

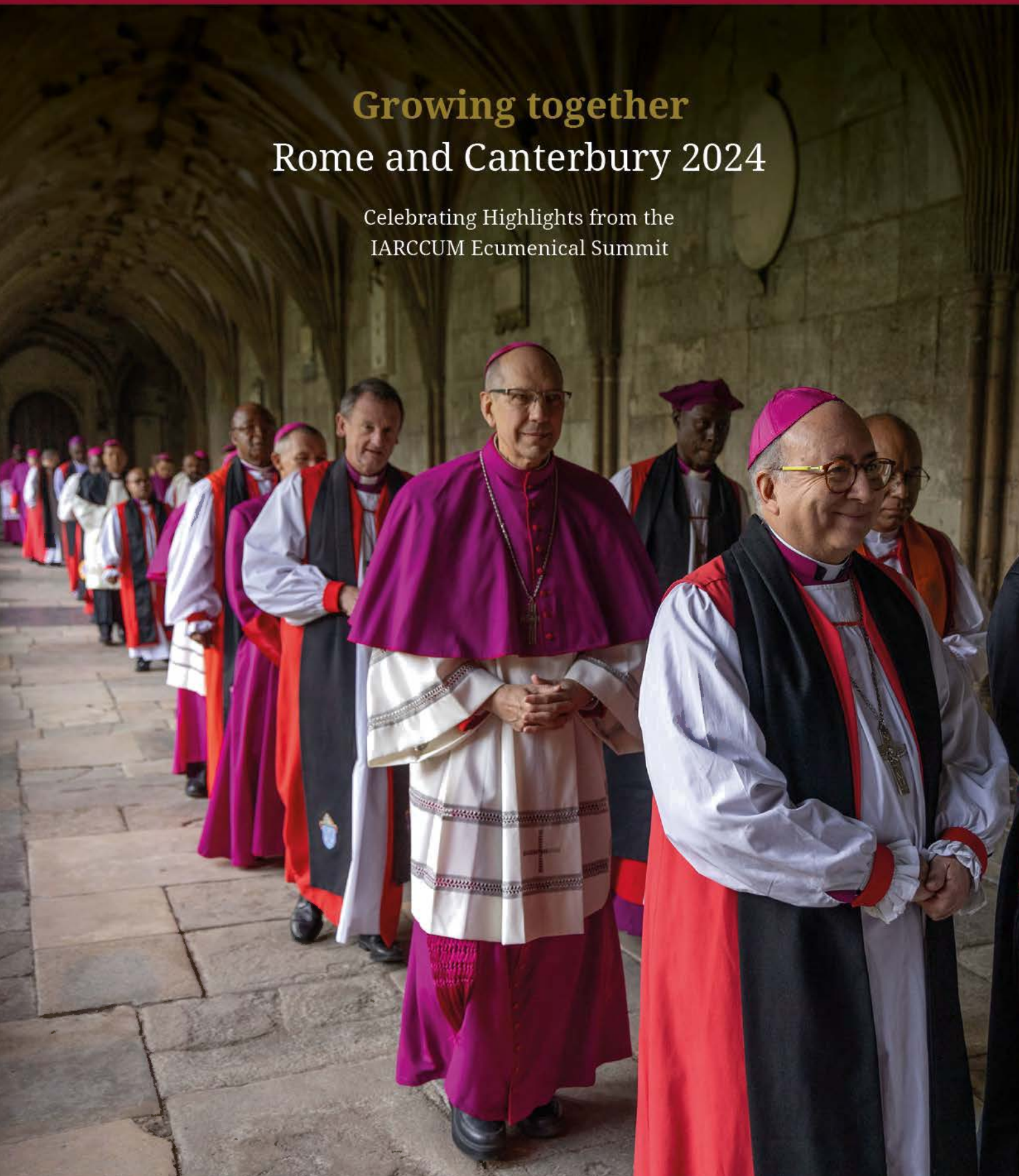


ANGLICAN
COMMUNION
IN OVER 165 COUNTRIES



Growing together Rome and Canterbury 2024

Celebrating Highlights from the
IARCCUM Ecumenical Summit





Dear Friends,

Meeting during the Week of Prayer for Christian Unity, "Growing Together" (22-29 January) was an important ecumenical summit of pilgrimage and dialogue between our Anglican and Catholic Traditions.

Organised by the Inter-Anglican Roman Catholic Commission for Unity and Mission (IARCCUM) we were delighted that so many bishops joined us for this significant occasion in our ongoing programme of dialogue.

The summit gathered Anglican – Catholic bishops pairs, who represented 27 countries. The aim of the summit was to strengthen bonds of friendship and commitment between Anglicans and Catholics for joint witness and mission in a fragmented world.

Pilgrimage visits were made to Holy sites in both Rome and Canterbury. A defining moment in the gathering was the joint commissioning by Pope Francis and the Archbishop of Canterbury during Vespers, at the Basilica of St Paul Outside the Walls.

Now, the conversation continues as bishop pairs return to their home settings and live out our joint commitment to ongoing dialogue and collaboration as we share the hope of Christ.

We express our thanks and appreciation to the delegation of bishops that attended as well as our funding partners that supported the meeting and enabled it to take place.

The faith we share is a sending faith that goes out into the world to serve, bring transformation and share the saving love of Christ. May we continue to Grow Together in our calling as disciples, as we serve Christ and build his church.



David Hamid
Anglican Communion



Donald Bolen
Dicastery for Promoting Christian Unity
in Rome

Co-Chairs of IARCCUM



Growing together Rome pilgrimage

23 – 26 January 2024



Highlight moments: Rome

January 23

Anglican Choral Evensong at St Peter's Basilica, Rome



The bishops participated in Anglican Choral Evensong in the Choir Chapel of St Peter's. The last time traditional Anglican Evensong was celebrated in St Peter's was 2017.

As one of the most important Christian places of pilgrimage, St Peter's is believed to have been built over the burial site of the Apostle Peter, the head of the twelve Apostles of Jesus and, according to tradition, the first Bishop of Antioch and later the first Bishop of Rome, thus the first Pope.

The service was sung by a specially assembled choir drawn from the two Anglican churches in Rome, All Saints (Church of England) and St Paul's within the Walls (Episcopal Church). The Revd Canon Robert Warren, Chaplain of All Saints' Anglican Church in Rome, officiated.

Commenting on the service, Fr Martin Browne at the Dicastery for Promoting Christian Unity in Rome said:

"A big focus of the 'Growing Together' Summit is to celebrate the richness of our traditions and to strengthen our bonds. The rhythm of daily prayer based on the psalms and other scriptural texts is a precious treasure which Catholics and Anglicans share."

It's useful to recall that the Catholic Church's Ecumenical Directory says that the experience of participating in one another's liturgical celebrations helps Christians to share more deeply in traditions which often have developed from common roots.

Sharing in the service of Evening Prayer as it has traditionally been celebrated by Anglicans is an opportunity for Catholics to do just that and to give thanks for their shared tradition of prayer. Choral Evensong is a particularly beautiful expression of our shared tradition and we can be very grateful that we have this opportunity to experience it together in St Peter's."

Bishop Alex Lodiong, a Roman Catholic bishop from South Sudan said:

"I have never seen an Anglican bishop blessing us in the same way that we bless in the Catholic church. The differences that we have are very meagre than the common things that we share in order to promote the message of Christ to the world to bring people together for Christ."



Bishop Alex Lodiong (left) with partner Archbishop Samuel Peni (right), AB of Western Equatoria South Sudan Sunday 28 January

Highlight moments: Rome

January 25

The Archbishop of Canterbury preaches at San Bartolomeo

"We must find ways of being joyful in our disagreement, generous in our disputes, hospitable in our differences with one another..."

The Archbishop of Canterbury, Justin Welby, preached at an Anglican Eucharist held at San Bartolomeo all'Isola on Tiber Island (Sanctuary of the New Martyrs), a ninth century Basilica in Rome. In 2000, it was dedicated by Pope John Paul II to the memory of new martyrs of the 20th Century.

In his sermon, the Archbishop said: *"We must find ways of being joyful in our disagreement, generous in our disputes, hospitable in our differences with one another, in character, in appearance, in temperament and in culture.... around this world we are all deeply different."*

"We come from the mountains of Papua New Guinea and the oceans of Melanesia, to the canyons of Wall Street, to the swamps of West Africa, we come from all places... We come from prosperity and poverty. We are all different."

He encouraged the Church to be *"...the miracle of unity amidst enormous, inhuman, unimaginable difference, which for the world, has always been a reason to fight and conquer one another, not to love and value one another other."*

"Demonstrating that love amongst each other is the key that opens human hearts to the good news of Christ and that means suffering."

Before the Eucharist, the Archbishop and bishops toured the *Sanctuary of the New Martyrs*, which is a memorial in the crypt, to continue commemorating the stories of the Christian martyrs of the 20th and 21st centuries. It was opened in March 2023.

Martyrs from churches other than the Roman Catholic Church are commemorated in the sanctuary. Among them are the seven martyrs of the Melanesian Brotherhood, an Anglican religious order, who were murdered by rebels in the Solomon Islands in 2003, while engaged in peacebuilding work in the wake of the Townsville Peace Agreement.

Among the relics preserved in the basilica of San Bartolomeo are religious medals and correspondence belonging to three of the martyred Melanesian brothers, Br Robin Lindsay, Br Alfred Hill and Br Patterson Gattu.

Two archbishops from the Solomon Islands, Archbishop Leonard Dawea (Anglican) and Archbishop Christopher Cardone (Roman Catholic) took part in the visit. As Primate of the Anglican Church of Melanesia, Archbishop Dawea serves as Father of the Melanesian Brotherhood and, as a young man, spent twelve years as a member of it.

The Melanesian Martyrs are also commemorated in Canterbury Cathedral, where an icon of them was dedicated at the closing service of the 2008 Lambeth Conference of bishops. The icon is housed in the Cathedral's Chapel of Saints and Martyrs of our own Time, Corona.

At the end of the service, the Archbishop laid a wreath at the chapel where the martyrs of Oceania are commemorated.



Highlight moments: Rome

January 25

Pope Francis and the Archbishop of Canterbury Commission bishops for joint mission



Pope Francis and the Archbishop of Canterbury, Justin Welby, commissioned the pairs of Anglican and Roman Catholic bishops at Vespers (Evening Prayer) at the *Basilica of St Paul's Outside the Walls* in Rome. Marking the end of the Week of Prayer for Christian Unity, the ecumenical congregation drawn from various Christian traditions, prayed for the unity of the Church.

The Pope and the Archbishop commissioned the bishops to engage in joint mission and witness and to promote reception of the agreements already reached in theological dialogues between the two traditions. The location of the commissioning is significant, as it marks the place where the apostle Paul was buried after his martyrdom in Rome.

Highlight moments: Rome



During the commissioning, Pope Francis addressed the bishops, saying: "Brothers and sisters, fourteen centuries ago, Pope Gregory the Great commissioned Saint Augustine, first Archbishop of Canterbury, and his companions, to set out from Rome to preach the joy of the Gospel to the peoples of England. Today, with gratitude to God for our sharing in the Gospel, we send you forth, beloved co-workers for the kingdom of God, so that wherever you carry out your ministry, you may together bear witness to the hope that does not deceive and the unity for which our Saviour prayed."

The Archbishop of Canterbury addressed the bishops, saying: "Brothers and sisters, God reconciled us to himself through Christ and has given us the ministry of reconciliation. As we send you forth from the tomb of the Apostle to the Nations, we call on you to make this ministry your special care. As you preach and celebrate the sacraments with God's holy people, bear witness to the one hope of your calling. May your ministry alongside one another as Catholics and Anglicans be for the world a foretaste of the reconciling of all Christians in the unity of the one and only Church of Christ for which we pray this day."

This is the second time that the Pope and the Archbishop of Canterbury have commissioned Anglican and Catholic bishop pairs. The first commissioning took place in 2016 at the church of San Gregorio al Celio in Rome, in the context of the first IARCCUM summit.

Archbishop Donald Bolen, Archbishop of Regina, Canada said: "When Jesus called and formed disciples, he sent them forth to continue his mission. The tradition of being sent forth in mission has continued in the Church through the ages. It continued when Pope Gregory sent Augustine to England over 1400 years ago to spread the Gospel. Because of divisions within Christianity, this 'sending forth' has been carried out in separation, and for centuries, it was seen as being in opposition to each other. It is a sign of the great ecumenical work of recent decades, growing in understanding and in respect, that today we experience our churches' leaders jointly sending forth Anglican and Catholic bishops to carry out their mission, and wherever possible to carry it out together. It is a day of great joy for the Church."

Bishop David Hamid said: "The IARCCUM Summit is truly a historic gathering of Anglican and Roman Catholic bishops coming together for ecumenical dialogue, prayer and commitment. For the bishops attending this week, having their ministry commissioned by both the Pope and the Archbishop of Canterbury is a significant moment. It calls and challenges them to go home and work with colleague bishops, as well as with clergy and parishes to join more profoundly in common mission in our fragmented world, sharing the love of Christ in their communities and taking steps to deepen our fellowship as we journey towards the visible unity which is Christ's will."



Growing together Canterbury pilgrimage

26 – 28 January 2024



Highlight moments: Canterbury

January 26-28

“Called to be Jesus partners”



On Friday 26 January, the “Growing Together” summit moved from Rome to Canterbury (26-29 January). The bishops made pilgrimage visits that included a candlelit tour of Canterbury Cathedral, a Vigil Mass of St Thomas of Canterbury parish and Eucharist at Canterbury Cathedral.

Whilst in Canterbury, time was also spent at St Augustine's Chair, the ceremonial enthronement cathedral chair of the Archbishop of Canterbury. This was significant, as days before, on their last morning in Rome, they had also gathered at the Chair of Gregory the Great at the Church of San Gregorio al Celio. This is the church from where St Augustine was sent to England by Pope Gregory the Great in 597, to be the first Archbishop of Canterbury.

During the service, Justin Welby, the Archbishop of Canterbury and Bishop Anthony Poggo, the Secretary General of the Anglican Communion, along with Archbishop Donald Bolen and Bishop David Hamid (Co-Chairs of IARCCUM) stood at the Chair of Gregory the Great.



In Canterbury, the summit continued ecumenical discussions on joint witness and mission, and worked on the preparation of a Joint Statement, for how the bishops will take forward the fruits of their discussion in their home dioceses.

The programme concluded on Sunday January 28, when the bishops attended sung Eucharist at Canterbury Cathedral. Cardinal Stephen Chow Saa-yan (Catholic Bishop of Hong Kong) preached and said:



“We Anglicans and Roman Catholics are called to be Jesus partners, individually and collectively. The twelve apostles and disciples were not called to form camps, working for their own missions, or competing against each other. They were called to become an assembly, a community, a communion, a synodal koinonia, praying and discerning, teaching and serving for the mission of our Triune God.

“... May God's ever loving and ever inclusive mission of salvation... and what we have learned at this summit... enlighten us and spur us forward so that we can be counted as worthy mission partners of the Son of God. May God bless you, all my sisters and brothers in a church that is of Christ. Amen.”



Joint commitment

The IARCCUM Bishops' Call: Our Common Witness, Calling and Commitment

Growing Together — Rome and Canterbury,
22-29 January 2024

After four centuries of conflict and separation, the Catholic Church and the Anglican Communion have now been on a walk towards reconciliation for almost six decades. At times the path has been bumpy, but the Holy Spirit has been at work, and our churches have persevered in a dialogue which has been extraordinarily fruitful. As we have walked together, we have come to recognize each other as disciples of Jesus Christ who love God and desire to be faithful to the lead of the Spirit. With gratitude to God for the dignity and calling we each received in the waters of Baptism, we willingly proclaim that our communion in Christ is a source of joy and life. While that communion is not yet full, decades of rich theological dialogue, nourished by prayer for and with each other, have brought us to a place where the bonds which unite us are deep and profound. Yet in our churches we have barely begun to do all that it is possible to do together.

It is the task and mission of the International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM) to build on the results of that dialogue, and 'to bridge the gap between the elements of faith we hold in common and the tangible expression of that shared belief in our ecclesial lives' (*Growing Together in Unity and Mission* §10). Mindful of God's sending us forth to engage in common **witness**, to build relationships of friendship in Christ, to walk **a synodal path** together, and to share wherever possible in the Church's **mission**, IARCCUM brings together bishops from across the world where Anglicans and Catholics live together side by side in significant number.



Witness

1. We, the fifty bishops of IARCCUM wish to bear witness to the profound experience of our week of pilgrimage in Rome and Canterbury (22–29 January 2024). Our pilgrimage took us from the tombs of the martyrs Peter and Paul in Rome to the shrine of Thomas Becket in Canterbury, by way of the modern martyrs commemorated in the church of San Bartolomeo on Tiber Island. Along the way we listened to the testimony of some of our bishops who minister courageously in circumstances of violence, acute suffering, oppression and warfare. In a world so scarred and wounded, we hear in many places of a suffering church and the call for all of us to be united in prayer. The vocation of the Church is both to love and to witness to the love of God in the face of suffering.
2. Martyrdom has long been at the heart of the Church's witness. For the early Christians, the martyrs symbolised hope, solidarity and witness to the truth in the face of persecution or oppression. So too for the Church today. The martyrs of our own time are witnesses of hope in service of truth and love. Our Christian hope is found in God who goes before us always and we follow in the slipstream.
3. The Church is a communion called to serve the world that God loves. The mission of Jesus, which continues today, invites us to share in the life of God, the eternal love shared between Father and Son and Holy Spirit. The invitation to come to this IARCCUM pilgrimage, the hospitality we have received in Rome, in Canterbury, and most of all in each other's generosity and sharing, has been a tangible sign of the hospitality of God. Coming together from 27 different countries, our gathering reflected the wide diversity of church life and ministry in our two traditions today.

Friendship

4. Friendships have been cultivated on this pilgrimage, and this is much more than mere sentiment. Like the disciples on the road to Emmaus, we have been walking the road together with Christ in our midst. Because we recognize one Lord, we recognize one another as his disciples, and are strengthened for the journey ahead. Bonds of trust are being forged, challenging preconceived notions, and allowing us to speak to each other with the frankness that friendship allows.

5. At Morning Prayer in the Church of San Gregorio in Rome, we heard the words of Pope St Gregory to St Augustine, the first Archbishop of Canterbury: 'we are seeking in Britain brothers [and sisters] whom we do not know'. Ecumenism is always the rediscovery of sisters and brothers from whom we have been too long separated.
6. Our days together overlapped with the Week of Prayer for Christian Unity, which this year focused on the story of the Good Samaritan, the parable that Jesus told in response to the question, 'and who is my neighbour?' (Lk 10:29). In his homily during the Vespers for the feast of the Conversion of St Paul, which we attended at the basilica of St Paul outside the Walls, Pope Francis said, 'the right question is not: "Who is my neighbour?" but "Do I act like a neighbour?"' adding that 'everyone in this world is my brother or my sister', and, 'only a love that becomes freely-offered service, only the love that Jesus taught and embodied, will bring separated Christians closer to one another'. Archbishop Justin, preaching immediately after Pope Francis at the same Vespers service asked, 'why was the Samaritan able to help the injured man?' He answered, 'because he was free, and what made him free was love'. In this moment in which Pope Francis and Archbishop Justin shared in the ministry of the Word, we were offered a powerful witness of bishops as friends, speaking a word together to build up our churches in the mission to which God calls us. Encouraged by their example, we were sent forth by the Pope and the Archbishop at the end of Vespers* to minister alongside one another and to bear witness to the unity for which our Saviour prayed.

* The text of the commissioning is appended to this document.

A Synodal Path

7. Our friendship tells us a profound truth: we need one another. St John Chrysostom taught that 'Church and synod are synonymous'. In our days together we heard about the progress both our churches are making to reveal the fundamental synodality of the Church at every level. Synodality is not merely about the Church's governance; it is about putting relationships at the centre of the Church's life. 'First our brothers and sisters, then the structures', Pope Francis reminded us when we were in St Paul's outside the Walls in Rome. Synodality serves our deeper understanding of the truth and growth in holiness. We need one another. We need to attend to each other's witness of living the Gospel in different circumstances. We need the other's understanding of the one faith to broaden our own limited understanding. As bishops, our shared pastoral role is to assist the pilgrim people of God in discerning the truth of Christ's Gospel. Synodality is not only about the Church, but directed toward the embracing of all humanity, and all creation, set within the loving heart of God.



8. Central to our joint pilgrimage have been our times of prayer: both in the daily offices of Morning and Evening Prayer and the Eucharist. Even though we were unable to receive the Eucharist together, we have been enriched and blessed by each other's devotion, spiritual traditions, and liturgical life. The act of approaching the altar for a blessing when we could not receive the Eucharist, though marked by sadness, was for many of us a moving experience of spiritual communion, and a further impetus to continue this journey so that we might one day break bread together around the same altar.
9. We know from our experience of Christian mission that we are richer when we do together everything we possibly can do together. We are enriched through shared prayer, profession of the faith of the creeds, and the one Baptism which unites us to the life, death, and resurrection of Christ.

Mission

10. It was fitting that our final visit in Rome before departing for Canterbury was to the church of San Gregorio on the Celian Hill, from where Gregory sent Augustine in mission to the English. As Christ was sent to reconcile us to God and one another, so he sent his apostles. We rejoice that through the sending of successive generations, the reconciling ministry of Christ has reached all of us in our diverse settings.
11. Coming together in mission, our churches seek to share the one hope and one faith with the world. The Church becomes enfleshed and pitches its tent wherever it is sent, and is called to unstinting evangelism. This Gospel commission is a broad task in service of the flourishing of human life in every aspect. There is a need for costly commitment if we are to be effective in mission. Such a task must not be built on our own fantasies but founded on a real and living relationship with Christ and with each other. We cannot live in isolation from each other as churches.



12. As we have shared the challenges and hopes of our peoples in different parts of the world, we have heard how in many places Indigenous Peoples, descendants of enslaved persons, and others, live with the legacy of colonisation and assimilation. We have heard the call to repent of our participation in efforts of colonisation, and to commit ourselves to new ways of walking together and to stand in solidarity with those marked by this painful legacy.
13. We are called to live in solidarity with all those among whom we serve. With and as the Church of the poor, and in places of protest, we seek to amplify voices that are otherwise unheard. We wish to hear and heed the voices of women and of minority ethnic groups wherever they experience marginalisation or the denial of their human dignity. With the cries of the poor, we wish to hear and respond to the cries of the earth, and to listen to young people who are searching for hope and meaning for the future. In the face of increasing secularism, solidarity in mission is ever more urgent. In many places, Christians live as a minority where such solidarity enriches our dialogue with other religions.
14. We shared stories about the catastrophic effects of climate change in the different parts of the world from which we come — not only on the planet itself, but on its most vulnerable creatures, and people already living on the world's margins. We were reminded that a primary and urgent aspect of our common mission as Catholics and Anglicans is to care for our common home, which is 'under threat and at risk of collapse' (Lambeth Conference 2022, [Lambeth Call 2 The Environment and Sustainable Development §2.3](#)) and 'near the breaking point' (Pope Francis, Apostolic Exhortation [Laudate Deum §2](#)).
15. Our solidarity with those who suffer cannot obscure the fact that our churches are called to conversion and renewal. We are deeply aware of our need to repent because of the grievous sins of abuse perpetrated by members of both our communions. We have been called to task by victims/survivors of sexual abuse by those ministering in the Church, who have asked us to take significant steps towards transparency and accountability. We have been asked to listen to the experiences of victims/survivors, and to walk with them in learning how to respond in a compassionate way when they come forward, and to understand what is needed to bring healing. We have been encouraged to be less concerned with the reputation of our churches and to give primary importance to accompanying those who have been deeply wounded by members of our churches.

16. Sent to reap that for which we did not labour (John 4:38), we are now sent out to share the grace of this pilgrimage which we have undertaken with our Lord and one another: in our dioceses, with our clergy and lay leaders, with our fellow bishops, in our seminaries and in our schools. We can carry with us the words that were sung as Pope Francis and Archbishop Justin shared the greeting of peace with us at the end of the Vespers in St Paul's: 'When we as one are gathered all together, let us strive to keep our minds free of division.' We are encouraged and inspired by their example of mutual affection and shared words and action in the service of the Gospel.
17. We are sent to proclaim the joyful message of God's everlasting kingdom as pilgrim companions to one another on the missionary journey. We promise to proclaim the Good News of peace to those in places scourged by ongoing wars, and to those who live under the threat of violence; the Good News of mercy to those who live with want and with guilt; and the Good News of justice and restoration to those who are oppressed or carrying shame inflicted on them by others. We seek our strength in the grace of God, and with love and prayer for those we serve. We strive to be united in preaching the Gospel in word and deed, united in serving those who are most vulnerable and marginalised.
18. Pope Francis and Archbishop Justin sent us forth from the tomb of St Paul, the apostle to the nations, as beloved co-workers of the Kingdom of God. Cardinal Stephen Chow reminded us in his sermon at the closing Eucharist in Canterbury Cathedral that 'the twelve apostles and disciples were not called to form camps working for their own missions or competing against each other. They were called to become an assembly, a community, a communion, a synodal koinonia, praying and discerning, teaching and serving for the mission of our Triune God'. We are resolved to bear witness to the hope of God's love as we preach and celebrate the sacraments with God's holy people.

As we return to our own local churches after our pilgrimage in Rome and Canterbury, we pray that our ministry alongside one another as Catholics and Anglicans will be for the world a foretaste of the reconciling of all Christians in the unity of the one and only Church of Christ.

Rome/Canterbury
28 January 2024

This document was drafted by the bishops participating in the IARCCUM Growing Together summit that took place in Rome and Canterbury (22-29 January 2024)

Publication date: 1 February 2024



Looking Outwards

As the bishops that took part in the IARCCUM return to their home dioceses, may their conversation and joint witness continue to grow together.

We give thanks to all those that took part, as well as the generous support of our funders.

The Chairs of the Summit, Archbishop Donald Bolen, Archbishop of Regina, Canada and Bishop David Hamid, Suffragan Bishop in Europe said:

"During the Week of Prayer for Christian Unity Gathering together as Anglican and Catholic bishops is extremely important, especially at such a time as this when the world is so fragmented. Visiting Rome has been a special opportunity to meet and pray at holy sites that hold significance to both our faith traditions.

The commissioning we have received from Pope Francis and The Archbishop of Canterbury reminds us again that the faith we share is a sending faith that goes out into the world to serve, bring transformation and share the saving love of Christ. We are looking forward to our ongoing discussions in Canterbury."

Dr Christopher Wells, Director of Unity, Faith and Order at the Anglican Communion Office said:

"IARCCUM has, since its appearance in 2000, broken new ground on the ecumenical landscape, as it seeks to apply all that the theological dialogue between Anglicans and Catholics has achieved since 1967. The pairs of bishops, as they commit to shared ministry in every way possible, serve as pioneers on the way to the fullness of unity in faith, order, and witness, which is the Lord's will.

That both of our communions are investing in this practical, experimental work shows the depth of our commitment to the unflagging pursuit of full, visible unity in the body of Christ. As we pray, study, teach, and serve alongside other Christians, the Holy Spirit reshapes our hearts, and what seemed remote or unimaginable becomes real and normal. Unity is not as hard as we think. It begins and ends with love of God and one another and subsists in common prayer."



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