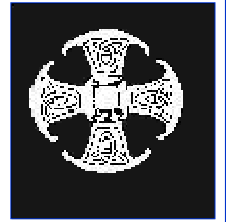




# The Link



Vol. I No.2 Connecting Clergy, Religious and Laity of The Pastoral Provision—USA Aug./Sept.2008



Abp. J.J. Myers

## ANGLICAN USE CONFERENCE, 2008

The 2008 Anglican Use Conference, held July 10-12 in San Antonio, Texas was the best attended ever. More than 200 persons from over twenty states took part – archbishops, bishops, monsignors, priests, deacons, religious and laity. Not only Catholics, but also Anglicans, Episcopalians and some Orthodox attended.

The Most Rev. Jose' H. Gomez, Archbishop of San Antonio, acted as the presiding celebrant at the principal Mass and gave the homily. He was joined as concelebrants by Archbishop John J. Myers, Archbishop of Newark and Ecclesiastical Delegate of the Holy See for the Pastoral Provision, and the Most Rev. Kevin W. Vann, Bishop of Ft. Worth. Msgr. William H. Stetson, Secretary of the Pastoral Provision, was also in attendance.

The Conference events held in the facilities of Our Lady of the Atonement Church, the very first Anglican Use parish, served to accent that parish's 25<sup>th</sup> anniversary celebration.

Participants heard presentations by Abp. Myers, Fr. Christopher Phillips, founder-pastor of Our Lady of Atonement and Dr. Jeffrey Steenson, former Episcopal bishop of The Rio Grande, who was received into full communion with the Church last fall. These major addresses are available on the Anglican Use Society website, [www.anglicanuse.org](http://www.anglicanuse.org). The Society will also seek the publication of Dr. Steenson's stirring "Journey to Rome" narrative, in a major journal of interest to Catholics.

Participants met old friends and made new ones at the event. The Anglican Use pastors and chaplains had informative discussions with the Archbishop-Delegate in which constructive proposals for promoting the Provision and enhancing the formation of priestly candidates were agreed upon. It was announced that three new Anglican Use congregations were in the beginning stages in Kansas City, Baltimore and Phoenix and that additional clergy – about 20 – were in various stages of discernment prior to application to the Pastoral Provision.

For more information about the conference, in addition to the major presentations, consult the AUS website (above), Our Lady of Atonement website, [www.atonementonline.com](http://www.atonementonline.com) and [www.appleblossom.net/catholic/auconf08/auconference08.html](http://www.appleblossom.net/catholic/auconf08/auconference08.html). The major presentations will also be published in Anglican Embers, an AUS publication distributed quarterly to its members. Applications for membership are available at the AUS website. Next year's conference will be held in Houston to mark the 25<sup>th</sup> anniversary of Our Lady of Walsingham Anglican Use Parish there.



Fr. Phillips



Dr. J. Steenson

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*Dedicated to the  
PRINCIPLES of TRUTH,  
UNITY,  
And MISSION*

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***The Pope teaches*** - Jan.31- to the Congregation for the Doctrine of the Faith (CDF) – that the CDF’s recent “Response to Some Questions Regarding Certain Aspects of the Doctrine of the Church (6/29/07)” is important because “it confirms that the one and only Church of Christ we confess in the creed has its subsistence, permanence and stability– in the Catholic Church and that therefore the unity, indivisibility and indestructibility of Christ’s Church is in no way annulled by the separation and division of Christians” and that these Q&As “repropose the correct linguistic use of some ecclesiological terminology that risks being misunderstood.” In this the Pope was referring to the document’s statement that Protestant groups that arose from the Reformation should properly be referred to as “ecclesial communities,” not “churches.”



## My Spiritual Journey

### FATHER ALLAN R. G. HAWKINS

*The Catholic Church of Saint Mary the Virgin, Arlington, Texas*

I was born in the heartland of Anglicanism – a landscape for which, for all its blemishes, I retain the greatest affection. My father, though Canadian in origin, served in the priesthood of the Church of England for more than fifty years (having been ordained by the great William Temple in 1927). He gave distinguished service in both the first and the second World Wars, in the latter as a Royal Air Force chaplain. An austere man, whose life and ministry was focused in the faithful celebration of the Prayer Book sacraments and the daily offering of its offices, he was a most profound influence in my life.

I was educated at an Anglican boarding school . It was there that, perhaps precociously at the age of 15, I found and read Newman’s *Apologia pro Vita Sua* -- the effect of which remained with me permanently thereafter. After military service, I went up to Cambridge to study theology. After graduation, I went to seminary at Cuddesdon, Oxford.

It was at this time that the process of the Anglican-Roman Catholic International Commission (ARCIC) began, with such high hope. Meanwhile, though committed totally to the quest for unity with Rome, it was – at least apparently – possible to remain provisionally an Anglican, praying for and striving for that consummation.

I was ordained to the Anglican ministry in 1960 in Peterborough Cathedral, then serving in several Anglo-Catholic parishes. In the 1970s I was also involved in a major effort to bring about a renewal and redirection for the Anglo-Catholic movement which, for a number of reasons, had languished in the post WWII years. In this connection I provided the spiritual direction for several Anglo-French ecumenical pilgrimages.

In due course, I was appointed chairman of the National Executive Committee of the English Church Union – the only Anglo-Catholic body with national offices in London, and with supporting, theological, legal and publishing departments.

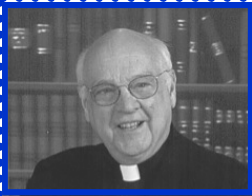
Through contact with – and extensive involvement in – the Cursillo Movement in the Episcopal Church, I was eventually asked (by certain people who were well aware of my commitment to union with Rome) to serve as a parish priest in an Episcopal parish in the Dallas/Fort Worth area; and I came at the beginning of 1980 to what is still my present parish.

By this time it was clear to me, and to the lay leadership of the parish, that the ARCIC process was to all intents and purposes dead, that the issue was essentially one of authority, and that if we were to achieve our hope of Catholic unity we had to seek it for ourselves. But, as pastor, I could not walk away from the parish community; and so we spent ten years praying, think, exploring together.

The moment for decision came with the meeting of the General Convention of the Episcopal Church in the early summer of 1991. It was then obvious that no hope was left for a continued meaningful Anglo-Catholic existence within the Anglican Communion. So, in a series of two congregational meetings, held a week apart, the parish community voted virtually unanimously to approach the Catholic Bishop of Fort Worth. The parish was fortunate in being able to retain its buildings and property; and it was therefore decided that Bishop would delay receiving its members until a rescript came from Rome for my ordination.

The late Bishop Joseph Delaney received us all – some 125 adults together our children (and a considerable number of others were reconciled) – on June 21, 1994. Five days later I was ordained to the diaconate at the local Carmelite monastery, and to the Catholic priesthood in the Cathedral on the Feast of SS Peter & Paul. On the following day there was a great Solemn Mass of thanksgiving, at which the preacher was Fr George Rutler, in our parish church.

And the rest is, as they say, history.



## *From The Pastoral Provision Office*

### **Cardinal Newman to Be Beatified**

Two days after our annual AUS Conference concluded, we observed on July 14 the 175<sup>th</sup> anniversary of the beginning of the Oxford Movement, that spiritual and intellectual awakening in the Church of England that led so many Anglicans to embrace the Catholic faith. The Revs. John Henry Newman, John Keble and Edward B. Pusey together with other High Churchmen at Oxford began the Tracts for the Times (1833-41), theological essays which sought to retrieve for the Church of England its Catholic pre-Reformative heritage of doctrine and worship.

This year's anniversary is particularly significant because of the impending beatification of Dr. Newman, who became Catholic in 1845 and ultimately a cardinal in 1879. Newman's writings convinced many Anglicans of his day and of successive generations into our own century to embrace the Catholic Church. His Difficulties of Anglicans, An Essay on the Development of Christian Doctrine, Apologia pro vita sua, and A Grammar of Assent are especially familiar to many who have made the same spiritual journey as his from the Church of England or one of its daughter Churches to full communion with Peter and the Church of Rome.

Newman died in 1890 at 89, but his spiritual and intellectual influence remains constant. Declared "venerable" in 1991, he is expected to be beatified, (last step before sainthood) in December of this year.

At the Oratory in Birmingham, England, which he founded in 1849, the chapter of priests, in accord with the rules of the Congregation for the Causes of Saints, is having his body exhumed and placed in a marble sarcophagus which will be placed in the oratory church and will bear his coat of arms and his motto: Ex umbris et imaginibus in veritatem: "From shadows and images into the truth."

### ***A RECENT CORPORATE REUNION***

Did you know that a large group of Christians in California – a bishop, some six priests, 30-plus deacons and subdeacons and about 3,000 faithful of the Holy Assyrian Church of the East – were recently, on Pentecost, May 9, received into full communion with the Catholic Church – Chaldean Rite, Diocese of St. Peter the Apostle, based in El Cajon, California?

Although missionary work in the very early Church was conducted almost exclusively in the then Roman Empire, some early missionaries did penetrate eastward into Parthia and Persia and old Mesopotamia, areas now known as Kurdistan, Iraq and Iran. Unfortunately this "Church of the East," with its leadership based in Seleucia – Ctesiphon (Iraq) broke away from the main body of the Church after the Council of Ephesus (431) and was called "Nestorian" after a deposed patriarch – judged heretical - of Constantinople. This Church grew very large but it was later decimated by Arab and Mongol invasions in the late Middle Ages and, also, in our time by violence in the Kurdish, Iraqi and Iranian areas. The main patriarch, Mar Dinkha IV, now lives in the USA, to which many Assyrian Christians have emigrated.

A part of this Church entered into union with the Catholic Church in the 16<sup>th</sup> century and is known as the Chaldean Catholic Church. The remaining part, called the "Church of the East" remains separate. In our own time (1980's onward) discussion between the Church of the East and the Catholic Church resulted in a Declaration (1995) signed by Pope John Paul II and the Assyrian Patriarch-Catholicos resolving the ancient Christological doctrinal conflict that separated them.

Since then dialogue with the goal of complete reconciliation progressed gradually. Efforts made by one US Assyrian bishop, Mar (bishop) Bawai Soro, to bring the Assyrian Synod of Bishops to accept the Roman primacy – to which, he maintained, all Assyrian tradition gave witness - were not successful and resulted in his suspension. True to his convictions and the evidence of history about the necessity of communion with the Roman See, Mar Bawai led the group of priests, other clergy and laity into that full communion with Rome on Pentecost, May 9, 2008.

Since the Catholic Church recognizes the apostolic ministerial succession in the Assyrian Church, the clergy were received in their orders upon (with the laity) profession of the Catholic faith. We welcome these brothers and sisters! And we pray that soon the rest of the Assyrian Church will resume full communion with the Church and Bishop of Rome.

(DSH)

### **"Just a Chuckle"**

"Bertha Belch, a missionary from Africa, will be speaking tonight at Calvary Methodist. Come hear Bertha Belch all the way from Africa.

"Please remember in prayer the many who are sick of our community."

***Please send the editor your email address and indicate if you prefer to receive The Link electronically.***

### **\*\*Lambeth: Grasping for the Wind\*\***

Lambeth 2008 has come and gone. Boycotted by more than 200 mostly African bishops, the remaining 670 or so trudged on, processed impressively, conversed civilly (as far as we know), discussed issues in relatively small groups and agreed by vocal consensus to pursue an Anglican "covenant", which, presumably, will set minimum standards as to what Anglicans must believe and how they must live.

Lambeth Conferences, however, have no authority to enact or mandate anything. They have no authority to teach other than to express the "present mind of the bishops attending." Even individual bishops can teach authoritatively but revisably only in the context of their national constitutional bodies – like in the USA, General Convention, which has for a long time now acted like an ecumenical council.

Some Anglicans will say, "Oh, we have the Scriptures, the ancient councils (but only so far as they agree with the Scriptures), the Prayer Book and the 39 Articles (maybe) and the Church Catechism. But the Scriptures interpreted authoritatively by whom? A changing Prayer Book as understood by whom? A modified catechism and a (retired) 39 Articles interpreted by whom? It's all a grasping for the wind.

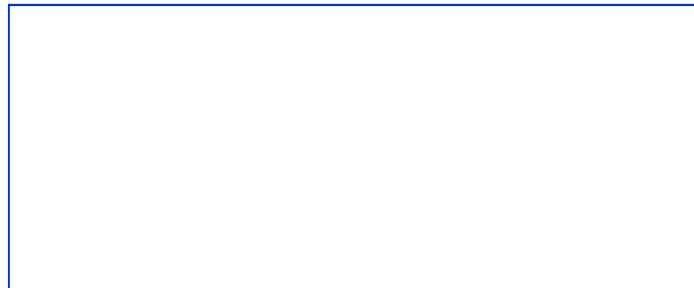
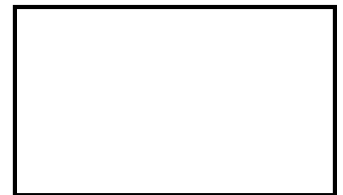
We can only wish our brethren well in this new attempt to shore up their house. New crises loom on the horizon. Anglicans will continue grasping for the wind until they seek home port. That's Rome.

-The Editor-

***Items you may wish to submit for publication:*** Change of assignment and address, change of home address, births or deaths in the immediate family, marriages of children, events in the Anglican Use parishes/congregations that have importance for other such parishes, questions about The Pastoral Provision. We will have a Wives' Corner if clergy wives wish to make brief comments or raise questions.

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