

Ordinariates:

Most of this comes from https://en.wikipedia.org/wiki/Personal_ordinariate

A friend asked me the following question about other Ordinariates.

The exact question was “[A friend of mine] was telling us that their parish priest is also married, [previously] from the Uniting Church so it got me wondering are there other groups like the Ordinariate who have changed back to the catholic doctrine?”

The answer is not so straight forward. Of the Reformation churches, those that split with Rome from the Reformation on – Church of England, Lutheranism, Anabaptists, Calvinists, and the resultant splits within these denominations – there is only one group that has returned and been approved by Rome as being fully Catholic. That is, of course, the Personal Ordinariates as established under *Anglicanorum Coetibus* in 2009 by Pope Benedict XVI. We are the only post reformation church to come back into union with Rome. As we are historically part of the Latin Rite we were given a home back within the Latin Rite, As such, we are Latin Rite Catholics with our own history, Missal, and Patrimony. Methodists, United Methodists, and anyone in the Anglican family of churches if they want to come as a corporate body have to come into the Personal Ordinariates.

There have been informal talks of having other Ordinariates from other reformation churches but these have not yet materialised, though it remains a possibility, as long as they believe all of the teachings of the Church as outlined in the Catechism of the Catholic Church.

Married former Anglican clergy and rules on celibacy

The Catholic Church does not recognise the validity of Anglican ordination (see *Apostolicae curae*), so all who were ordained in the Anglican Communion must receive ordination in the Catholic Church to continue their ministry. The Apostolic Constitution reaffirms in principle the discipline of clerical celibacy for clergy of the Latin Church, but allows ordination of married former Anglican clergy to the orders of deacon and priest in the service of an ordinariate: "Those who ministered as Anglican deacons, priests, or bishops, [...] may be accepted by the Ordinary as candidates for Holy Orders in the Catholic Church".^[135] "In consideration of Anglican ecclesial tradition and practice, the Ordinary may present to the Holy Father [the Pope] a request for the admission of married men to the presbyterate in the Ordinariate".^[136] This request is granted on a case-by-case basis,^[137] not as a matter of course but by exception: "The norms established in the Encyclical Letter of Pope Paul VI *Sacerdotalis coelibatus*, n. 42 and in the Statement *In June* are to be observed."^[138]

On the basis of objective criteria determined by the ordinary in consultation with the episcopal conference and approved by the Holy See, the ordinary may petition the Pope, on a case-by-case basis, to admit married men to the priesthood as a derogation of canon 277 §1^[139] of the Code of Canon Law, but the general rule is that the ordinariate will admit only celibate men.^[140] No married man may be ordained a bishop.

Provisions for former Anglican bishops[

Ordination of married men to the episcopacy is excluded in the Catholic tradition, but the apostolic constitution's complementary norms include provisions which take into account the position of married former Anglican bishops.

- A married former Anglican bishop may be ordained as a priest, in the same manner as a married former Anglican priest.^[141]
- A former Anglican bishop may be appointed as the ordinary and thus exercise ecclesiastical governance equivalent to that of a bishop. If married, he will be ordained as a priest.^[142] The ordinary is, *ex officio*, a full member of the episcopal conference regardless of the degree of holy orders to which he is ordained.^[143]
- The ordinary may call upon a former Anglican bishop who is a member of the ordinariate to assist in its administration.^[144] This provision could encompass a role analogous to that of an auxiliary bishop within a diocese or as the "delegate" in charge of a "deanery".

- Any former Anglican bishop who is a member of an ordinariate may be invited to participate in the meetings of the episcopal conference, with the status of a retired bishop.^[145]
- In addition, a former Anglican bishop who has not been ordained a bishop in the Catholic Church may nonetheless receive permission to use episcopal insignia.^[146] This has precedent in the Catholic Church with cases of unordained abbots and abbesses.

Overall, these provisions provide considerable flexibility to preserve both the dignity of office and the opportunity for comparable pastoral leadership of former Anglican bishops who are not eligible for episcopal ordination in the Catholic Church. Note that a former Anglican "diocese" with a married bishop could in fact remain intact as an "ordinariate" with its former bishop, ordained as a priest but granted permission to wear episcopal insignia, serving as its "ordinary".

Individuals can choose to enter the Catholic Church and convert at any time, and there have been many from differing Protestant Churches that have entered the Catholic Church, and become priests. The only way that these men can become priests is to see the local Bishop, and go through the usual channels.

However, there are other Ordinariates which are not from the Reformation, but are from the Eastern Churches.

Existing Eastern Ordinariates

Ordinariate	Geographical area	Jurisdiction	Cathedral see	Ordinary	Date(s) of founding
Ordinariate for Catholics of Armenian Rite in Eastern Europe	only Armenia, Georgia, Russia and Ukraine	Armenian Rite Catholics	Gyumri (Armenia)	Armenian bishop of a titular see	1991-07-13
Ordinariate for Eastern Catholics in Brazil	Brazil	All Eastern Catholics	presently Belo Horizonte	Metropolitan Archbishop of Belo Horizonte	1951-11-14
Ordinariate for Eastern Catholics in Argentina	Argentina	All Eastern Catholics	now Buenos Aires	Metropolitan Archbishop of Buenos Aires	1959-02-19
Ordinariate for Eastern Catholics in Spain	Spain	All Eastern Catholics	none yet	Metropolitan Archbishop of Madrid	2016-06-09
Ordinariate for Eastern Catholics in Poland	Poland	now Armenian Rite Catholics	now Warsaw	Metropolitan Archbishop of Warsaw	1991-01-16

Ordinate	Geographical area	Jurisdiction	Cathedral see	Ordinary	Date(s) of founding
Poland					
Ordinate for Catholics of Armenian Rite in Greece	Greece	Armenian Rite Catholics	Athens	vacant (under an apostolic administrator)	1925-12-21
Ordinate for Catholics of Armenian Rite in Romania	Romania	Armenian Rite Catholics	Gherla	vacant (under an apostolic administrator)	1930-06-05
Ordinate for Eastern Catholics in France	France	All Eastern Catholics	Paris	vested in the Metropolitan Archbishop of Paris	1954-06-16
Ordinate for Catholics of Byzantine Rite in Austria	Austria	Byzantine Rite Catholics	Vienna	vested in the Metropolitan Archbishop of Vienna	1945-10-03 and 1956-06-13

Former ordinariates

- Ordinate of the Albanians in Sicily (Italy, promoted to Italo-Albanese Catholic Eparchy of Piana degli Albanesi)
- Ordinate of Poland for Greek and Armenian Catholics, became the present all-rites Ordinate for Eastern Catholics in Poland (https://en.wikipedia.org/wiki/Ordinate_for_Eastern_Catholic_faithful)

Similar institutions

The personal ordinariates that the apostolic constitution envisages are similar to military ordinariates for the pastoral care of members of armed forces in that membership is on a personal rather than a territorial basis; but they differ in many aspects, as can be seen by a comparison of *Anglicanorum coetibus* with the apostolic constitution *Spirituali militum cura* of 21 April 1986 by which Pope John Paul II restructured the military ordinariates, which were previously called military vicariates.^[147] For instance, the military ordinariates must be headed by a bishop and lack structures such as the "governing council" of the ordinariates for former Anglicans.^{[5][37][148]}

The personal ordinariates for former Anglicans differ also from personal prelatures (the only one existing now being Opus Dei)^[149], which, according to canon law, "are composed of deacons and priests of the secular clergy"^[150], to whose apostolic works lay people can dedicate themselves by way of agreements made with the prelature.^[150] with no mention of members of religious institutes.^[151] A major difference between a "personal ordinate" and a "personal prelature" is that ordinariates (both personal and military) may erect parishes and those who inscribe themselves in the

apposite register effectively become transients in their geographic diocese (no accumulative membership).^[152]

Membership of a personal ordinariate for former Anglicans extends to "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 Ordinariate".^[153]

Much more similar are the eight ordinariates for the faithful of eastern rite, which are listed in the *Annuario Pontificio* together with the seventeen apostolic exarchates,^[154] immediately before the ordinariates for former Anglicans.^[155] Of the ordinariates for the faithful of eastern rite, four (in Argentina, Brazil, France and Poland) are generically for all Eastern Catholics who lack an ordinary of their own rite with jurisdiction for the particular country and who are therefore entrusted to the care of a Latin archbishop in the country. The one in Austria is for Catholics belonging to any of the fourteen particular Churches that use the Byzantine Rite. The other three (Eastern Europe, Greece and Romania) are for members of the Armenian Catholic Church. Such ordinariates have been in existence for a century, having been introduced by the apostolic letter *Officium supremi Apostolatus* of 15 July 1912.

Comparisons with the Eastern Catholic churches

While the personal ordinariates preserve a certain corporate identity of Anglicans received into the Catholic Church, they are canonically within the Latin Church and share the same theological emphasis and in this way differ from the Eastern Catholic churches, which are autonomous particular churches.^[30]

The Latin Church, as a rule, restricts ordination to the priesthood to celibate men – and also to the diaconate except when, by decision of the episcopal conference, married men "of more mature age" (at least 35 years old) may be ordained to the diaconate.^[156] In this also the ordinariates for former Anglicans differ from those Eastern Catholic churches in which priesthood and diaconate are open to married men as well as to celibates. The Holy See may grant exceptions for the ordinariates to the general rule on a case by case basis for married former Anglican clergy but not for married laymen.