

CENTRO

The Journal of The Anglican Centre in Rome



Sixty Years of Seeking Unity

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FIRST COMMON DECLARATION
60TH ANNIVERSARY SERVICE

THE LANGUAGE OF GESTURE

CHRISTIAN DISAGREEMENT



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FOREWORD FROM THE DIRECTOR

The Rt Revd Anthony Ball



Spot the Director at the Installation Service!

“Habemus archiepiscopam” I posted on social media after leaving the Confirmation of Election Service during which Archbishop Sarah Mullally became the 106th Archbishop of Canterbury on 28 January.

Having been Chaplain to an Archbishop of Canterbury I had attended many such services, although none as large – or as personally significant – as that at St Paul’s Cathedral in London. The evening before the service, Archbishop Sarah made a particular point of saying to me how much she appreciated the good work of the ACR. A great encouragement! For my first year in my role in Rome there had been no Archbishop. Even if the value of a presence to represent that office and the Anglican Communion was undiminished, there is now a different feel to the engagement here.

The Archbishop’s commitment to ecumenical relationships was evident in her fulsome engagement with the guests present at her Installation in Canterbury Cathedral two months later. It was a privilege to have attended that service too, and to have shared in hosting a significant delegation from the Vatican and the wider Roman Catholic representation. As you will read in these pages, the Installation coincided with the 60th anniversary of the historic meeting of Pope Paul VI and Archbishop Michael Ramsey. Their Common Declaration was marked in a moving service in the Cathedral after which it was announced that Archbishop Sarah would visit Rome and meet Pope Leo XIV on 27 April. Her visit will also include engagement with the Anglican communities here in Rome as well as an Evensong at which I will be commissioned as her Representative to the Holy See.

The Archbishop’s visit will give particular poignancy to this Eastertide – although it is worth (me) remembering that ACR’s life is a strange mix of the exhilarating and the mundane, as we (or I, at least) often experience in the spiritual life. A recent day offers a good example of this combination of the joyous and the tedious: I greeted the Pope alongside a visiting bishop, offered lunch in our Salone, made all too small a dent in a mountain of emails, and ironed tablecloths for a forthcoming event. Inevitably Centro focuses more on sharing news and views about the more exciting elements of the Centre’s life and reflecting on the ecumenical journey. Nonetheless, it is also important for me, as well as you, dear Centro readers and ACR supporters, to acknowledge and give thanks for all those that work behind the scenes to make the “front-end” work possible. I trust that these pages reflect, or at least prompt, such gratitude – which I whole-heartedly extend to all of you who contribute to the Centre’s mission and ministry in so many ways. **Thank you!**

NEW STATIONS OF THE CROSS AT ST PETER'S BASILICA

The Rt Revd Graham Kings

The email from Manuel Dürr came as a surprise. I had not heard from him for two years: I look back on an intense but beautiful year, in which I had the honour of working on the new stations of the cross for St Peter's Basilica, Vatican City. He invited me to the celebratory opening service at 4.00pm the following week on Friday 20 February 2026, and to a university symposium on the project that morning.

Well, I immediately checked online and, sure enough, there was the announcement of the Vatican competition to paint the Via Crucis for St Peter's and the declared winner. Over 1,000 entries from across the world, 14 shortlisted, and Manuel, a Swiss Reformed Christian, won it!

I cleared my diary, booked flights and thought, 'I wonder if the Anglican Centre in Rome has a room spare for four nights?' The Director, Bishop Anthony Ball, as ever, was more than kind and provided the delightfully singular 'Carriage Room', long and thin, near the quirky lift. I love the Anglican Centre in Rome and had visited it several times before. The last being 10 years ago, when I was Mission Theologian in the Anglican Communion and gave a guest lecture at the Pontifical University Urbaniana, on 6 October 2016.



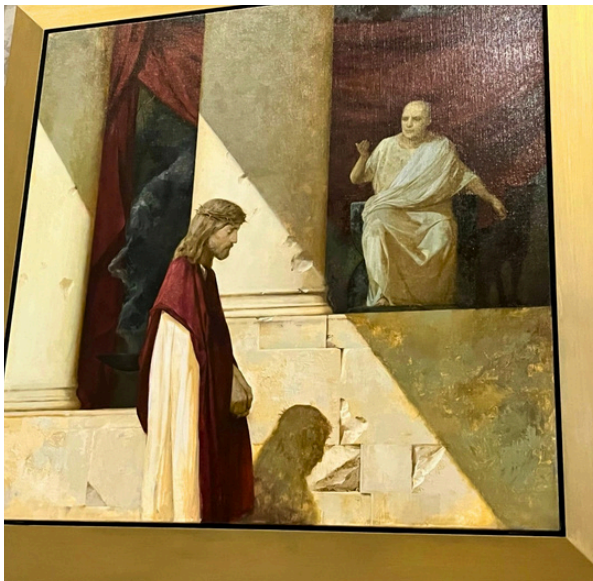
Jesus falls, in Manuel Dürr's imagery.

This followed the 50th Anniversary Symposium earlier that week, during which Pope Francis and Archbishop Justin commissioned 19 pairs of Roman Catholic and Anglican bishops for mission in their countries. That week celebrated the 1966 visit of Michael Ramsey, the Archbishop of Canterbury, to Pope Paul VI, which led to the founding of the ARCIC theological project and the Anglican Centre in Rome. The symposium on Manuel's 14 paintings was organized by the University of Freiburg, where his brother, Oliver Dürr, is Professor of Public Theology, and the Pontifical University of St Thomas Aquinas (the Angelicum), where his other brother, Simon, is Professor of New Testament. As well as these three brothers, speakers in the stunningly beautiful Palazzo Colonna included: Fr Thomas White (Rector of the Angelicum); Prof Ben Quash and Dr Chloe Reddaway (King's College, London); and Prof Simon Oliver (Durham).

Manuel explained how he depicted light, and the delapidation of stone in his paintings, to chime in with the spectacular light and stonework of the pillars of St Peter's Basilica. In particular, I enjoyed the stones of the Ecce Homo, the shadows of the Roman soldiers' spears, escorting him on the Via Crucis, and the curvature of the Earth at the deposition and the burial. My one criticism is that I would have preferred a darker skin tone on Christ and the other Palestinians.

The Archpriest of the Basilica, Fr Mauro Gambetti, who organized the competition to celebrate its 400th anniversary, led the service as we processed around paintings near the altar. They will be on display every day in Lent, in perpetuity, and a service will be held every Friday in Lent at 4.00pm.

During my stay, I used the magnificent library of the Anglican Centre in Rome and had time with Bishop Anthony Ball. I also met up with Fr Stephen Wang, Rector of the Venerable English College (where English Catholic ordinands train), whom I knew when he was the Catholic Chaplain at the University of London, and with Prof Sandra Mazzolini, Dean of the Faculty of Missiology, at the Urbaniana.



Jesus before Pilate.

Providentially, while wandering around the ancient Roman Forum, I bumped into a member of St Mary's Church, Islington, London. I recognized Ruth Thomas (now Almgill) and she reminded me of our conversation 20 years previously, three days before her marriage: "You said, 'Marriage is like corrugated cardboard: the wife and husband are the two boards and God is the corrugated strength in the middle.'" Perhaps that also could be a model for the goal of ecumenism?

As we rejoice in the installation of Dame Sarah Mullally on the Chair of St Augustine of Canterbury, let us continue to pray for her, for Pope Leo XIV, for the Revd Dr Matthias Grebe, the Church of England's National Adviser for Ecumenical Relations, and for all who work at the Anglican Centre in Rome, in its unique vocation in the Anglican Communion.

The Rt Revd Dr Graham Kings, in retirement in Cambridge, is Assistant Bishop, Diocese of Ely, and Senior Research Associate, Cambridge Centre for Christianity Worldwide, which he founded in 1996.

THE LANGUAGE OF GESTURE

The Revd Dr Anders Bergquist



The Signing of the 1966 Common Declaration.

As I write these words (on 23 March 2026), it is sixty years to the day since Michael Ramsey, the 100th Archbishop of Canterbury, met Pope Paul VI in Rome. He was not the first Archbishop of Canterbury since the Reformation to meet a Pope – that was Geoffrey Fisher, who met Pope John XXIII in 1960. But theirs was a brief encounter, lasting an hour, bristling with difficulties in the run-up and the reporting. Ramsey's meeting with Paul VI by contrast lasted two days. On the second day the two signed a Joint Declaration at St Paul's Outside the Walls, which led directly to the founding of the Anglican Centre, and the formation of the first Anglican–Roman Catholic International Commission.

As meetings go, this one was exceptionally productive. That reflects a changed atmosphere following the conclusion of the Second Vatican Council, the quality of the preparatory work done before the meeting, and, not least, the depth and warmth of the relationship that grew between the two church leaders themselves. It must have helped that this was not Paul VI's first encounter with Anglicanism. In 1934, he visited English cathedrals and experienced their worship – "veritable ships of the Spirit," he called them. As Archbishop of Milan, he had welcomed Anglican visitors.

The encounter is perhaps now remembered above all for a famous exchange of gifts. When they met in the Sistine Chapel on the first day, the Archbishop presented the Pope with a pectoral cross. When they met in St Paul's–outside–the–Walls on the second day, the Pope presented the Archbishop with an episcopal ring. And it was not just any ring. It was Paul VI's own ring, the one he had been given by the people of Milan when he became their Archbishop.

That an Archbishop of Canterbury should in the second half of the twentieth century give a Pope a pectoral cross is in one sense straightforward. Anglicans do not (at least in modern times) much doubt that the Bishop of Rome is a bishop. But for a Pope to give an Archbishop of Canterbury his own episcopal ring is deeply interesting.

It inevitably implies that the Pope acknowledges him as a fellow-bishop, and stands in sharp contrast to Leo XIII's unequivocal statement (*Apostolicae Curiae*, 1896) that Anglican orders are "absolutely null and utterly void." This contrast raises the issue of the relationship between the language of a formal written document – one that arises out of a particular set of historical and church-political circumstances, but is set permanently in written form – and the language of a public action, carried out in a particular place and a particular time, and in a certain way. Is the action to be understood within the context of the written document? Or does the action create a new context, within which the written document has to be re-read in a new way?

It makes a difference that the gift of the ring may be said to have "entered the memory of the Church." This is not just because it is a story that is repeatedly told, but because the story is re-rehearsed in such a way as to nourish a living tradition. Every Archbishop of Canterbury since Ramsey, when visiting the Pope, has worn that ring. It is surely even now being resized, so that Archbishop Sarah can wear it when she makes her own first visit to Rome as Archbishop later this spring.

With every wearing, the memory of the gift is renewed within the life of the Church; and it comes to transcend the occasion of its first giving. For Michael Ramsey himself, the memory of that first giving stayed fresh to the end. As a young ordinand, I once found myself sat next to him. Searching for conversation with this famously silent neighbour, I asked him about the ring he was wearing. I asked in all innocence, because I did not know the story. He told it to me. He must have told that story countless times, but he still told it to me that evening as if he had never told it before – and I saw his eyes fill with tears at the memory.

The Revd Dr Anders Bergquist is the Vicar of St John's Wood, London. He was previously a Residentiary Canon at St Alban's Cathedral, and Vice-Principal of Westcott House, Cambridge. He has served on the Church of England's Liturgical Commission since 1999 and is a member of its Porvoo Panel. He has been involved over many years in grass-roots ecumenical projects in the Marche region of Italy.



Archbishop Ramsey giving Pope Paul VI his pectoral cross.

60TH ANNIVERSARY OF THE COMMON DECLARATION BY POPE PAUL VI & ARCHBISHOP MICHAEL RAMSEY

On the morning of 26 March 2026, the early light filtering through the medieval fabric of Canterbury Cathedral imparted a reflective stillness to the Chapel of Our Lady Martyrdom, where an ecumenical service of Morning Prayer was convened. The setting — among the most symbolically dense loci of English Christian memory— provided an apt context for marking the sixtieth anniversary of the Common Declaration jointly promulgated by Pope Paul VI and Archbishop Michael Ramsey on 24 March 1966. That document, widely regarded as a watershed in the modern history of Anglican–Roman Catholic relations, formed the implicit hermeneutical frame for the liturgy.

The service was presided over by the Dean of Canterbury, the Very Revd Dr David Monteith, whose leadership situated the gathering as more than a commemorative act: it functioned as an expression of the ongoing ecclesial relationship inaugurated six decades earlier. The Archbishop of Canterbury, the Most Revd and Rt Hon Sarah Mullally DBE, newly installed in her office, read from the Epistle to the Ephesians — a Pauline text that has long occupied a central position in theological reflections on the vocation of the Church toward unity. At the conclusion of the service, she joined Cardinal Kurt Koch, Prefect of the Vatican’s Dicastery for Promoting Christian Unity, in prayer at the site of the martyrdom of St Thomas Becket, a location that has become emblematic of Christian witness, reconciliation, and sacrificial fidelity.

Cardinal Koch, who had previously offered the Old Testament reading from Jeremiah, subsequently conveyed a formal message of greeting from Pope Leo XIV to Archbishop Sarah. The exchange represented both the personal and institutional continuities that characterize the evolving relationship between Canterbury and Rome.

Among the Anglican representatives was Bishop Anthony Ball, Director of the Anglican Centre in Rome and the Archbishop of Canterbury’s Representative to the Holy See. His prayer of thanksgiving underscored the Centre’s six decades of service as a venue for sustained dialogue, theological exchange, and ecclesial hospitality — an embodiment of the “reconciling witness” envisioned by the 1966 Declaration. This thematic



*Archbishop Sarah Mullally at the
Common Declaration anniversary service.*

emphasis on reconciliation was further articulated in the prayer offered by the Most Revd Bernard Longley, Archbishop of Birmingham and Co-Chair of the Anglican–Roman Catholic International Commission (ARCIC). He highlighted the ongoing imperative of confronting and overcoming the historical patterns of indifference, and estrangement that have shaped relations between the two communions.

In a gesture rich in symbolism, Archbishop Sarah again wore the episcopal ring that Pope Paul VI had presented to Archbishop Ramsey during their historic meeting in Rome. This artifact, which had already drawn attention at her installation the previous day, served as a material reminder of the deepening friendship that emerged out of the Ramsey–Paul VI encounter and remains a potent symbol of intercommunion aspiration.



The episcopal ring.

The service gathered a diverse and notable assembly from both traditions, including Archbishop Flavio Pace and Fr Martin Browne OSB from the Dicastery for Promoting Christian Unity, members of the Sant’Egidio Community in Rome, Bishop Anthony Poggo, Secretary General of the Anglican Communion, Archbishop Philip Freier, ARCIC Co-Chair, Archbishop Stephen Cottrell, members of ARCIC and Governors of the Anglican Centre in Rome. Their participation signified the breadth of institutional commitment to the ecumenical processes catalyzed in 1966.

The Common Declaration of 1966, first proclaimed in Latin and English at the Basilica of St Paul’s Outside the Walls, established the foundational framework for formalized Anglican–Roman Catholic dialogue. Its legacy is evident not only in the creation of the Anglican Centre in Rome but also in the extensive theological and missional collaboration that has developed through ARCIC, the International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM), and numerous local ecumenical initiatives across the globe.

The service at Canterbury, at once steeped in historical consciousness and oriented toward the future, offered a renewed articulation of the ecumenical journey. It served as a reminder that meaningful progress in Christian unity is characteristically incremental – sustained through persistent prayer, collective memory, and long-term commitment across successive generations.



Prayer at the site of Becket’s martyrdom.

CHRISTIAN DISAGREEMENT: DISSENT AND MINORITY OPINION IN A SYNODAL CHURCH

Dr Elizabeth Anderson

This year I am a research fellow at the Institute of Ecumenical Studies of the Angelicum, as part of a cohort of scholars exploring ecumenical perspectives on synodality. My research concerns the problem of disagreement in a synodal Church. Many of my Catholic friends had expectations for the Synod on Synodality that were perhaps unrealistically high, but Anglicans are all too aware that one can design an extremely thoughtful discernment process, listen to one another very well, pray sincerely for God's guidance, and yet still disagree. How are we to make theological sense of this?

Theologians have often treated agreement in the Church as the ideal or the norm, with disagreement and conflict being seen as marks of sin. Often we unhelpfully invoke the Trinity as our model for how we ought to have unity-in-diversity. Since there is no conflict between the Persons of the Godhead, this makes our own conflicts and disagreements appear as a flaw. But it may be that disagreement is not the result of sin at all, but merely a mark of creaturely existence.

All of us have only partial knowledge, and we also cannot possess all possible goods in a world subject to limitation and constraint. If this is true, then disagreement should be accepted with the same humility with which we accept other aspects of our existence as creatures that thwart our aspirations, such as our finitude and our mortality.

Indeed, it may even be that our disagreements are given to us by God's providence as a check against potential abuses. Given that all Churches are made up entirely of sinners, permitting us to have too high a degree of agreement could actually foster precisely the kind of group-think and totalitarianism that allows abuses of all kinds to thrive. Constraining us by giving us the gift of disagreement rather than the intoxicating power of unanimity may actually be a profound grace, albeit one for which we are too rarely thankful.

All of this also has implications for the way that we think about ecumenical dialogue as well. Ecumenical dialogue has often proceeded as though the members of each church tradition all agree on questions of theology and polity, and that what is required is simply to seek "growth in agreement" between different traditions. Yet increasingly, most church-dividing issues cut down the middle of communions rather than merely between them.

The persistent presence of divergent voices within Christian communions can help us to articulate an ecclesiology that is more theologically sound, in which the Church is not merely an association of like-minded people who come together because they agree on things, but a diverse community of people who would never have chosen one another voluntarily, who are called together by God, knit together by the sacraments, and sustained by God's grace rather than by human affinities.

Such an ecclesiology does not suggest a peaceful coexistence or simply agreeing to disagree. It would surely mean contestation and ongoing struggle rather than a happy and harmonious ecclesial peace. But if we insist on making agreement the pre-condition for church unity, we are probably setting ourselves up for ecumenical failure, for we have never achieved this elusive agreement even within our separated Churches. If we can learn how to disagree with the people whom God has already put in communion with us without breaking that communion, this may be the preparatory work that could enable us to imagine what a wider church unity beyond agreement might look like.

Dr Elizabeth Anderson teaches historical theology at Church Divinity School of the Pacific and is a Visiting Professor of Ecumenical Studies at the Angelicum. She is a past President of the North American Academy of Ecumenists and a member of the Anglican-Oriental Orthodox International Commission.

A QUICK SURVEY to help us keep in touch with you

We're keen to refresh the contact details that we hold for keeping in touch with our supporters, in line with the European Union's General Data Protection Regulation.

We need your specific permission for us to hold your email address, place of residence, and telephone number, in our records, so that we can let you know about our news and events.

Please take a few minutes to complete the brief survey at this address:

www.anglicancentreinrome.org/survey
or use the QR code opposite if that is more convenient.

Completing the survey will provide the details that you would like us to keep in order to keep in touch with you.

Thank you in advance for your assistance.



UPDATES FROM FRIENDS AROUND THE WORLD



Australia

Australian Friends of the ACR have been encouraged to reflect on their past connections, experiences, and learnings from the Anglican Centre in Rome. But what about the second section of Centro, the looking forward? The following questions have been posed to the Australian Friends. How can we encourage new connections? Are there Anglican/ Catholic conversations just waiting to happen at the grassroots level in your state? Perhaps sharing the link to Centro with others is a simple way to start.

As Friends and supporters at a distance, we are excited to hear that the Anglican Centre in Rome is looking for new initiatives to provide Friends with additional learning resources and news of the centre. This will help bridge the barriers of geography and time difference for more distant friends. Underpinning this is the desire to promote Anglican Catholic dialogue. We look forward to continuing our conversations focussed with a dual lens, celebrating past achievements and existing connections, in addition to exploring future possibilities initiated at the grassroots level.

The Revd Deborah Jeanes, Co-ordinator, Australian Friends of the ACR

United Kingdom

The UK Friends continue to raise money for the Centre every month via direct debits and regular gifts. To celebrate the Centre's 60th anniversary, this year's UK Friends' Lecture will be a very special and unique occasion, the lecture being given jointly by Archbishop John McDowell, Anglican Archbishop of Armagh, and Archbishop Eamon Martin, Catholic Archbishop of Armagh. Both Primate of All Ireland, Archbishops McDowell and Martin will discuss their ministry alongside one another in the Irish context, 'walking together', using the language of ARCIC III, as church leaders on the journey into deeper communion. The lecture will take place in Westminster Abbey, London, on **Monday 14 December 2026**, at 6.30pm, and will be followed by a reception. If you are in the UK, or would like to travel to London for this event, please make a note of the date in your diary. Details of how to reserve your (free) ticket will be released in Centro in due course, and on the Centre's website. All are welcome to join us for what promises to be a fascinating evening.

The Revd Canon Dr James Hawkey, Chair, UK Friends of the ACR

United States of America

This has been a year of steady progress for the American Friends of the Anglican Centre in Rome. At our recent Board meeting, we noted strong momentum as we prepare for the Centre's 60th anniversary in October 2026. Planning for this significant milestone is well underway, with four focused events designed to honor the Centre's history and support its future work. We are grateful to John Kilgore for chairing this effort and coordinating closely with the Centre.

The Board reviewed current finances with appreciation. Our recent campaign has raised \$47,000, contributing to a total of \$71,500 toward our \$100,000 goal. We also acknowledge with thanks the \$75,000 grant from the Episcopal Diocese of Texas, marking the ACR's 60th anniversary.



L to R: The Revd Clint Wilson, Canon Dr Christopher Wells (ACO), the Director, and the Revd Matthew Olver (Living Church) after the Installation Service in Canterbury.

These efforts underscore the importance of the Centre's presence and mission. The Communications Subcommittee is working to strengthen visibility around the 60th anniversary, and a financing committee is developing an updated approach to our annual fundraising. We look forward to building on last year's progress and to broadening support for the Centre's vital work.

*The Revd Clint Wilson,
Chair, American Friends of the ACR*

Enhancing the communications capacity of the Anglican Centre in Rome

Westminster Abbey has recently given a grant to the ACR to enable the appointment of our first Head of Communications and Engagement. This generous gift comes, in our 60th anniversary year, as an endorsement of a vision to establish the ACR as an effective global hub for resourcing and communicating Anglican–Roman Catholic relationships and collaboration world-wide in a way that also nourishes intra-Anglican relationships. We expect the role to be instrumental in our creating an effective online presence for the ACR and building a network of relationships that gathers stories and educational material, supports and promotes them and engages a wider audience with them so that the ACR will be recognised globally as the go-to resource in our field. This will initially be a two-year appointment (with the Centre needing to identify match-funding for the second year) during which time we aim to prove the value of the post and raise an endowment to fund it in the long-term. We shall be recruiting to the role after Easter.

The ACR is profoundly grateful that the Abbey has seized this once-in-a decade chance to invest in delivering a significant advance in our promotion of Christian Unity and service to the Anglican Communion. The personal and ecclesial relationships that are essential to the ecumenical endeavour cannot be taken for granted; existing relationships must be nurtured and we need to invest in encouraging a commitment to the goal of full visible unity in new generations of Christian leaders.

As an embassy for the Anglican Communion in Rome, the ACR must play a pivotal role in ensuring that contacts are maintained and deepened and mutual understanding advanced well beyond the confines of the Eternal City. Doing so will require a robust and confident communication of what Anglicans stand for, acknowledging the diversity within our polity, and the substantial contribution we can make to the wider work of Christian unity – not least by publicising to the wider Church the excellent collaboration that exists between Anglicans and Roman Catholics in many parts of the world. We trust that you too will share in this work, and collaborate with the new Head of Communications and Engagement when they are appointed!

VOLUNTEER SPOTLIGHT



Peter Cheney

From the Church of Ireland, Peter has joined the Anglican Centre in Rome as a communications intern following 10 years of working in its press office. His time in Rome, from March to June, will be a career break and an opportunity to further develop the Centre's communications capacity.

He is a member of St Stephen's parish in Belfast city centre. Peter was Assistant Press Officer from 2015 to 2019, and then Press Officer from January 2020 onwards. He previously worked as a business journalist (with the Northern Irish magazine *agendaNi*) and as a local reporter at the *County Down Outlook*. This followed on from studying Geography at Queen's University Belfast and Newspaper Journalism at the Belfast Institute of Further and Higher Education.

The death of Pope St John Paul II was the first breaking international story in the news bulletins when he began his journalism career and he has kept up a keen interest in Protestant–Roman Catholic relationships. The Church of Ireland and Catholic Primates of All Ireland regularly provide calm united leadership, working and speaking together throughout the year and on special historic occasions such as the 80th anniversary of D-Day. Peter and his team have supported them and others serving in 11 dioceses and over 1,000 parishes.

His main interests outside work are travel, reading, history and watching ATP tennis (on TV). A day at the Italian Open would be a special highlight! While he has visited many of Rome's grand attractions on past visits, he is curious about exploring the city's rich heritage further. An afternoon at the Sicily-Rome American Cemetery and Memorial in Nettuno has been among the most profound moments so far during his stay, and he looks forward to being part of the team over the coming months.



The Revd Peter Adewale Oluwagbemileke Adenekan

By way of introduction, the Revd Peter Adewale Oluwagbemileke Adenekan was born on 3 June 1991 in Arigbajo, Ifo, Ogun State, southwestern Nigeria to an Anglican Christian family.

Peter studied at Olabisi Onabanjo University, Ago-Iwoye, where he obtained a Bachelor of Arts in Christian Studies, and at Ajayi Crowther University, Oyo, for a Master of Arts. His theological formation continued at Archbishop Vining College of Theology, where he obtained a Bachelor of Theology in 2014. He later completed a Master's degree in Theology and a PhD in Church History at Crowther Graduate Theological Seminary in 2020, and also trained in academic research writing at George Whitefield College, Cape Town.

Ordained to the priesthood in 2014, Peter has exercised his ministry across a range of contexts, characterised by a commitment to community formation and inclusion. In 2016, he served as the pioneer chaplain of the Young Professionals Fellowship at the Church of the Resurrection, 1004 Estate, Diocese of Lagos, where he supported the spiritual and vocational formation of emerging leaders. His ministry has included work with youth and migrant communities, lay leadership development, and engagement in ecumenical and interfaith initiatives.

During his time in Geneva, Peter assisted at Holy Trinity Church, contributing to the Sunday Junior Church and wider youth ministry. His pastoral experience across African and European contexts reflects a deep commitment to intercultural ministry and to the cultivation of inclusive Christian communities, enabling people of diverse backgrounds to live, worship, and grow together in unity.

Peter's academic and ecumenical formation has been shaped by studies at the University of Geneva and the Ecumenical Institute at Bossey, where he engaged with global Christian discourse. He later served as a research fellow with the World Council of Churches, within the Commission on Climate Justice and Sustainable Development Goals. In this role, he contributed to theological reflection and policy-oriented discussion on climate justice and debt challenges affecting Nigeria and the wider Global South, supporting Churches and communities in responding to interrelated social and environmental crises.

He is currently undertaking advanced theological research at the Pontifical Gregorian University in Rome. His research focuses on contemporary Christian-Jewish relations, exploring how dialogue and mutual understanding contribute to peacebuilding and interfaith cooperation. Central to his work is a reimagining of Christian mission as relationship-building and shared responsibility for creation, offering practical insights for interfaith engagement in Africa and beyond.

WINTER AT THE ACR

WEEK OF PRAYER FOR CHRISTIAN UNITY



Pope Leo XIV presides at Vespers at St Paul's Outside the Walls.

17 January – Inaugurating our activities for the Week of Prayer for Christian Unity, Bishop Anthony delivered a sermon at the Pontifical Beda College, reflecting on Christian unity and communion as constitutive dimensions of ecclesial life and witness.

18 January – Bishop Anthony preached at Ponte Sant'Angelo Methodist Church.

20 January saw a Solemn Vespers celebrated in the chapel of the Doria Pamphilj Palace for the memory of St Agnes, a saint with which the family (whose generosity to the ACR continues to this day) has a long association. The Director represented the Centre and attended the dinner afterwards.

22 January – Various members of the ACR participated in a diocesan vigil organised by the Diocese of Rome for the Week of Prayer for Christian Unity, alongside clergy from the Anglican churches in the city.

23 January – Bishop Anthony preached at the Evensong of the Sant’Egidio Community in Santa Maria in Trastevere. It was his first sermon delivered in Italian!

24 January – At the request of the Old Catholic Church, the Anglican Centre welcomed an ecumenical delegation from the Netherlands which consisted of bishops, clergy, and lay representatives. After a service of Morning Prayer, Bishop Anthony addressed the group on the Centre’s ecumenical vocation, with particular reference to the challenge of Christian reconciliation and moral witness in the face of rising global violence.

25 January – Papal Vespers – For the closing of the Week of Prayer for Christian Unity ecumenical representatives participated in a Vespers service led by Pope Leo at St Paul’s Outside the Walls. Bishop Anthony had the privilege of praying at St Paul’s tomb with the Pope and joining him in offering the final blessing.



Pope Leo at the Vespers Service.

GENERAL NEWS

9 January – Bishop Anthony began the year’s programme of engagement with a visit to the International Centre of the Focolare Movement in Rocca di Papa, strengthening ongoing relationships with movements committed to spiritual renewal and ecumenical dialogue.

29 January – Seminar – *The Napoleonic Concordat: Model or Deterrent in Nineteenth-Century Britain?* Dr Aude Attuel–Hallade and Dr Peter Hicks examined the impact of the Concordat on British debates over church–state relations in the early nineteenth century and explored how British politicians and intellectuals assessed it as a framework for managing religious pluralism.



7 February – The Director visited the Archdiocese of Siena with Archbishop Flavio Pace (Secretary of the Dicastery for Promoting Christian Unity). They, together with Cardinal Lojudice (Archbishop of the Archdiocese), offered presentations around the theme of St John Henry Newman being proclaimed a Doctor of the Church (picture opposite).

7 February – During the visit, Archbishop Pace led a celebration of the Eucharist for Christian Unity in the Hermitage and Monastery of the Most Holy Saviour, Lecetto. Archbishop Pace, Bishop Anthony and Deacon Rossi (Diocesan Ecumenical Officer) took part in a presentation and discussion with the Augustinian nuns.



7 February – Rebecca Porter represented the ACR at a Talitha Kum event marking the International Day of Prayer and Awareness against Human Trafficking, organised in collaboration with the International Union of Superiors General. It focused on ecclesial responses to contemporary forms of exploitation.

11 February – Participation in a service and reception marking the 58th anniversary of the Community of Sant'Egidio in St Paul's Outside the Walls, affirming shared commitments to peace, dialogue, and service to the poor.

18 February – The Revd Jules Cave, Interim Chaplain, preached at the Ash Wednesday service at Santa Maria in Via (Caravita), in accordance with the Anglican Centre–Caravita Covenant.

23 February - Seminar - *Unity in the Communion: Anglicanism's Impossible Dream?* The Revd Dr Charlie Baczyk-Bell explored how Anglican identity has been shaped, challenged, and reimagined in a post-colonial context and considered whether meaningful and hopeful forms of unity are possible, what such unity might entail, and whether Anglicanism can articulate a viable future beyond inherited models.

27 February – Attendance at Armenian Second Vespers for St Gregory of Narek in the Choir Chapel of St Peter's Basilica, followed by a screening of a film about his life in the Vatican Cinema.



8 March – The Eucharist at St Paul's Within the Walls was celebrated for the World Day of Prayer, for which services had been held at the Anglican Centre in recent years. Over lunch following the service, Rebecca Porter contributed to a panel discussion reflecting on women's experiences in Rome and religious spaces.

Shelly Ruelle, the Revd Jonathan Evans and Bishop Anthony Ball after the Eucharist on the World Day of Prayer.



9 March – Seminar – *How To Say Words With Things: eloquent gesture and the languages of ecumenism.* The Revd Dr Anders Bergquist discussed the nature and importance of gesture in the context of ecumenical encounter (see pages 4 & 5).

The Revd Dr Bergquist speaking at the seminar.

15 March – Bishop Anthony preached at St John the Divine, Kennington, London, during a period of engagement with Anglican diocesan and parish life in the United Kingdom.

17 March – The Director gave a seminar on the persecuted Church at the Gregorian University as part of the Theology in the Public Square series.

20 March – The Centre co-sponsored Ecumenical Prayers for Peace in Troubled Times. A report on the event is in the news section of our website.

The Revd Peter Adenekan shares in offering the blessing alongside colleagues from the Catholic, Methodist and Reformed Churches at the end of the service.



60TH ANNIVERSARY GALA DINNER

26th October 2026

The Committee organising the Gala Dinner that will be held in the splendid surroundings of the Galleria Doria Pamphilj has been hard at work. There will be a variety of (optional) activities in the Vatican, Rome and the Centre over the weekend and before the Gala Dinner, including a talk offered by Bishop Rowan Williams. The Archbishop of Canterbury will preside over the Dinner itself, with other Primates of the Anglican Communion and senior Roman Catholic guests present.

Our target is to **raise €1 million** towards an endowment to support the Centre's rent and fabric commitments. Can you help? Pricing ranges from €50,000 for tables (of 10) for the most generous donors to some individual tickets at €1,000.

Please write to info@anglicancentre.it for further details or to register interest.

UPCOMING PROGRAMME HIGHLIGHTS

SEMINARS

Thursday, 30 April (at 6.00pm)

A West African perspective on Anglican-Lutheran relations and the Global Christian Forum

offered by the Rt Revd Thomas-Babyngton Elango Dibo, Bishop of the Diocese of Cameroon within the Anglican Church of West Africa. Bishop Dibo is a member of both the Anglican-Lutheran International Commission on Unity and Mission (ALICUM) and the Global Christian Forum (GCF). The GCF will have met in Rome the previous week. His reflections also come as Pope Leo XIV will have visited Cameroon earlier in the month and Archbishop Sarah Mullally has announced a visit to Ghana and Cameroon this summer.



Bishop Dibo.

You can participate in the ACR seminars either in person or online. To register your attendance, please write to info@anglicancentre.it

May - date to be confirmed

The Revd Dr Ishaya Anthony will offer a seminar on ***Decolonialisation and the GAFCON 2026 Abuja Affirmation***. Dr Anthony is the Canon Theologian of the Diocese of Kwoi, Church of Nigeria (Anglican Communion), and a Postdoctoral Research Fellow in the Department of Religion Studies, University of Johannesburg.

COURSES

Tuesday, 26 – Friday, 29 May

St Paul in Rome: An Ecumenical Study-Pilgrimage to St Paul's sites

Each day will consider a different aspect of the apostle's ministry in the city:

- Tuesday, 26 May – A Jew in Rome
- Wednesday, 27 May – An apostle to the Early Church in Rome
- Thursday, 28 May – His life-giving death in Christ
- Friday, 29 May – Going forth

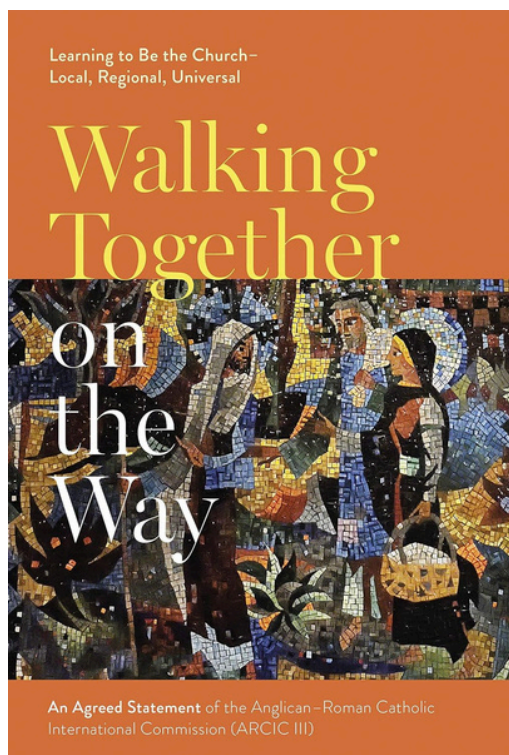
This will offer a unique opportunity to walk in the footsteps of St Paul, visiting significant Christian and Jewish sites, and hearing from experts and religious leaders who will share their insights into his life in Rome, his writings, and the life and worship of the earliest Christian communities in the city. Please email info@anglicancentre.it for more information or to reserve your place by **Monday, 20 April**.



Sunday, 19 – Friday, 24 July

Anglicanism in European Perspective

This course takes place in Utrecht, the Netherlands, and is offered in partnership with the Anglican Institute in Belgium (Leuven, Belgium), Virginia Theological Seminary (Alexandria, USA), the Convocation of Episcopal Churches in Europe, Trinity Church Wall Street (New York), and the Utrecht Summer School. More information can be found at www.utrechtsummerschool.nl/courses/humanities/anglicanism-in-european-perspective



Monday, 5 – Friday, 9 October

ARCIC I, II, and III

This course is timed to coincide with the 60th anniversary of the inauguration of the Anglican Centre in Rome (5 October 1966) and the dinner on the first night will include guests invited to our 'birthday dinner'. During each of the core three days of this residential course, we will review and discuss in turn the mandates, work, final reports and agreements of the three phases of the dialogue undertaken by the Anglican-Roman Catholic International Commission (ARCIC). Each day will include seminar work at the Anglican Centre and a visit to a site related to the work of the phase of the dialogue being explored. Alongside Canon James Hawkey's teaching, we will have contributions from eminent Roman Catholic scholars.

- 5 October – Introduction (including on Vatican II, 1966 Common Declaration)
- 6 October – ARCIC I. Exploring the work on Eucharist, Ministry and Authority
- 7 October – ARCIC II. Exploring work on salvation, ecclesiology, ethics & Mary
- 8 October – ARCIC III. A new style for a different era? The role of IARCCUM

The Revd Dr James Hawkey is Canon Theologian at Westminster Abbey and a Governor of the ACR as well as being a Bye-Fellow of Clare College, Cambridge, and Visiting Professor of Theology at King's College London. He has served on international Anglican-Reformed and Anglican-Roman Catholic dialogues and is a member of the Church of England's Faith and Order Commission.

Monday, 2 – Thursday, 5 November

Empresses, bankers, heretics, and kings: a study pilgrimage to Ravenna



*A view within
an ancient baptistry
in the city.*

Ravenna's priceless churches are a UNESCO World Heritage Site. Built and decorated within little more than a century, from the 430s to the 540s CE, they bear witness to remarkable political transformations, as Ravenna moved from being the seat of the last Western Roman Emperors, to becoming a key city in Theoderic's (Ostrogothic) Kingdom of Italy, to being the 'capital' of Justinian's attempt to revive the old Roman Empire in the west. Each generation of rulers and their courts commissioned their own churches and adapted the buildings of their predecessors. We will visit (and pray in) all the main churches, explore the carefully constructed theological schemes that order their dazzling mosaics and set them in their political, religious, and social context. Ravenna was also the last home of Dante Alighieri, the poet of *The Divine Comedy*, who is buried there; so the study pilgrimage will extend beyond Byzantine glories when we visit his tomb and hear the extraordinary history of his bones.

There may even be time for a bonus visit to the newly opened Byron Museum (another local poet-resident, briefly, in 1819–20). The study-pilgrimage will be led by the **Revd Dr Anders Bergquist**, who has a formidable knowledge of and deep affection for Ravenna.

The Revd Dr Anders Bergquist will retire this year from being the Vicar of St John's Wood, London. He was previously a Residentiary Canon at St Albans Cathedral, and Vice-Principal of Westcott House, Cambridge. He has served on the Church of England's Liturgical Commission since 1999 and is a member of its Porvoo Panel. He has been involved over many years in grass-roots ecumenical projects in the Marche region of Italy.

CENTRO

The journal of

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