

# ***Receptive Ecumenism and Ecclesial Learning: Learning to Be Church Together***



## **Conference Abstracts**



***Dr Nicholas Adams***, Director of the Cambridge Interfaith Program, Faculty of Divinity, University of Cambridge, UK

### **‘Scripture Reflection, Night Prayer’**

This short paper will identify and reflect on the assumptions about and modes of reasoning that are at issue in the practice of Scriptural Reasoning, particularly as these resonate with, exemplify and expand related assumptions at work in Receptive Ecumenism.



***Jenny Bond*** Field Officer for the North and Midlands, Churches Together in England;  
***Stephen Smyth***, FMS, General Secretary of Action of Churches Together in Scotland (ACTS)

### **‘Ecumenism, 'BIG' and 'small' – Working Together’**

An exploration of the relationship between ecumenical activity at two important levels: the more structural / ecclesiological / theological and the more local / relational / practical. How might these better inform one another and enhance their working together?



***Rev. Canon Dr Stephen Cherry***, Director of Ministry, Council for Ministry, Diocese of Durham, UK

### **‘Learning from Transylvania’**

In 1991, in the aftermath of the Ceausescu regime, a link was suggested between the Wearside Council of Churches and the Romanian Orthodox diocese of Alba Iulia in Transylvania. The link has developed over the intervening years, but strangely has not caught the imagination of the local church here. This creates one of the questions that this paper will address as it offers an initial analysis of what has been learnt through this process. Several features of ecumenical learning will come to light through this case study. For instance, ecumenical learning is often uncomfortable. On hearing of the idea of the link, the Wearside Council of Churches wanted to support the Romanian Orthodox

Church by collecting items sending practical aid. However, as one of the participants in the project has put it to me,

Bishop Andrei was not willing to receive aid of this kind. He asked for two things; one was for prayer for his church '*emerging from over 40 years of severe persecution*', and the other was that we should encourage visits from England because '*every time one of your people visits my people, my people will stand taller, until one day they can solve their own problems in their own way*'. Wearside Council of Churches had not been prepared for this sort of response which they perceived as rejecting their goodwill and generosity and decided not to pursue the link. Bishop David Jenkins however, decided that the link should move forward as a diocesan project.

At one phase in the link, three parish clergy from Durham were connected with three Romanian clergy for a three year period involving mutual visits each year and ancillary study. The paper gives an indication of the kind of learning that, in the view of the participants themselves, the experience facilitated. It will report that while all the participants learnt a great deal about Romania and the Romanian Church they did not find that they wanted to import significant chunks of Romanian church life or theology. Rather, the experience encouraged, enabled and emboldened them both to ask previously unasked questions about their own tradition and context and also to accept aspects of the practice of Anglicanism that did not seem to make sense to them. The paper will tentatively conclude that ecumenical learning might best be seen as part of a long term strategy of spiritual, personal and perhaps ecclesial formation rather than delivering quantifiable objectives in the short or medium term.



*Rev. John Claydon, Regional Minister (Pastoral) for the Northern Baptist Association & Moderator of North East Christian Churches Together, UK*

### **'Independence and Interdependence in Tension: Baptist Reflection on Others' Ecclesiological Realities'**

This paper will explore what Baptists, as a union of churches, are able to receive from the translocal expressions of other ecclesiologies. Baptists demonstrate an inherent tendency to emphasise local congregational life at the expense of the translocal expression of regional and national manifestations of church. Churches belong both to regional associations and also to a national union, but the priorities in the way they organise their life and mission tend to focus on the local, and often in such a way that stifles effective translocal co-operation. The paper will seek to identify those theologies and practices of other denominations that may speak into the Baptist scenario with the potential to help Baptists improve their sense of interdependency and increase the effectiveness of the translocal expressions of their life.



*Dr. Catherine E. Clifford, Assistant Professor (Systematic Theology), Faculty of Theology, Saint Paul University, Ottawa, Canada*

### **‘Receptive Ecumenism and the Development of Doctrine’**

The basic thesis of this paper is that interchurch dialogue and the ongoing work of seeking theological consensus constitutes a new experience of the development of doctrine, qualitatively different than anything we have witnessed previously in the history of the church. We turn to the insights of Canadian philosopher and theologian Bernard Lonergan to find the elements for a systematic reflection on this new reality. An understanding of doctrinal development founded on the dynamics of conscious intentional operations provides a framework for considering the role of theological consensus in mediating between multiple differentiations of consciousness and different common sense world represented by the forms of doctrine and ecclesial life belonging to the various Christian confessional families. Where in the past the judgments of ecumenical councils established the parameters for an orthodox expression of the apostolic faith, in recent decades the elaboration of theological consensus has attempted to provide mutually agreed parameters for the understanding, interpretation, and future expression of faith and provide a framework for diversity in communion. The principle of ‘differentiated consensus’ attests to the challenge for the churches: an effective reception of ecumenical consensus requires a differentiation of consciousness.



*Rev. Neil Cockling, Ecumenical Officer for the Newcastle District of the Methodist Church, UK*

### **‘The Contribution of John Wesley to Receptive Ecumenism’**

John Wesley was a man of his time, nursing contemporary prejudices against Roman Catholics, applying all the principles of the ‘Age of Reason’ to his faith, and striving by conviction to remain within the established Church of England. This paper examines the surprisingly eclectic and ecumenical provenance of the theology to which he gave his imprimatur, as he guided his Preachers on the reading matter that should be enlightening them.

The paper then examines Wesley’s pragmatic approach to ecumenism. He sought a rational approach to overcoming prejudice, acknowledging that no one, in a world of imperfect knowledge, can hold entirely true opinions. Examining Wesley’s own words, his approach to a divided church of differing opinions, doctrines and liturgical practices is noted and especially his practical application of Christ’s command to his disciples to love one another. Thus Wesley commends a way of Christians working together for the Kingdom of God, despite seemingly irreconcilable differences: subject to the test that they are committed together to God’s work and that their motives are proved by the fruit that is borne.

The paper concludes that Wesley's approach still has value today for those who would be receptive to the theology and practices of those Christians with whom they profoundly disagree, but whom they would like to understand.



*Rev. Dr Paul M. Collins, Reader in Theology, Chichester University & Secretary to the Ecclesiological Investigations Research Network*

**'Remember that you are Catholic' (Augustine of Hippo, *serm.* 52.2): Questioning the Paradigmatic use of Terms in Ecumenical Exchange'**

Aim: to investigate the paradigmatic use of terminology in ecumenical dialogue and exchange. In this paper I will investigate the ways in which terms, such as 'Catholic', 'Protestant', 'Orthodox' and 'Traditionalist' have come to be used in contemporary ecumenical exchanges and dialogues. I will seek to analyse the paradigms underlying the use of these terms, and ask if through a process of deconstruction, new paradigms for understanding terms in ecumenical exchange might possibly emerge. A particular worked example will focus on Cardinal Kasper's use of 'Catholic' in his address to the House of Bishops of the Church of England in relation to the ordination of women to the Episcopate. In conclusion I will suggest that deconstruction and reconstruction of the conceptuality of 'Apostolicity' in the Porvoo and Meissen Agreements may possibly suggest a way forward for the deconstruction and reconstruction of terminology in ecumenical exchange.



*Dr Wendy Dackson, Director of Studies for the Local Ministry Training Scheme for the Diocese of Canterbury, UK*

**'Our Own 'Others'  
The Nature, Purpose and Futures of Anglican Dioceses'**

In recent years, the 'traditional' Anglican understanding of a diocese as the basic local unit of the church, has been undermined by movements to create 'non-geographic dioceses' of theologically like-minded congregations, or by recent moves such as that of the Diocese of San Joaquin (USA) to break ties with their national church bodies and place themselves under the primatial oversight of dioceses in other parts of the world, again for reasons of more congenial theological viewpoints. This raises the question of what is meant by the very term 'diocese', and how these (formerly) geographically-defined units relate to the See of Canterbury and to other member churches of the Anglican Communion.

I believe there is an underlying theological rationale behind the concept of 'diocese': it is the smallest unit of the church that can claim to be representative of the Communion of Saints. The commitment to ministering to all people in an area that covers a diversity of geographic settings (urban, suburban, rural), as well as socioeconomic indicators, shows the Church as something that transcends a mere like-

mindedness in a way that the proposed 'non-geographical' groupings cannot do. But for this to happen there needs to be a willingness to learn from those within a single denomination who are perceived as 'other' by members of the same Christian tradition.

The aim is not to dictate a pan-Anglican definition of diocese that must apply in all provinces throughout the Communion. Rather, it is to show the complex nature and purpose of the way this common term is used in Anglican provinces throughout the world, and how the concept is/not translatable from one context to another.

Of course, in a 20 minute paper, the complexities of developing a theology of diocese cannot be exhausted, and this will only be an exploratory exercise in mapping the territory. Nonetheless, I believe there is a value in raising the question and opening it for discussion which will lead to its further development.



*Prof. Dr. Peter De Mey*, The Faculty of Theology, K.U.Leuven and is director of the Leuven Centre for Ecumenical Research.

### **'Slowly but Surely? The Best Way to Reach Ecumenical Progress according to the Lutheran-Roman Catholic Commission on Unity'**

Several months after the first Durham conference the Lutheran-Roman Catholic Commission on Unity published the results of the fourth phase of their dialogue in the form of a new study document on *The Apostolicity of the Church* (2006).

The document was expected to be published since several years. The oldest of the bilateral ecumenical dialogues with Roman Catholic involvement, however, prefers to study the assigned theme in a most thorough way, and as a result the previous agreed statement, *Church and Justification*, dates already from 1994.

The publication of *The Apostolicity of the Church* is a clear sign that Lutherans and Catholics after the signing of the *Joint Declaration on Justification* (1999) are most willing to reflect together on the ecclesiological consequences of this agreement. In the years after the common declaration, however, some critical voices on the future of the Lutheran-Catholic dialogue and its preferred model of the quest for a differentiated consensus continue to be heard. The ecumenists from the Protestant Theological Faculty of Tübingen have formulated implicit criticisms on the Lutheran-Catholic dialogue in a 2008 book edited in conjunction with scholars from the Lateran University: *Grund und Gegenstand des Glaubens nach römisch-katholischer und evangelisch-lutherischer Lehre*.

In this paper we will compare the methodology followed in the most recent result of the international Lutheran-Catholic dialogue with 1) the hermeneutical options taken in *Grund und Gegenstand*; 2) the methodology applied in the regional dialogues, with particular attention to *Church as Koinonia of Salvation* (Lutheran-Roman Catholic dialogue in the U.S.A.) and *Communio Sanctorum* (Lutheran-Roman Catholic dialogue in Germany); 3) the work of other ecumenical dialogues on apostolicity and 4) the methodological decisions taken in other recent results of the bilateral dialogue on ecclesiology (the IARCCUM text *Growing Together in Unity and Mission*; the Ravenna

document on Primacy and Conciliarity and the Reformed-Roman Catholic text *The Church as Communion of Common Witness to the Kingdom of God*.

This comparative study will hopefully allow us to draw conclusions on what actually seems to be the best way to reach ecumenical progress.



*Prof. Henk P. de Roest, University of Leiden, Netherlands*

### **'Crossing the Dutch-German Border: Ecclesial Learning through Parish-Encounters'**

This paper provides the first 'results' of the project initially started under the title *Bruggen der Hoffnung*, which joins the Dutch for 'Bridges', with the German for 'Hope'. The project engages twelve parishes, who visit each other with a view to providing feedback in regard to mission initiatives, sharing faith and values, nourishing daily living, etc. This paper describes and analyses the process.



*Prof. Dennis Doyle, Department of Religious Studies, University of Dayton, Ohio, USA*

### **'Ecclesiological Relativism as an Ecumenical Category'**

What is ecclesiological relativism? Is it a useful category for ecumenism? In a 1985 notification issued concerning Leonardo's Boff's *Church: Charism and Power*, the Congregation for the Doctrine of the Faith warned of Boff's ecclesiological relativism, explicitly linking this problem with a misinterpretation of *Lumen Gentium's* famous phrase, 'subsists in.'

In a 2008 article in *Theological Studies*, Francis Sullivan explores different meanings of the phrase 'subsists in' as it is used in more recent CDF documents. Does the meaning of 'ecclesiological relativism' shift with the meaning of 'subsists in'?

This paper will examine the CDF's warning about Boff, including its complaint about a dialectical ecclesiology in which Catholicism and Protestantism are each viewed as incomplete manifestations of Christianity in need of the other. Some attention will be paid to the way in which a similar position expressed by Schleiermacher represented in its own time a move in an ecumenical direction. Attention will also be given to Roger Haight's discussion of ecclesiological relativism in his recent multi-volume work, including his attempt to distinguish his own position as a legitimate pluralism rather than a relativism. The main focus throughout this paper will be on the ecumenical implications of the phrase, ecclesiological relativism.



*Rev. Dr Denis Edwards, Senior Lecturer in Systematic Theology, School of Theology, Flinders University & Adelaide College of Divinity, Australia*

**‘Congar’s Theology of the Charisms and Receptive Ecumenism: Receiving the Charism of *Sola Gratia*’**

In this paper I will build on Congar’s pneumatology to address the issue of receptive ecumenism. I will take up a principle from Congar’s ecclesiology that the church lives from the charisms of the Spirit, and is open to the Spirit when it listens to and receives the charisms of each member. Congar asks himself how this theology of the charisms of the Spirit might apply to the ecumenical movement. I will explore a response to this question, taking up, as a concrete example, the Lutheran charism of *sola gratia*, proposing the need for its further receptivity in the life of the wider Catholic Church after the agreement on justification. My practical example will be a sketch for a Catholic homily on justification.



*Sr Janette Gray, Jesuit Theological College, Parkville, Victoria, Australia*

**‘Herd or Hearth: ‘Receptive Ecumenism’ in Church Models of Two Australian Catholic Church Communities’**

Historically the size, shape and condition of Roman Catholic communities in Australia has been very specific to location. In more recent times since Vatican II there has been another factor that has distinguished the Church life within communities. For this paper I will term it the contrast between ‘herd or hearth’ organization and mentalities in these local churches marked by diocesan boundaries. These words are not used of this phenomenon in Australia, but I have chosen them to indicate wider movements in the universal church and to avoid denominationalising what are movements towards small congregational forms and more mass movement churches across the wider Christian world. While some Reformed churches are experiencing the phenomenon of mass membership (the herd) in contrast to small congregational worship and organization, some Roman Catholic dioceses have found a corresponding movement to ‘small communities’ (hearth) within the larger congregations of worshippers that are traditional in Catholicism. Too little ecclesiology is written from the perspective of the congregational or lay membership. This is an attempt to consider examples of church structure from this perspective and in terms of the function of receptive ecumenism and to examine how each is informing each other’s experience ecclesially.



*Bro. Jeff Gross Distinguished Professor of Ecumenical and Historical Theology  
Memphis Theological Seminary*

### **‘Inculturating Receptive Ecumenism’**

Receptive ecumenism requires attentiveness to the context, culture, history, religious demography and popular piety of the community into which the vision of visible unity is to be received. Likewise, texts produced for the universal church need to find credibility in the particularity of local cultures if they are to be received with their full reconciling intent.

This session will look at two local/national texts: Reformed/Catholic from the Netherlands, Methodist/Catholic from the US; and three contexts: African American, Hispanic and Pentecostal in the US, as illustrations of inculturation issues in receptive ecumenism. The larger paper from which these five illustrations are drawn will explore the inculturation entailed in receptive ecumenism in three Catholic magisterial texts, six international dialogue texts, and two Latin American contexts.



*Mr Nicholas Peter Harvey, English Anglican-Roman Catholic Committee, UK*

### **‘Unreal Worlds Meeting: The Failure of Ecumenism’**

Each church has its own orthodoxy, or orthodoxies. So far we have tried to align these with each other in the hope that some form of unity will emerge. This has brought us to the present impasse. Each group has tended to see itself as possessed of or defined by an untouchable, nonnegotiable core truth which by implication the others lack. As long as we understand our respective church-identities in this way there is no way forward.

There is a besetting temptation here for the Roman Catholic Church, as it stands pat on what it claims to be a unity maintained from the beginning. Vatican II did not find an intellectually coherent way of transcending this assumption. It needs to be recognised that in theological terms unity is an eschatological concept. Once it is supposed that unity has been achieved, or can only be complete on our terms, we have an idol. Unity is always future. We cannot know what it might mean.



*Prof. Nicholas M. Healy, Professor of Theology and Religious Studies, St. John’s University, New York, USA*

### **‘An Ecclesiology for Receptive Ecumenism’**

The Receptive Ecumenism Project prompts the churches to listen and learn from one another from within their respective ecclesiological identities so that each church may become a better witness to the Gospel. There is arguably a need, however, for a theology of the universal church on earth, a theology that would provide the theological basis for the interaction amongst the churches. Roger Haight has recently proposed something like

this, which he calls ‘transdenominational ecclesiology’. His methodology draws upon his distinction between an Ecclesiology From Below, which focuses upon the empirical church and which he adopts, and the more traditional Ecclesiology From Above, which is driven largely by doctrine. The paper begins by briefly discussing some of the benefits and the problems with Haight’s approach and the distinction that grounds it. I then propose an alternative ecclesiology that: provides doctrinal warrants for incorporating the resources of the social sciences and history; further clarifies the significance of the Receptive Ecumenism Project; and lays out a theological basis for the kind of engagement the Project seeks.



*Rev. Dr Gerard Kelly, Lecturer in Theology, Catholic Institute of Sydney, Australia, member of the Lutheran-Roman Catholic Dialogue in Australia, and the Faith and Unity Commission of the National Council of Churches in Australia*

**‘Recognition and Reception: A Comparison of *Baptism, Eucharist and Ministry* (1982) and *Called to be the One Church* (2006)’**

When *Baptism, Eucharist and Ministry* appeared over two decades ago, the churches were invited into a reception process through a series of questions about recognition. One outcome was a re-confessionalisation within many churches, arising from the fear that recognition and reception would erode their identity. Reception was hampered as long as certain divisive ecclesiological issues remained unresolved. The most recent text to invite churches into a reception process is the Porto Alegre statement, *Called to be the One Church*. It draws on some of the major studies of the intervening years, and also places great weight on mutual accountability. It thereby implicitly calls for a new form of dialogue, which may assist churches to enter afresh into the reception process. This paper will analyse the reception process called for in *Baptism, Eucharist and Ministry* – a process not widely understood among the churches – and consider the way it has been further refined in *Called to be the One Church*.



*Rev. Dr Kevin T. Kelly, Emeritus Senior Research Fellow (Moral Theology), Liverpool Hope University, UK; RC Parish Priest at St Basil & All Saints, 1998-2008*

**‘An Ecumenical Case-Study: 25 Years as a Shared RC/Anglican Church  
The Story of St Basil & All Saints, Widnes’**

The Shared Church of St Basil & All Saints in Hough Green Widnes is a very interesting case-study in receptive learning as lived out at grass-roots level. When a new housing development was begun to cater for people displaced from their homes due to slum clearance and redevelopment in the heart of Widnes and the Dingle area of South Liverpool, the plans showed two sites on opposite sides of the road, one for an RC church

and the other for an Anglican church. The two clergy involved could see that this would give a message contrary to the Christian gospel. They consulted the people moving in and virtually all favoured a shared church. This was opened on 22<sup>nd</sup> March 1983 by Liverpool's two ecumenical pioneer bishops, Derek Worlock and David Sheppard. It is currently celebrating its 25th Anniversary Year, ending with a concluding service on 22 March 2009. During the years the two congregations have grown closer together in friendship, worship and prayer, continuing formation, outreach and social involvement. Although they continue their normal separate worship patterns (separate weekend and weekday eucharist) and parish structures and forms of ministry, the shared church has led them inevitably to share deeply in a whole variety of ways. Alternate parish council meetings take the form of a Joint Church Council which shares responsibility with the clergy for the shared life and worship and the upkeep of the church building.

One challenge they had to face early on was how to celebrate the major feasts of the year, especially but not only Holy Week, Easter and Christmas, when both communities needed the church at the same time. Initially they attended each other's liturgies held back to back. This did not make for good liturgical practice and was very uninspiring. Soon, with the support, definite albeit implicit, of both bishops, they developed a form of simultaneous Eucharist, similar to that used in various other similar situations. Though the Service of the Word was totally shared, in no way was this liturgy seen as Eucharistic concelebration - one altar, yes, but separate elements consecrated by the respective clergy and no inter-communion. Sadly, the current Archbishop, Patrick Kelly, has told parishioners that he cannot in conscience allow this practice to continue. The people feel devastated but are determined not to let this be an obstacle to their Spirit-led growth in mutual love, mission and prayer. They feel they have received a precious gift and want to share it with others. Their experience has taught them that grass-roots receptive learning involves sharing times of pain as well as inspiration.



*Dr Kirsteen Kim, Associate Senior Lecturer in Theology, Leeds Trinity and All Saints, UK*

### **'Inter-Cultural Ecumenism: Rethinking Ecclesiology in Global Conversation'**

Christian churches are found to be locally rooted in almost every nation on the planet – a phenomenon increasingly studied as 'world Christianity'. The emergence of new forms of church in different global contexts is highly significant for ecclesial learning. The growth of churches in Africa, Asia and Latin America presents a direct challenge to the traditional denominations and to ecumenism. Ethnic and cultural differences within denominations and church structures may now be as significant as those between them. Sometimes local and regional concerns over-ride denominational allegiances.

The 'individual, communal and structural conversion' of the Church to its contemporary ecumenical context, for which 'receptive ecumenism' calls, must include recognition of world Christianity in this sense. This means that learning to be church together is not only an inter-denominational exercise but also an inter-cultural one. Unless a large proportion of those who call themselves Christian is excluded, a shift is

required in models of ecumenism from the ‘inter-denominational’ model which emerged in the colonial period to an ‘inter-cultural’ approach. This paper will attempt to justify these assertions and illustrate how this shift in ecumenical relations can be facilitated structurally. It will also suggest a theological way forward in receptive ecumenism by means of ‘global conversation’, which widens the circle of those from whom wisdom is received, for example theologians from Korea, India and sub-Saharan Africa.



*Prof. Leo J. Koffeman, Professor of Church Law and Ecumenism, Protestant Theological University of Leiden, Netherlands*

### **‘Church Law as an Ecumenical Discipline’**

For all kinds of historical and theological reasons there still is a major gap between ecclesiology as a full-blown theological discipline and the study of church law. As a result ecclesiology easily gets a more or less docetic nature, and church law continues to be characterized by pragmatism.

Thirty years ago, it was the German church law expert Hans Dombois who presented his view of church law as ‘ecumenical’ in nature. In my contribution I want to link the core of his proposal with recent ecumenical ecclesiological thinking, as expressed in *The Nature and Mission of the Church* and in various bilateral dialogues, in order to further the integration of systematic-theological ecclesiology and the study of church law.



*Prof. Paul Lakeland, Aloysius P. Kelley Chair of Catholic Studies, Fairfield University, Connecticut, USA*

### **‘What Does Rome Have to Learn from Geneva? Whole-Body Ecclesiology and the Inductive Turn’**

The most significant change in recent years within the intellectual tradition of Catholicism has been its shift from a deductive to an inductive approach to theological reflection. It was probably the Canadian Jesuit theologian Bernard Lonergan who was the first to be clear about this shift, writing in 1968 that theology has ‘become largely an empirical science and that ‘Scripture and Tradition now provide not premises, but data.’ In the end, in the Catholic Church, real change will always involve a theological component, and the move to inductive method (and its corollary, historical sensitivity), has enormous implications for the practice of ecclesiology. Seeking an inductive ecclesiology or an ‘ecclesiology from below’ means attending to the actual practices and beliefs of Catholics, to what I have elsewhere called ‘faithful sociality’ and here I am designating by the term ‘ecclesiality.’ Today, ecclesiality is critically formative if not finally determinative of ecclesiology. Ecclesiology comes to be seen as at least as much a descriptive as it is a prescriptive activity.

In this paper I would like to explore the British United Reformed Church’s idea of ‘whole-body ecclesiology’ as an important corrective to the traditionally deductive

ecclesiological reflection operative within Catholicism. Whole-body ecclesiology builds an understanding of the church by starting from the activity of the local church in its day-to-day practices. Employing this idea, what would ecclesiology as an ‘empirical science’ produce in the contemporary Catholic context? And what would be the effect of treating Scripture and Tradition as ‘not premises, but data’?



*Prof. Solange Lefebvre, Chair of Religion, Culture & Society, Centre d'études des religions, Université de Montréal, Canada*

**‘Dialogue in a New Program of Ethics and Religious Culture in some Public School of Canada’**

Since fall 2008, in the province of Quebec (Canada), a new program entitled Ethics and Religious Culture is implemented in all the public and private schools. After forty years of Christian denominational religious education system, a decision was made in 2000 to secularize the school system, without eliminating religion itself. In the new program, there is an interesting insistence on the competence of dialog as a basic attitude which prepares the children and the adolescents to be good citizens. My presentation will recall a few historical elements and challenges and will give an example of the teaching of religious culture in a dialogical approach.



*PD. Dr. Annemarie Mayer, Institute for Ecumenical Research, Faculty of Catholic Theology, University of Tübingen, Germany*

**‘Receptive Ecumenism and the Common Gift of Baptism: An Investigation along Ecclesiological Lines’**

Our common baptism is a gift most of the churches already share. It presents a reliable common ground for our ecumenical relations and our mutual understanding, establishing a special relation, a ‘bond of unity’ as the Second Vatican Council says and BEM confirms, of each individual Christian to Christ as well as to his or her church. And even beyond that it constitutes a special relationship among the different confessional churches. Yet do we really appreciate this common gift as we should and as we could? What lessons are there still to be learned from the way the mutual recognition of baptism is handled in different churches? What message does this convey with respect to the ecclesiological options of these churches? If we take one denomination, the Roman Catholic Church, as an example, one of the most thrilling questions is: Is this gift of a common baptism applied coherently? In what way does Roman Catholic ecclesiology mirror the mutual recognition of baptism declared with many churches on national and international level? What results (would) stem from a coherent application? Receptive Ecumenism is after all not only about learning from other traditions by exchanging gifts, but also – and even more relevantly so – about applying these gifts in one’s own church and about using them well for the edification of the Church of Jesus Christ



*Prof. Geoff Moore, Professor of Business Ethics, Durham Business School, Durham University, UK*

### **‘The Institutionalisation of the Practice of Faith: Churches as Organisations’**

This paper explores the application of MacIntyre’s (1985) conceptual framework of goods-virtues-practices-institutions to churches as organisations. It begins by laying out the conceptual framework, illustrating it by showing how it has been applied to business organisations (Moore & Beadle 2006), and then argues for the generalisation of the framework to organisations of all kinds – including churches.

The application of the generic conceptual framework to a specific type of organisation seems to make demands that require particularly careful analysis, and the faith-based nature of church organisations is no exception. Drawing on some of the preliminary findings of the *Receptive Ecumenism and the Local Church* research project, some of the nuances and lessons from the research to date will be used to illustrate how the conceptual framework might need to be adapted – while illustrating its potential for making churches as organisations more effective in their task.

The use of the preliminary findings from the research project indicates that this is work in progress and the paper will raise as yet unanswered questions and hence invite both conceptual and empirical contributions that may well inform the research project as it unfolds.



*Rev. Dr. Donald W. Norwood, Research Fellow at the Bossey Ecumenical Institute, Geneva, Switzerland & URC Minister, Oxford*

### **‘Calvinus Catholicus and Hans Kung's 'Catholic' Friend, Karl Barth’**

500 years ago John Calvin was born. As a Reformer he was invited to reform the Medieval Catholic Church in Geneva. In the light of Vatican II and Conversations between Hans Kung and Karl Barth we can now see that most of his reforms but not all have been welcomed. Rome still needs reforming but equally or even more so is this the case for the so called Reformed Churches?



*Rev. John O'Brien CSSP, has lived and worked for several years among marginalized minority groups in Pakistan while continuing the dialogue with Islam and facilitating theological reflection among pastoral workers in the Church.*

**‘Two-Eyed Vision: A Sufi Perspective on the Both/And Structure of Receptive Ecumenism’**

This paper, in being receptive to the Sufi tradition as exemplified by Ibn al-arabi, attempts to show how his notion of being as *coincidentia oppositorum* proposes a both/and hermeneutic that can greatly enrich efforts at receptive ecumenism on the part of the Catholic tradition. Ibn al-Arabi insists that the classical Islamic notion of God’s unity – Tawhid- which stresses ‘incomparability,’ needs to be juxtaposed to God’s ‘similarity’ which proceeds from God’s self-disclosure. Divine self-disclosure is an isthmus - barzakh – between nondelimited Being and the ‘non-existent things.’ Ambiguity does not derive from ignorance but from ontology. Bewilderment’ is the ‘station’ of the friends of God who oscillate between incomparability and similarity in expressing their perception of reality. One who sees Reality as both/and, is ‘the possessor of two eyes.’ One eye sees Being; the other sees Nothingness: together they see He/not He!’ Sufism posits similarity as a corrective to incomparability, Catholicism might reflect on Mystery as a corrective to conceptualisation. An ecclesiological bias emphasizing God’s self-communication as word over God’s equally consubstantial self-communication as Spirit, can give rise to a lopsided self-understanding of the Church. Difference can be the fruit of foundational experiences which gave rise to traditions or interpretations that cannot be adequately rationalized without comparable experience. ‘Unveiling’ remains inscrutable until ‘tasted’ in one’s own inner experience. Ecumenical receptivity is an inner moment in all Christian theology, because attention to the self-disclosure of God in *all things* is coextensively attentiveness to that self-communication both within one’s own tradition and outside it. Belief is a knot tied in the heart in the conviction that something is true. But is also a delimiting and defining of faith-consciousness constantly undergoing transformation. The ‘tightening’ and the ‘loosening’ of the knot cannot be defined ecclesiocentrically but must be delineated by God Himself.



*Prof. Neil Ormerod, Professor of Theology & Director of the Institute of Theology, Philosophy and Religious Education, Australian Catholic University, Sydney, Australia*

**‘Catholic Learning from Pentecostalism: Engaging the New Kid on the Block’**

One of the Australian success stories in terms of ecumenical collaboration and cooperation has been the various consortia of theological colleges operating in various capital cities (Brisbane, Sydney, Melbourne, Adelaide and Perth). In these consortia a number of Church colleges have come together in the development of theological awards and so meet various government accreditation requirements. Some of these consortia are relatively small and involve mainstream churches such Catholic, Anglican and Uniting

Church colleges, but some are very diverse and span a number of denominations. The most diverse of these consortia is the Sydney College of Divinity which covers the full gamut of colleges from Greek Orthodox and Catholic through to conservative evangelical and Pentecostal colleges. That such a diverse group has survived over 25 years is a testament to ecumenical cooperation.

For a large part of my theological career I have worked within member colleges of the SCD. There have been various comings and goings within the consortium and one task that I picked up was to mentor new colleges into the culture of the SCD, to assist them to understand the its procedures and culture. In this paper I would like to present the story of my experience with mentoring one such college, Southern Cross College which is a college of the Assemblies of God in Australia. The entry of a Pentecostal college into the SCD was itself a challenge, one requiring mutual adjustments and learning, but worthwhile for now Southern Cross College is by far the largest member college of the SCD.



*Rev. Dr David Pascoe, President of St Paul's Theological College, Brisbane & President of the Brisbane College of Theology, Queensland, Australia*

### **‘A Hospitality Grounded in Humility: A Foundation for Inter-ecclesial Learning’**

Vatican II, along with subsequent church teaching, has substantially opened up the possibilities of conceiving ecumenical dialogue as a process of ecclesial learning. The human value of ‘hospitality’ is emerging as a way of capturing the spirit of inter-ecclesial learning with which one church might welcome and receive the gifts of another church, gifts which it lacks for living the completeness of the church catholic. The openness to the other of ecumenical hospitality has the potential for developing an ecclesial self-understanding which welcomes the gifts of the other. However, on its own, the notion of hospitality is limited. Through a strong sense of still ‘being at home’ when welcoming the guest and a desire to retain one’s current ecclesial identity, ‘hospitality’ can conceive the host from a position of power-over-against the other: *we welcome you on our terms*. This narrow form of hospitality has the potential for promoting a conditional attitude to ecumenical reception.

It is the contention of this paper that the virtue of humility should ground the posture of a church’s hospitality in its reception of the other, for the sake of a more self-critical and genuine exchange of gifts. At its best humility expresses the deep knowledge of one’s self, personal or ecclesial, which acknowledges the need for conversion. Humility attends to a church’s need for purification and unceasing pursuit of penance and renewal (LG 8) in the face of a reception of the other’s gifts. Humility is ground (*humus*) for all genuine hospitality, even to the stranger. But ‘the other’ in ecumenical hospitality is no stranger. Founded in the one baptismal faith, humility provides an attitude for hospitable ecclesial welcome in Christ through service to other Christian communities and the gifts they are for the host. (Rm 15: 7-8). Vatican II’s Decree on Ecumenism reflects this need for a change of heart in humble service toward the other in ecumenical encounters:

We should therefore pray to the holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and have an attitude of generosity towards them (UR 7).



*Prof. Bernard P. Prusak, Chair of Department of Theology & Religious Studies,  
Villanova University, USA*

### **‘Receptive Ecumenism from Below – Heeding the Voice of Interchurch Families’**

Ecumenical dialogues, bilateral and multilateral, have proliferated. Participants are said to be engaged in a process of learning from the ‘other/s’. That has given rise to a stress on ‘reception’, and the consequent need to share what have been learned with the broader membership of the diverse ecclesial communities represented by particular dialogue participants. The hope is that such broader ecclesial reception will engender the kind of consensus or convergence that can have a reconciling effect in the life of divided ecclesial communities. Ideally, it should also lead to specific actions which would stand as tangible, public signs of progress.

In ecumenical dialogues, the ecclesial representatives, usually ministerial office holders or theologians, draw upon doctrinal, liturgical and spiritual sources. They seek to understand the nuances of diverse terminology, and to clarify the criteria and boundaries of legitimate diversity. Participants in such dialogues are also encouraged to study the results of other dialogues. This paper advocates the need for hearing and learning from another important resource—the lived experience of interchurch families, and their insights, concerns, and frustrations.

A receptive ecumenism has much to learn ‘from below.’ For example, there is an extraordinary difference in the way interchurch families are treated where Eucharistic hospitality is concerned. ‘In one diocese a Catholic bishop is ‘very happy’ to admit to communion on the occasion of a child’s First Communion; in another a bishop refuses because he does not think a First Communion is an exceptional occasion in the sense intended by the 1993 Directory.’ A mindset in which ecclesial disunity absolutely trumps and disregards the unitive love of interchurch spouses too often prevails. That stands in stark contrast to the fact that the 1993 *Directory for the Application of Principles and Norms on Ecumenism* (130) strongly recommended ‘that the diocesan Bishop, taking into account any norms which may have been established for this matter by the Episcopal Conference or by the Synods of Eastern Catholic Churches, establish general norms for judging situations of grave and pressing need.’

As John Paul II declared, in Central Park in New York, ‘[e]very genuine human love is a reflection of the Love that is God.’ The voice of interchurch families should be a contributing, integral component of ecumenical dialogue. They are a resource in which an ecumenical relation is being lived through the unitive love of the spouses. Their situation provides an ideal opportunity for specific actions which would stand as tangible, public signs of progress.



*Rev. Dominic Robinson, SJ, Course Director for the Living Theology summer schools and Lecturer in Systematic Theology, Heythrop College, University of London*

**‘The Teaching of Pope Benedict XVI on Christian Love in *Deus Caritas Est* against the background of Lutheran-Roman Catholic Ecumenical Dialogue’**

This short paper places Pope Benedict’s teaching on Christian love in *Deus Caritas Est* against the background of ecumenical dialogue between Lutherans and Roman Catholics. In particular it focuses on the Pope’s understanding of the mutuality of love as ‘*agape*’ and love as ‘*eros*’. This is presented as part of the contemporary reappraisal of the perceived dualism surrounding the motifs ‘*agape*’ and ‘*eros*’ in Lutheran and Roman Catholic theology. Specific reference will also be made to Karl Barth and Hans Urs von Balthasar as ecumenical dialogue partners in this field.



*Prof. Susan A. Ross, Chair of Faculty of Theology, Loyola University, Chicago, USA*

**‘Women’s Ordination as both a Unitive and Divisive Factor in Ecumenical Relations’**

Since 1976, when the first ordained women in the Episcopal priesthood in the U.S. were approved by the national governing body, and 1992, when women were first admitted to the priesthood in the U.K., Roman Catholic officials have expressed their dismay over these actions, calling them an obstacle to closer relationships between the Anglican Communion and the Roman Catholic Church. For their part, many Roman Catholic feminists have advocated the ordination of women but have also argued for a transformation of the structure of the Roman Catholic priesthood. This paper will build on the historical situation but also on the possibilities for conversation among women working in parish contexts. The argument of the paper is that focusing on the ‘official’ Catholic position is generally unproductive, but encouraging women pastoral leaders to meet, pray, and talk together offers greater possibilities for collaborative work. Drawing on my book *Extravagant Affections* (1998) which included reports of interviews with women pastoral workers, I will also propose greater attention to the common work that Anglican, Lutheran, Methodist, Presbyterian, as well as Roman Catholic women are doing as a step forward and beyond the impasse of ordination.



*Dr Fáinche Ryan, Lecturer in Systematic Theology, Mater Dei Institute, Dublin,  
Republic of Ireland*

**‘What Does the Church See Itself Doing When It Makes the Eucharist?’**

Henri de Lubac is perhaps best known, and has been most influential, for his teaching on the link between Church and Eucharist - the Church makes the Eucharist and the Eucharist makes the Church. This paper will seek, in line with the advice of Paul VI, to 'explore these two affirmations and see the doctrinal richness which results from them'. An associated question, and one which arises from de Lubac's phrase, is what does the Church (which Church?) see itself doing when it makes Eucharist. The implications of this theology/these theologies for a time of One Eucharist, and the practicalities for today, would also form a part, albeit minor, of the paper.



*Rev. Professor Alan P. F. Sell, formerly Professor of Christian Doctrine and Philosophy  
of Religion at the United Theological College, Aberystwyth, Wales*

**‘Receiving from Other Christian Traditions and Overcoming Hindrances Thereto:  
Some Reformed Reflections’**

The objective of this paper is first to delineate the diverse theologico-social context in which reception has to take place; secondly to indicate what the Reformed family has received, and may yet receive, from other traditions; thirdly to consider some of the hindrances to further reception; and finally to argue that only by a measure of lateral thinking may remaining hindrances be overcome - even supposing that such a happy outcome is possible this side of the *eschaton*.



*Prof. John Sullivan, Professor of Christian Education, Liverpool Hope University,  
Liverpool, UK*

**‘Education and Evangelisation’**

Education and evangelisation, which we could easily think of as being two quite separate activities, perhaps even completely contrasting activities, have, from at least some points of view, some important similarities. They are overlapping; they are not radically different. It is misleading and a false reading to treat them as completely distinct, in the sense that, to do one of these is thereby *not* to do the other. I do not deny that they *can* be treated as totally separate, and perhaps opposed activities; indeed they often *have* been so perceived, interpreted and conducted. My attempt in this paper is simply to articulate, as a committed insider, as a Christian, a possible way of seeing these two activities as ultimately contributing to God's work in ways that harmonise and are complementary. I do not doubt for a moment that there will often be apparent and awkward tensions between the operations involved in evangelisation and those integral to education.

However, I believe that such tensions can be seen, from a higher viewpoint, as moments within a larger process that brings to convergence and to fruition the efforts to educate and to evangelise. Education without evangelisation is incomplete, however valid and valuable. Evangelisation without education is also incomplete, however valid and essential.



*Mr Ray Temmerman, Association of Interchurch Families, Canada*

**‘Toward a Language of Faithful Possibilities: A Workshop in Receptive Ecumenism and Interchurch Families’**

Our language of theology and law of marriage has developed within an understanding of same-tradition relationships. We are now, all over the world, coming into a new situation in which couples marry from different church traditions. They are called to begin learning each other's languages of faith, and to develop new language faithful both to the values of their traditions and to the reality of their new situation. Their churches face the same reality.

Building on the concrete experiences of participants *vis-a-vis* interchurch families, this workshop will seek to journey forward together in developing a new language both faithful to the values of our traditions, and open to the possibilities of the new situation.



*Dr David M. Thompson, Centre for Advanced Religious and Theological Studies, Faculty of Divinity, University of Cambridge, UK*

**‘Ecumenical Dialogue and the Development of Doctrine’**

There are two ways of looking at Ecumenical Dialogue: one is to regard it as a way of discovering whether, despite apparent differences in the formulation of doctrinal or ecclesiological positions, there exists an underlying common view, such that the two partners may be said to agree; the other is to see it as a process of mutual discovery in the course of which the positions of either or both partners may be revised. The first is almost inherently backward-looking, since the tendency is to look for common roots which have produced rather different plants. If, however, Newman's comment – ‘To live is to change and to be perfect is to have changed often’ – is taken with full seriousness, then dialogue itself might be one form of the development of doctrine. Such an approach encourages the partners to look forward. But it requires a readiness not to halt dialogue on the grounds that something new is proposed and therefore a readiness to learn from one another.



*Dr Pete Ward, Lecturer in Youth Ministry and Theological Education, Department of Education and Professional Studies, King's College London, UK*

### **‘Mediation, Receptive Ecumenism and the Liquid Church’**

This paper explores the way that mediation extends ecclesial being. Drawing upon cultural studies an understanding of mediation as processes of production, representation and consumption lead to an understanding of Church as a discursive flow of representation and communication. Mediation and media make the contemporary Church more fluid so it becomes a Liquid Church. This mediated and fluid extension of ecclesial being will shape any attempt at ecumenism.



*Dr Clare Watkins, Catholic Theologian and Teacher, Cambridge, UK, Joint International Commission for Dialogue between the Roman Catholic Church and the World Methodist Council, British Methodist-Roman Catholic Committee, and the Catholic-United Reformed Church Committee*

### **‘Living Church: Practical Theology as a Locus for Ecumenical Learning’**

The paper draws on the research carried out over two years by the ARCS team, Heythrop College. This is a small, multi-disciplinary team, with members from three Christian traditions - Roman Catholic, Anglican and Salvation Army.

ARCS research with seven ecclesial initiatives in mission work, has begun to explore possibilities for deepened ecumenical learning through a theological reading of Christian practice. Though the extent of our ecumenical work is still limited, we believe there are ‘hints’ for ecumenical learning here which suggest a rich potential. This learning occurs at a number of points:

1. At the level of the practices themselves: In both Anglican and Roman Catholic practices, a number of ecclesiological themes are raised in common, demonstrating the shared set of concerns and callings of our communities. The common vocation of ecclesial communities to serve human society enables *in practice* a shared experience of and learning about being Christ’s Body.
2. At the level of team reflection: our conversational method of theological thinking with regard to the practices calls each of us to examine our own denominational perspective. The mutual enrichment of Catholic sacramental and Salvationist social justice traditions is a striking example here of ecumenical learning. Questions of church order, ‘local church’, and mission, also arise across the practices, and are given greater depth and dimension through our ecumenical diversity.

3. At the level of practical theological methodology: ARCS methods have raised significant questions concerning 'tradition'. The desire for contemporary practice to find its place in the 'wider Christian tradition', focuses attention on what 'tradition' might mean in an ecumenical context. We are led toward a theology of living tradition in which we are discovering both ecumenical coherence and a critical space for our distinctiveness.



*Dr. Timothy Watson & Mrs Kate Watson, Chemin Neuf Community, France*

### **'Life Precedes Law: Ecumenism, Conversion and Renewal in the Chemin Neuf Community'**

Born out of a prayer group in Lyon in 1973, the Chemin Neuf Community is one of a number of 'new communities' which have been progressively finding their place in the Church in the years since Vatican II. A 'Roman Catholic community with an ecumenical vocation', Chemin Neuf is animated by a spirituality of reconciliation, bringing together the Ignatian tradition and the dynamism of the charismatic renewal. Members can be married couples, singles, or consecrated celibates; since 1991 the Community's Roman Catholic priests can be incardinated in the Chemin Neuf Clerical Religious Institute. Chemin Neuf is also increasingly international: there are currently 1400 members in 24 countries.

Chemin Neuf actively pursues the visible unity of Christians 'so that the world might believe', taking all possible steps to work collaboratively in formation, evangelism and community life. The Community's many mission activities, notably with families and young people, and its theological formation programmes all display its ecumenical commitment. At the same time, Chemin Neuf commits itself to working within existing ecclesial structures, in the first instance those of the Roman Catholic Church, while also including members from many other Christian denominations who are expected to remain in their denominations and be obedient to them.

In this short paper we will share a few examples of the Community's life and mission, looking in particular at the creative tension between the Community's charism and the existing church structures within which we work. Unity is a work which requires both personal and institutional conversion, both of which are the inevitable consequence of announcing the Gospel together to the world.



*Dr. Henk Witte, Associate Professor in Dogmatic Theology, Faculty of Catholic Theology, Tilburg University, Netherlands*

### **'What Roman Catholics Can Learn from a Lutheran Approach to Justification by Faith'**

The process directly leading up to the signing of the *Joint Declaration on the Doctrine of Justification* (1994-1999) set off an intense debate among Roman Catholic and Lutheran theologians on soteriological and ecclesiological issues. The document and its official

signing by representatives of the *Pontifical Council for the Promotion of Christian Unity* and of the *Lutheran World Federation* met strong opposition from a considerable group of Lutheran theologians, especially in Germany. The document was challenged because it would betray the very heart of the Lutheran doctrine of justification. Also on the Roman Catholic side, however, critical voices were heard, equally because some theologians interpreted the document as radically diverging from their own doctrinal tradition. Far from dismissing such critiques as narrow-minded denominationalism or as motivated by a hidden church-political agenda, my paper will assume that the ecumenical dialogue can learn from them. For these critical analyses may point to significant differences in the teachings of both denominations. The recognition of these differences does not imply that the only solution would be doctrinal capitulation by one of the dialogue partners. But neither can those differences be reduced to differing linguistic elaborations of a common basic content. Much of the criticism against the *Joint Declaration* bears witness to a discomfort about the way the contemporary sensibility for the complexity of language sometimes degenerates into a crude doctrinal relativism (even if this relativism is not found in the document itself, but only in certain interpretations of it). A fruitful ecumenical dialogue will be a matter of taking into account both the particularity of the doctrinal traditions and the possibility of mutual learning.

In my paper I will analyze some criticisms and reservations regarding the JDDJ expressed by Roman Catholic theologians (especially Leo Scheffczyk and Christopher J. Malloy). Their assessment of the differentiated consensus on justification rests on two interconnected convictions. (1) On a fundamental theological level, they are convinced that the kind of consensus that is reached in the JDDJ (and more specifically the extent to which it legitimates differences in theological expression) is not reconcilable with the Roman Catholic view on dogma. (2) Concerning the content of the doctrine of justification they believe an imputative view on justification, whether part of or identical with the Lutheran understanding of the righteousness of the believer, is incompatible with the decrees of the Council of Trent.

I will argue that, although their criticisms can be considered as ‘salutary warnings’ against false conclusions that could be drawn from the JDDJ, Scheffczyk and Malloy remain blind to the fact that it is precisely on these two points (the nature of dogma and the idea of imputation) that there is a ‘learning possibility’ for Roman Catholic theology.



*Rev. Mark Woodruff, Secretary to the Society for Ecumenical Studies, UK*

### **‘The Re-Imagining of Catholic Attitudes to other Christians’**

The re-imagining of Catholic attitudes to other Christians as a result of Paul Couturier's understanding of spiritual ecumenism overcame the impasse known as the ‘theology of the return’, whereby the idea of unity in many traditions involved the conversion or submission of other traditions to one's own confessional positions. Without ever conceding the integrity of his Catholic faith he nonetheless proposed a vision of the unity of humanity in the charity and truth of Christ realised in the life and faith

of one Church, achieved through a mutual exchange in spiritual gifts, theological encounter, culture and common service. Hence his idea for communion in prayer in the 'Invisible Monastery' in heaven, if not yet in earth, where 'the walls of separation do not rise'. That unity in spirit, he believed, would lead to unity in faith and body in Christ's Church on earth, if all Christians allowed themselves to be not converted but fully sanctified into oneness with each other in Christ, 'according to his will, according to his means'. This generous understanding of spiritual life, faith and humanity met a warm response not only across Christianity's traditions but among people of other faiths too.

In the classical Sufi tradition of Islam, too, there is an insistent idea of the One God revealing himself in the many ways possible for humans to respond and submit to him according to their lights, and not to those of others. Hence a deep respect and an assured place in the older mainstream reading of Islam for the integrity and validity of other faiths, not least the Christian Church, that is not simply universalist but recognises the importance of integrity no less than diversity. Islam understands submission is perfectly realised in the faith of the Muslim, but still allows for the 'community of love' for all who believe in God, beyond this world and the structures of its religions.

This short paper explores the similarity of ideas and themes in the ecumenical thinking of Paul Couturier - the Invisible Monastery, spiritual emulation, parallelaboration - and the re-evaluation of Islam's attitudes to human faith, spiritual values and the unity of humanity returning to God differently but in somehow common, in the work of Reza Shah Kazemi - especially the insight of both that all believers have much to learn and receive from each other if they are to be truer to their own integrity.



*Connie Ho Yan Au, PhD candidate of the University of Birmingham*

### **'In Search of the Complementarity between Christology and Pneumatology in Ecumenism'**

This article discusses how the Charismatic Renewal in the 1970's contributed to the complementarities of Christology and pneumatology in ecumenism. Based on Irenaeus of Lyons' metaphor, 'the two hands of the father', which refers to the Son and the Holy Spirit, and the traditional teaching on *perichoresis*, this article argues that the Son and the Holy Spirit had always been considered as equally important in theology. Hence, ecumenism, as one of the branches in theology, cannot avoid considering both Christology and pneumatology as methodologies. The Charismatic Renewal, which emphasized the Holy Spirit and charisms, reminds the Church and ecumenists of these two forgotten elements in the search of unity. This article will explain how the Charismatic Renewal, with the vivid manifestation of the charisms, brought about both the Christological and pneumatological elements in the church and the church united.

