinariate must have its own Program of Priestly Formation, approved by the Holy See; each house of formation should draw up its own rule, approved by the Ordinary (cf. *CIC*, can. 242, §1).

§4. The Ordinary may accept as seminarians only those faithful who belong to a personal parish of the Ordinariate or who were previously Anglican and have established full communion with the

<sup>o</sup> If, as the commentary of Fr. Ghirlanda issued by the Holy See Press Office holds (see footnote below at art. 10 §4), the clergy and the ordinariates themselves be members of the Latin particular ritual church (*sui iuris*) Church, then those clergy who had been ordained originally in and for the Latin Church would not be excluded from the ordinariate by disparity of cult or rite, but rather for another reason, e. g. as a penalty.

Catholic Church.<sup>+</sup>

§5. The Ordinariate sees to the continuing formation of its clergy, through their participation in local programs provided by the Episcopal Conference and the Diocesan Bishop.

### ***Former Anglican Bishops***

#### **Article 11**

§1. A married former Anglican Bishop is eligible to be appointed Ordinary. In such a case he is to be ordained a priest in the Catholic Church and then exercises pastoral and sacramental ministry within the Ordinariate with full jurisdictional authority.

§2. A former Anglican Bishop who belongs to the Ordinariate may

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<sup>+</sup> In his commentary Fr. Gianfranco Ghirlanda, SJ says that "These Personal Ordinariates cannot be considered as Particular Ritual Churches since the Anglican liturgical, spiritual and pastoral tradition is a particular reality within the Latin Church. The creation of a Ritual Church might have created ecumenical difficulties." Cf. the press release of the Holy See Press Office, 9 Nov. 2009. <[http://www.vatican.va/news\\_services](http://www.vatican.va/news_services)>. As sole reason that the Anglican patrimony is henceforth to be considered a part of the Latin Church Fr. Ghirlanda offers unspecified potential ecumenical difficulties, ignoring the fact that the foreseen personal ordinariates will share a distinctive liturgical, spiritual, pastoral, disciplinary, historical, popular and cultural tradition (Pope Benedict calls it a "patrimony") which corresponds to the current legal definition of a particular ritual church - which is more precisely called a self-governing rite. See cans. 27 & 28 of the CCEC. Whether eventual (express) recognition by the Pope of the Anglo-Catholic ordinariates as a *sui juris* ritual Church will cause difficulties for anyone is pure speculation. Whether it would cause "ecumenical difficulties" depends on whether one means by ecumenical the mutually interior relation of all the Catholic particular churches or/and self-governing rites, or the relation of the one Catholic Church to those assemblies/groups of baptized separated from Her. If the latter, the Holy Father can hardly be expected to allow those not of the Catholic household to determine decisions which he does not permit even members of his own household to make for him, who alone 'holds the keys' to decide such matters for the Church. More likely, the Holy Father has not expressly recognized the reunited Anglo-Catholic communion as a particular ritual church due to the fact that (a.) at the time of the issuing the Constitution, the former Anglicans had not yet sufficiently combined to avail of the law, and (b.) it would thus be wiser first to observe developments, to see how the ordinariates and the rest of the Catholic churches adjust to the new situation. The law already expresses a norm in an analogous case; namely, in the case of erecting an apostolic administration "for a certain portion of the people of God" the pope does not erect rather a diocese "due to particular and very serious reasons". (See can. 371 §2, as well as cans. 372 §1 & §2 *CIC*) A legal reversal of 500 years of formal separation may be accomplished (as it were) in a day, but for all the varied members of the family with their divergent backgrounds and centuries-long estrangements to adjust to the new 'living accommodations' at close(r) quarters will and should take a time. Alternately, as every surgeon knows, (re)grafting allows healing to begin: new growth follows - when it does - with time.

be called upon to assist the Ordinary in the administration of the Ordinariate.

§3. A former Anglican Bishop who belongs to the Ordinariate may be invited to participate in the meetings of the Bishops' Conference of the respective territory, with the equivalent status of a retired bishop.

§4. A former Anglican Bishop who belongs to the Ordinariate and who has not been ordained as a bishop in the Catholic Church, may request permission from the Holy See to use the insignia of the episcopal office.

### ***The Governing Council***

#### **Article 12**

§1. The Governing Council, in accord with Statutes which the Ordinary must approve, will have the rights and responsibilities accorded by the Code of Canon Law to the College of Consultors and the Presbyteral Council.

§2. In addition to these responsibilities, the Ordinary needs the consent of the Governing Council to:

- a. admit a candidate to Holy Orders;
- b. erect or suppress a personal parish;
- c. erect or suppress a house of formation;
- d. approve a program of formation.

§3. The Ordinary also consults the Governing Council

- a. a. concerning the pastoral activities of the Ordinariate and the principles governing the formation of clergy.

§4. The Governing Council has a deliberative vote:

- a. when choosing a *terna* of names to submit to the Holy See for the appointment of the Ordinary;
- b. when proposing changes to the Complementary Norms of the Ordinariate to present to the Holy See;
- c. when formulating the Statutes of the Governing Council, the Statutes of the Pastoral Council, and the Rule for houses of formation.

§ 5. The Governing Council is composed according to the Statutes of the Council. Half of the membership is elected by the priests of

the Ordinariate.

### ***The Pastoral Council***

#### **Article 13**

§1. The Pastoral Council, constituted by the Ordinary, offers advice regarding the pastoral activity of the Ordinariate.

§2. The Pastoral Council, whose president is the Ordinary, is governed by Statutes approved by the Ordinary.

### ***The Personal Parishes***

#### **Article 14**

§1. The pastor may be assisted in the pastoral care of the parish by a parochial vicar, appointed by the Ordinary; a pastoral council and a finance council must be established in the parish.

§2. If there is no vicar, in the event of absence, incapacity, or death of the pastor, the pastor of the territorial parish in which the church of the personal parish is located can exercise his faculties as pastor so as to supply what is needed.

§3. For the pastoral care of the faithful who live within the boundaries of a Diocese in which no personal parish has been erected, the Ordinary, having heard the opinion of the local Diocesan Bishop, can make provisions for quasi-parishes (cf. *CIC*, can. 516, §1).

*The Supreme Pontiff Benedict XVI, at the Audience granted to the undersigned Cardinal Prefect, approved these Complementary Norms for the Apostolic Constitution **Anglicanorum coetibus**, adopted in the Ordinary Session of the Congregation, and ordered their publication.*

Rome, from the Offices of the Congregation for the Doctrine of the Faith, November 4, 2009, the Memorial of St. Charles Borromeo.

**William Card. Levada**

*Prefect*

**Luis. F. Ladaria, S.I.**

*Titular Archbishop of Thibica*

*Secretary*

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