

## The Ecumenical Exchange of Gifts: Methodist and Catholic Perspectives

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### INTRODUCTION

While sitting as a Methodist observer to the Second Vatican Council, Robert E. Cushman, then dean of The Divinity School at Duke University, wrote home to his colleagues and students that a new era had arrived and that “a new situation in World Christianity requires responsible answers”. The Vatican assembly issued a challenge that could not be ignored, Cushman counseled. “The Catholic principles of ecumenism will have to be faced, not alone by the World Council of Churches, but by the member bodies. The Catholic Church is now surely on the ecumenical offensive, and in defining how it stands with reference to us, it will force us to define with greater precision than has been our wont how we stand with reference to it”.<sup>1</sup>

The relationship between observers and the Vatican Council was a reciprocal one, Cushman reported, in what might be one of the first instances of an exchange of ideas and an exchange of gifts between Methodists and Catholics. In order to know what Methodism is Cushman believed it necessary to understand its mixture of “Catholicism and anti-Catholicism”.<sup>2</sup> To Cushman’s delight, the World Methodist Council gave approval to dialogues with the Roman Catholic Church in 1966 on behalf of more than four score Wesleyan-related denominations. More regional dialogues were held, too, principally between the British Methodist Church and the Catholic Church in Britain and between The United Methodist Church and the US Conference of Catholic Bishops. Converging themes emerged in these dialogues and they have helped forge some of Methodism’s greatest precision in defining itself.

The statements from the international dialogues acknowledge that Methodists confess together with Roman Catholics that unity, holiness, catholicity, and apostolicity are gifts of God to the Church, notes that mark the church, even while we recognize that “the Church of Christ is a pilgrim community, journeying from sinfulness to holiness as God in his grace leads us forward”.<sup>3</sup> For Methodists, this confession has an ecumenical imperative to see “church” in the other, to seek to manifest *koinonia* and connection that is our common gift from God, and, most significantly, to pray and work toward restoration of visible unity.<sup>4</sup> With Roman Catholics, Methodists have confessed “an essentially ‘connectional’ understanding of Christ’s call to discipleship, to holiness, and to mission, always as God’s gift and rooted in our sharing in the invisible *koinonia* that is the life of the Holy Trinity”.<sup>5</sup> Methodists also affirm that our connection and communion with dialogue partners “serve our growth towards holiness and our sharing in God’s mission”.<sup>6</sup> It is a connection and communion that are real, though imperfect, and it is our holy vocation to seek perfection in love.

These dialogue statements, along with Catholic statements, will be the sources of this paper.<sup>7</sup> The present paper will situate the notion of an ‘exchange of gifts’ within Roman Catholic ecclesiology, where it has quite a specific frame of reference; then will look to Methodist use and understanding of the term, and to the way in which the term is used in the Seoul Report. The conclusion will raise questions about the use of the term in dialogues between Methodist churches and other bilateral partners.

## **I. EXCHANGE OF GIFTS – A ROMAN CATHOLIC ECCLESIOLOGICAL PERSPECTIVE**

In his 1995 Encyclical on Ecumenism, *Ut Unum Sint (UUS)*, Pope John Paul II stated that dialogue “is not simply an exchange of ideas. In some way it is always an ‘exchange of gifts’” (§28). The text footnotes the Second Vatican Council’s Dogmatic Constitution on the Church, *Lumen Gentium (LG)*, which speaks of the gifts which each local church brings to other local churches and to the universal Church (§13); but *LG* is speaking here of an *internal* exchange of gifts within the Catholic Church. *UUS* §28 also draws on Pope Paul VI’s Encyclical *Ecclesiam Suam* (1964), which offers a sustained reflection on dialogue between the Church and the world in which it lives, a dialogue which, from the Church’s perspective, is driven by a desire to share the gifts Christ has given to it (n.b. §64). While both of these references evoke something of the density of the term ‘exchange of gifts’, *UUS* takes a significant step beyond them in speaking of an *ecumenical* exchange of gifts.

A Roman Catholic understanding of the term emerges most clearly by beginning with the ecclesiological foundations laid in *Lumen Gentium*. In what has become the most well-known and discussed sentence of the Council, *LG* §8 states that the “Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure”. Wherever present, these elements, “as gifts belonging to the Church of Christ, are forces impelling toward catholic unity”. *LG* §15 identifies some of those elements in the context of addressing ways in which the Catholic Church is “linked” with baptised Christians not in communion with the successor of Peter: “For there are many who honour Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a sincere zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour. They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or ecclesiastical communities. Many of them rejoice in the episcopate, celebrate the Holy Eucharist and cultivate devotion toward the Virgin Mother of God. They also share with us in prayer and other spiritual benefits”. *LG* §15 also introduces a more subjective and spiritual language regarding non-Catholic Christians: “we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. Some indeed He has strengthened to the extent of the shedding of their blood”.

Flowing from the ecclesiology set forward in *LG*, the Second Vatican Council's Decree on Ecumenism (1964), *Unitatis Redintegratio* (*UR*), proceeded to identify the Catholic principles for ecumenical engagement and to lay the foundations for putting those principles into practice. In the years since the Council, a considerable body of texts has emerged which guides Roman Catholic participation in the search for Christian unity. Two texts in particular give further direction to the application of Catholic ecumenical principles, namely the Pontifical Council for Promoting Christian Unity's *Directory for the Application of Principles and Norms on Ecumenism* (1993), better known as the *Ecumenical Directory* (*ED*), and the Encyclical *Ut Unum Sint*. Together with *LG* and *UR*, these documents allow us to identify quite a precise ecclesiological framework within which to reflect upon an ecumenical exchange of gifts from the perspective of the Catholic Church.

A few key aspects of this ecclesiological framework can be summarized concisely at the outset:

- The ecclesial elements present in other Christian Communities - sometimes referred to as “elements and endowments which together go to build up and give life to the Church” (*UR* §3; cf. *ED* §61b), or as “elements of the Christian patrimony of truth and holiness” (*ED* §76a) - “constitute the objective basis of the communion, albeit imperfect, which exists between (other Christian Communities) and the Catholic Church. To the extent that these elements are found in other Christian Communities, the one Church of Christ is effectively present in them” (*UUS* §11).
- These ecclesial elements found outside the visible limits of the Catholic Church, in a degree which varies from one Christian Community to another, include: baptism; the written word of God; the life of grace; faith, hope and charity; other interior gifts of the Holy Spirit and sources of spiritual life; other sacred actions; devotion to the Mother of God; the riches of liturgy, spirituality and doctrine proper to each communion (*UR* §§3, 21-22; *ED* §§63, 76b; cf. *LG* 15). In the Eastern Churches in particular, they include the priesthood, apostolic succession, and sacraments which the Catholic Church sees as valid (*UR* §15). These elements are not to be viewed in a minimalist way; *ED* §61b speaks of “some - even many and very valuable” elements present in other Christian Communities (cf. *UR* §3).
- By virtue of baptism, members of other Christian Communities are to be regarded by the Catholic faithful as fellow Christians, as brothers and sisters in the Lord (*UUS* §13; cf. *UR* §3) who, through baptism, are “truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life” (*UR* §22); they are “members of Christ's body”, and live in real though incomplete communion with the Catholic Church (*UR* §3).
- While separated Churches and Ecclesial Communities are lacking in essential elements of the Church as the Catholic Church understands it, they “have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church” (*UR* §3; cf. *ED* §§ 61b, 104b).

## **i. Ecclesial Elements and the Exchange of Gifts**

A number of texts more directly lay the foundations for a Catholic understanding of an ecumenical exchange of gifts. Addressing the Eastern Churches, *UR* §17 states: “In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God’s truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting”.<sup>8</sup> The internal logic of *LG* and *UR* would support the conclusion that while this might be particularly true of Eastern Churches, the principle herein also applies to Christian Communities in the West. Addressing the whole ecumenical landscape, *UR* §4 notes that “Catholics must gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren.... Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification. Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the Church”. In turn, *UUS* speaks of the “clear ecclesiological vision” of the Second Vatican Council, “open to all the ecclesial values present among other Christians” (§10). While these ecclesial elements “bear within themselves a tendency towards unity”, unity does not result from “adding together all the riches scattered throughout the various Christian Communities in order to arrive at a Church which God has in mind for the future.... The elements of this already-given Church exist, found in their fullness in the Catholic Church and, without this fullness, in the other Communities, where certain features of the Christian mystery have at times been more effectively emphasized” (§14).

From these texts, we can offer an initial sketch of the sort of ecumenical exchange of gifts which is envisaged by *UUS*. Wherever elements of the Church have been more effectively emphasized in other Christian Communities, wherever the fruits of the Holy Spirit have been received in ways which differ but are complementary to their reception in the Catholic Church, wherever a fuller appreciation of any aspect of revelation is found, we can speak of gifts which could be received by the Catholic Church, gifts with the potential to lead its faithful to “a deeper realization of the mystery of Christ and the Church” (*UR* §4). Pope John Paul II expresses a certain confidence that such an exchange of gifts has already been taking place through dialogue over the past decades. “Along the way that leads to full unity, I have said how we are aware, as the Catholic Church, that we have received much from the witness borne by other Churches and Ecclesial Communities to certain common Christian values, from their study of those values, and even from the way in which they have emphasized and experienced them. Among the achievements of the last thirty years, this reciprocal fraternal influence has had an important place.... Here we have the ecumenical expression of the Gospel law of sharing” (*UUS* §87).

In turn, the Catholic Church remains confident that other Christian Communities can receive gifts of the Holy Spirit which come to light or to greater clarity through dialogue, gifts which may complement or may address a lack of a particular element of the Church in the dialogue partner. Ecumenical dialogue “works to awaken a reciprocal fraternal assistance, whereby Communities strive to give in mutual exchange what each one needs in order to grow towards

definitive fullness in accordance with God's plan (cf. *Eph 4:11-13*)" (*UUS* §87); ecumenism "is directed precisely to making the partial communion existing between Christians grow towards full communion in truth and charity" (*UUS* §14; cf. §86).

Such an exchange of gifts has the potential to give greater expression to the catholicity of the Church. *UR* §4 notes that divisions among Christians on the one hand prevent those separated from the Catholic Church from attaining the fullness of catholicity proper to the Church, and on the other hand, make it more difficult for the Catholic Church to express in actual life its full catholicity in all its bearings. In this regard, Cardinal Kasper's explanatory comments are helpful: "In dialogue we can learn from each other... In the same measure that we grow and mature by dialogue to the fullness of Jesus Christ (cf. *Eph 4,13*), the Church also realizes more concretely what she is, what she has always been and ever shall be; she achieves a fuller concrete realisation of her catholicity".<sup>9</sup>

## **ii. Deepening the Mystery: Attending to What God is Doing in the Other**

In introducing the notion that dialogue involves an exchange of gifts as well as of ideas, Pope John Paul II notes that "(a)lthough the concept of 'dialogue' might appear to give priority to the cognitive dimension (*dia-logos*), all dialogue implies a global, existential dimension. It involves the human subject in his or her entirety; dialogue between communities involves in a particular way the subjectivity of each" (*UUS* §28). While an exchange of ideas can fruitfully move relations forward, allowing a clearer recognition of gifts and endowments of the Holy Spirit in the other and thus inviting a corresponding exchange of gifts, the latter must be seen as a dynamic process. Attentiveness to the spiritual gifts and endowments found in other Churches and Christian Communities is "not a matter of becoming aware of static elements passively present in (them)" (*UUS* §49). An exchange of gifts is not something strictly quantifiable, not something fundamentally horizontal, a matter of meetings and an exchanging of views and perspectives carried out strictly between Christian Communities. Fundamentally it concerns how those elements objectively come alive in the dialogue partner, how the transformative grace of God has come to expression in the other; this rightly moves the discussion of an exchange of gifts into a more subjective and spiritual framework.

Ecumenical dialogue is fundamentally a standing together before Christ. As Cardinal Kasper has noted, "in the ecumenical movement the question is the conversion of all to Jesus Christ. As we move nearer to Jesus Christ, in him we move nearer to one another".<sup>10</sup> *UUS* §35 makes this point strongly, stating that dialogue has "a primarily vertical thrust, directed towards the One who, as the Redeemer of the world and the Lord of history, is himself our Reconciliation". In developing this perspective, the Encyclical speaks at length about the need for conversion and renewal in Christ, noting that such conversion "creates in brothers and sisters" not in communion with each other the "interior space where Christ... can effectively act" (*UUS* §35). *UUS* §15 makes a connection between such conversion and the ability to see and rejoice in the presence of God in each other: "Each one therefore ought to be more radically converted to the Gospel and... change his or her way of looking at things. Thanks to ecumenism, our contemplation of 'the mighty works of God' (*mirabilia Dei*) has been enriched by new horizons, for which the Triune God calls us to give thanks: the knowledge that the Spirit is at work in other Christian Communities,

the discovery of examples of holiness, the experience of the immense riches present in the communion of saints, and contact with unexpected dimensions of Christian commitment”.

Pope John Paul II proceeds to speak of a “vast new field” which has opened up ecumenically, pertaining to the life in Christ which is in evidence in other Christians (§48). In one of the most beautiful sentences in *UUS*, he notes that ecumenical relations over the past decades have “enabled us *to discover what God is bringing about* in the members of other Churches and Ecclesial Communities. This direct contact, at a variety of levels, with pastors and with the members of these Communities has made us aware of the witness which other Christians bear to God and to Christ” (§48; italics added). This edifying witness of holiness and fidelity to Christ is in evidence in numerous ways, but most profoundly in the martyrs and saints of other Churches and Ecclesial Communities (§§83-84; cf. *LG* §15, *UR* §4). Indeed *UUS* §84 notes that “when we speak of a common heritage, we must acknowledge as part of it not only the institutions, rites, means of salvation and the traditions which all the communities have preserved and by which they have been shaped, but first and foremost this reality of holiness”.

“Dialogue does not extend exclusively to matters of doctrine but engages the whole person; it is also a dialogue of love” (*UUS* §47). While rigorous dialogue can continue to allow us to address doctrinal matters which have kept us apart, *UUS* suggests that we do well to keep this spiritual perspective at the forefront of our efforts, giving texture and density to the incomplete communion we share, and to the notion of an exchange of gifts. We already recognize each other’s baptism as a baptism into the death and resurrection of Christ. While a full immersion into this paschal mystery is most evident in the martyrs and saints of other Christian Communities, it is also evident in their members’ daily Christian lives, which are “nourished by their faith in Christ and strengthened by the grace of Baptism and by hearing the word of God” (*UR* §23). As we learn to recognize in each other the love of God and the desire be faithful disciples of Christ led by the Holy Spirit, we come to expect to see the gifts of God come alive in the other, for “where there is a sincere desire to follow Christ, the Spirit is often able to pour out his grace in extraordinary ways” (*UUS* §84). The discovery of what God is bringing about in the members of other Churches and Ecclesial Communities is first and foremost a discovery of the how other Christians and Christian Communities, through their lives of discipleship, are witnessing to and participating in the life and teaching of Christ, and in his dying and rising. When we speak of an exchange of gifts, it may be helpful to think first of our ontological sharing in the life of grace, a joint sharing in the transformative grace of God. What does it mean to exchange gifts on this level? As Pope John Paul II suggests, there is a vast new field here which we are just beginning to appreciate, opened up through an increasingly deeper knowledge of each other, through a discovery of where Christ has come alive in the other, through learning to live together as joint recipients of God’s grace.

## **II. ECUMENICAL EXCHANGE OF GIFTS AND METHODIST ECCLESIOLOGY**

The most recent report of the International Methodist-Roman Catholic Dialogue Commission, entitled *The Grace Given You in Christ: Catholics and Methodists Reflect Further on the Church (GGYC)*, but also known as the Seoul Report, draws extensively on the notion of an exchange of gifts; the latter could even be said to provide the governing hermeneutic of the report, shaping both its structure and argumentation. We argue that the Seoul Report’s use and understanding of

the term is completely consistent with that found in *UUS*, and for the most part, works effectively in the ecclesiological framework set forth above, even while acknowledging that “Methodists and Catholics have tended to adopt different approaches in defining the Church” (§100). We also argue that the Seoul Report’s use of the notion of the exchange of gifts functions well in Methodist ecclesiology, which suggests a growing convergence in our understanding of the Church. The second chapter of the report, which identifies the extent to which Methodists and Catholics share a common understanding of the Church, frequently refers not only to ecclesial elements which both would uphold, but also speaks in places of jointly participating in these elements (i.e. §§52-53).

Methodists can find in the Seoul Report an opportunity for working out the existential element of dialogue, the idea of standing together before Christ. “Communion is much more than co-existence; it is shared existence” (§63). “Communion involves holding in common the many gifts of God to the Church”. The report goes on to suggest that full communion is to share together all those essential gifts given by God to the Church. Methodists resonate with the idea of the need for constant renewal within the Church and within her members. “We affirm together the essentially dynamic nature of the pilgrim Church, which is not only continually in need of renewal but also on a journey into holiness and truth, led by the unerring Spirit of Holiness and Truth. God’s gift of the Holy Spirit, “the transforming presence”, leads the Church to growth in holiness (§86).

Methodists would affirm a particular ecclesial reference for the idea of the sharing of ideas and the sharing of gifts. “The same Spirit is at work among all the baptised across the generations and throughout the world”. The Holy Spirit, the “source of our communion”, is a dynamic agent of conversion, “shaping and enriching the memory of the community, telling the Church of the things to come, and leading it into the future with hope”. Led by the Spirit of Truth, in communion with the past and the future, seeking to grow in communion, Methodists affirm that “separated Christian communities must eventually grow toward one another if they grow closer to Christ... We are conscious of the Holy Spirit drawing us towards deeper *koinonia*” (*GGYC* §44).

Drawing all into a deep communion with Christ himself, the Holy Spirit empowers the Church’s work of witness and mission. “For Methodists, God’s mission and kingdom are the primary given factors in ecclesiology”.<sup>11</sup> The church is God’s instrument for worship and mission. *Called to Love and Praise*, the statement of the British Methodist—Catholic dialogues, describes the unity and catholicity of the church and the relation to *koinonia*. Unity, the statement asserts, is unmistakably related to mission. The development of Methodist ecclesiology underscores the central conviction that the Church should be structured for mission; Methodism’s pragmatic response to whatever need arose and, in particular, Methodism’s development from societies to fully-fledged denominations, serve as case examples. Methodists affirm the ecumenical sharing of gifts and the ecclesial reference to mission:

The call to personal holiness, the call to communion, and the call to mission intrinsically belong together: ‘Our connection and communion with one another serve our growth towards holiness and our sharing in God’s mission.’ ‘Faith flows into mission’, and ‘Christian communion as *koinonia* necessarily includes communion in mission’ (*GGYC* §73)

Connection and communion have been dominant themes of the response of The United Methodist Church to the recent reiteration of certain aspects of the doctrine of the church by the Congregation for the Doctrine of the Faith. United Methodist bishops repeated the belief “that apostolicity is based on the faithfulness of the Church through the ages rather than on historical succession”. The bishops went on to claim some of the gifts already shared, particularly baptism into Christ and “evidences of sanctification, that is the holiness of the Church”. A similar statement by the UMC ecumenical office pushed the idea of our connectedness even further, claiming that “United Methodists cannot find their authenticity outside of its relationship and subsistence in the Catholic Church”. This statement introduced a different usage of the word ‘subsists,’ which needs to be explored even as we “move all of our churches towards the healing that will bring unity to the Body of Christ”. Still, both statements hint at a burgeoning vision of visible unity.

While the text notes that “Methodists and Catholics are not yet fully agreed on what constitutes the essential gifts (of grace which God has entrusted to the Church) in the areas of doctrine, sacraments and structures” (§63), the Report reveals that the range of agreement is indeed significant. The third chapter is an explicit reflection on where Methodists and Catholics see elements of Church in each other, and where there is a rich possibility for an exchange of gifts. The text helpfully notes that it is the Holy Spirit which “is the true giver of the gifts we are seeking to exchange” (§97). The final chapter of *The Grace Given You in Christ* effectively links the gifts recognized in the other with practical initiatives which would give ecclesial expression to the reality of these shared gifts. Regarding ecclesial elements discerned in other Christian Communities, the Ecumenical Directory notes that “this appreciation should not remain merely theoretical” (ED 63b), and the Seoul Report provides a service to the dialoguing churches in its attempt to move from the recognition to the exchange of gifts.

### **III. Points for Discussion**

- While historically Methodists have put more emphasis on the spiritual features of ecclesiology, “both Catholic and Methodist churches are now concerned with structures *and* with holiness and mission, and indeed with the relationship among them” (*GGYC* §101). However, “locating” the church has proven to be particularly difficult for Methodists; furthermore, we suggest that Methodists give a different answer to the question, “where is the Church of Jesus Christ to be found?”, depending on the dialogue partner.

Geoffrey Wainwright once identified four possible ways to describe the answer to the question of ecclesial location: 1) a network or connection of religious societies within the Church of England; 2) a province of the Anglican communion; 3) a church within the Church catholic; or, 4) a religious order within the *Una Sancta*.<sup>12</sup> David Chapman<sup>13</sup> has recently suggested that only the last of the four options remains valid—an idea to explore at least in relation to Methodist-Catholic dialogues. Considering ecclesial location, David Carter claims that the most interesting section of *Called to Love and Praise* starts “from the premise that ‘the Methodist Church has always considered itself to be part of the whole Church of Christ’ (4.1)”.<sup>14</sup>

In words now made famous, theology professor Albert Outler said to the Second Oxford Institute of Methodist Theological Studies in 1962 that “Methodism’s unique ecclesiological pattern was really designed to function best *within* an encompassing environment of *catholicity*”. In its origins, Methodism intended to be a society of reform within the church and, as a result of the accident of becoming a church (denomination), it developed a functional doctrine of the church as a matter of necessity. To implicitly highlight the point, the United Methodist-Catholic dialogue statement from 2000, *Yearning to Be One*, introduces chapter 6, entitled “Becoming Engaged in the Mission of the Church”, by comparing the beginnings of American Methodism to the beginnings of the Catholic Franciscan order. Francis of Assisi’s dream in which he heard Jesus say, “rebuild my church”, is much like the mission statement of the 1784 organizational conference of American Methodism, which was “to reform the continent and to spread scriptural holiness over the land”.<sup>15</sup> “We need a catholic church within which to function as a proper evangelical order of witness and worship, discipline and nurture”, Outler clarified. “Meanwhile, since we are a church, it is more than a practical convenience that requires of us that we try to act responsibly in the exercise of our churchly character”.<sup>16</sup> What is the vision of ecclesial location that is going “to serve the present age, our calling to fulfill”?

- In addition to the question of ecclesial location, another question that arises from this assessment involves the extrapolation Methodists may make from the Catholic dialogues to bilateral dialogues with other ecclesial communities. Do the United Methodist-Episcopal Church dialogues use the phrase “mutual sharing of gifts” synonymously with the phrase “ecumenical sharing of gifts”? How can the ecumenical sharing of gifts and its incumbent vision of unity inform Methodist-Episcopal conversations around historic episcopal succession?

- Former President of the Pontifical Council for Promoting Christian Unity, Cardinal Edward Cassidy, commented on the notion of an ecumenical exchange of gifts: “We can be greatly enriched in our own spiritual life by receiving from our dialogue partners the gifts they bring to the discussion, for the dialogue then becomes not just an intellectual exercise but a profound spiritual experience. Head and heart are both challenged.”<sup>17</sup> To what extent does *The Grace Given You in Christ* provide Methodists and Catholics with a constructive resource in fostering this sort of experience? What other sorts of resources are needed to encourage a mutually enriching exchange of gifts with each other and with other ecumenical dialogue partners?

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<sup>1</sup> Robert E. Cushman, "Prospects of Ecumenism," *The Duke Divinity School Review* 30, no. 1 (Winter 1965): 73-4; also given as the Gray Lectures, 1964. Some of this material is found in William Douglas Mills, "'We Are the Church': The Romanization of American Methodism, 1945-1986," Ph.D. dissertation, 2002.

<sup>2</sup> Robert E. Cushman, "The Ecumenical Challenge to Methodism," *Drew Gateway* 35, no. 3 (1965): 141.

<sup>3</sup> World Methodist- Roman Catholic Dialogue report, *The Grace Given you in Christ*, 2006, § 95; hereafter (GGYC).

<sup>4</sup> World Methodist- Roman Catholic Dialogue report, *Speaking the Truth in Love*, 2001, § 28.

<sup>5</sup> World Methodist- Roman Catholic Dialogue reports, *Together in Christ*, §16; and *Towards a Statement on the Church*, 1986, §1.

<sup>6</sup> World Methodist- Roman Catholic Dialogue report, *Speaking the Truth in Love*, 2001, § 48.

<sup>7</sup> See also W. Douglas Mills, "The Doctrine of the Church in the Methodist Heritage," Salvation Army/World Methodist Council Bilateral Theological Dialogue, Lake Junaluska, North Carolina, USA: January 9-12, 2005.

<sup>8</sup> *UUS* §57 cites this text and adds: "Communion is made fruitful by the exchange of gifts between the Churches insofar as they complement each other".

<sup>9</sup> "The ecumenical movement in the 21st century - A contribution from the PCPCU", given by Cardinal Walter Kasper at the event marking the 40th anniversary of the Joint Working Group between the Roman Catholic Church and the World Council of Churches, Geneva, 18 November, 2005. In his *Handbook of Spiritual Ecumenism* (Hyde Park, NY: New City Press, 2007), Cardinal Kasper notes: "Certain features of the Christian mystery have at times been more effectively emphasized by other Churches or Ecclesial Communities. The Holy Spirit has enriched them with particular ways of reading and meditating upon the sacred Scripture, diverse forms of public worship and private devotion, differing expressions of Christian witness and holiness of life. All these treasures in East and West, in North and South, can rightly be valued as gifts of the Holy Spirit to the one Church of Christ.... By sharing in these spiritual treasures, the Catholic Church can better express in actual life its full catholicity and further deepen its understanding of the means of sanctification entrusted to it by the Lord" (§§10-11, p.15).

<sup>10</sup> "The Current Situation in Ecumenical Theology", lecture given at the 2003 Biennial Conference of Catholic Ecumenical and Interfaith Commissions, Newman College, Melbourne, Australia.

<sup>11</sup> David M. Chapman, *In Search of the Catholic Spirit: Methodists and Roman Catholics in Dialogue* (Werrington: Epworth, 2004), 226.

<sup>12</sup> Geoffrey Wainwright, "Ecclesial Location and Ecumenical Vocation," in *The Ecumenical Moment: Crises and Opportunity for the Church* (Grand Rapids: Eerdmans, 1983), 189-221.

<sup>13</sup> Chapman, *In Search of the Catholic Spirit*, 251ff.

<sup>14</sup> Chapman, *In Search of the Catholic Spirit*, 229.

<sup>15</sup> *Yearning to Be One: Spiritual Dialogue Between Catholics and United Methodists* (Nashville and Washington: Discipleship Resources and United States Catholic Conference, 2000), 51.

<sup>16</sup> Albert C. Outler, "Do Methodists Have a Doctrine of the Church?," ed. Dow Kirkpatrick, *The Doctrine of the Church* (London: Epworth Press, 1964), 26-7. The emphases are Outler's.

<sup>17</sup> "A Decade of Bilateral Dialogue: The Vatican Experience", address to the National Council of Churches in Australia, Consultation on Bilateral Dialogues, Melbourne, 5 February, 2003.