

Heeding the Spirit: New Horizons in Receptive Ecumenism

Online Study Day
17 June 2021

Looking towards the *Fifth International Conference on Receptive Ecumenism*, to be held in Sigtuna, Sweden in 2022, the Centre for Catholic Studies at Durham University in partnership with the Christian Council of Sweden, University College Stockholm, and the Sigtuna Foundation are pleased to present this online 'pre-conference' as both a preparation for the 2022 conference, and a standalone introductory event for anyone interested in the idea of transforming churches through learning from each other.



This event is presented as part of the Centre for Catholic Studies' Study Series 2020-21. To be notified of future events by the Centre for Catholic Studies and other news relating to research including Receptive Ecumenism, please join our mailing list at <https://tinyurl.com/ccsmailinglist>.

Programme

All times are UK time: BST (UTC+1)

1200-1215	Welcome and Introduction	Rev Dr Sofia Camnerin (Secretary General of the Christian Council of Sweden) Rev Dr Olle Kristenson (Christian Council of Sweden, Conference Coordinator for Sigtuna 2022)
1215-1225	Opening Prayer	Rev Sven-Erik Fjellström
1225-1310	Introducing Receptive Ecumenism	Prof Paul Murray (Durham University): <i>Receptive Ecumenism's Distinctive Contribution</i> Dr Antonia Pizzey (Australian Catholic University): <i>Deepening the Spiritual in the Ecumenical</i> Breakout Session 1 (20 minutes)
1310-1410	Exploring Receptive Ecumenism	Dr Gregory Ryan (Durham University): <i>The Reception of Receptive Ecumenism</i> Rev Prof Mathew Chandrankunnel (Ecumenical Christian Centre, Bangalore): <i>Wider Ecumenism: A Pilgrimage towards Cosmic Christ Consciousness</i> Dr Sara Gehlin (University College Stockholm): <i>Receptive Ecumenism and Cosmopolitan Conflict Resolution</i> Plenary Session with speakers
1410-1430	BREAK	
1430-1520	Reflecting on Receptive Ecumenism	Rev Dr Gabrielle Thomas (Emory University): <i>Qualitative Research and Receptive Ecumenism: Contributions from Fieldwork</i> Archimandrite Cyril Hovorun (University College Stockholm): <i>Byzantine Ecumenism</i> Breakout session 2
1520-1600	Looking Forward: Sigtuna 2022 and New Publications	Panel interview: <ul style="list-style-type: none">• Rev Dr Risto Jukko (WCC Director of the Commission on World Mission and Evangelism),• Dr Alf Linderman (Director of the Sigtuna Foundation),• Rev Dr Olle Kristenson (Christian Council of Sweden),• Prof Paul Murray (Durham University) Plenary and feedback
1550-1600	Closing words	Rev Dr Sofia Camnerin

Information and bookings for the Fifth International Receptive Ecumenism Conference at Sigtuna in June 2022 can be found at: <https://ehs.se/receptive-ecumenism-conference/>

A comprehensive list of Receptive Ecumenism literature and resources is available at: <https://www.durham.ac.uk/research/institutes-and-centres/catholic-studies/research/constructive-catholic-theology-/receptive-ecumenism/>

Presentations

Professor Paul D. Murray, a married lay Catholic, is Professor of Systematic Theology at Durham University, where he is also Dean-Director of the Centre for Catholic Studies. He has served on the Editorial Board of *Concilium International*; is a former President of the Catholic Theological Association of Great Britain; and a former full member of the third phase of work of the Anglican-Roman Catholic International Commission (ARCIC III), on which he continues to serve as a Consultor. He has also served as a Consultor to the former Pontifical Council for Justice and Peace. His publications include *Reason, Truth and Theology in Pragmatist Perspective* (2004), *Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism* (ed., 2008), and *Ressourcement: A Movement for Renewal in Twentieth Century Catholic Theology*, co-editor with Gabriel Flynn (2012). He has also contributed many essays to leading journals and scholarly collections. His current monograph projects are entitled *Healing the Wounds of the Church: The Theology and Practice of Receptive Ecumenism* and *Catholicism Transfigured: Conceiving Change in the Church*.

Receptive Ecumenism's Distinctive Contribution

This introductory presentation will try to answer some common questions about Receptive Ecumenism: What is it? How is it distinctive—or is it just a new name for an old practice? How does it fit with other ecumenical approaches? And why is it significant at this moment in the Christian story?

Dr Antonia Pizzey is a Lecturer in Theology at the Australian Catholic University. She published a monograph on Receptive Ecumenism entitled: *Receptive Ecumenism and the Renewal of the Ecumenical Movement* (Brill, 2019). She also published a chapter in the 2018 volume, *Receptive Ecumenism: Listening, Learning and Loving in the Way of Christ*, edited by Hawkes and Balabanski (2018). She presented at the Receptive Ecumenism III conference in Fairfield, and was invited to deliver plenary papers at the Receptive Ecumenism IV conference in Canberra (2017) and Receptive Ecumenism V conference in Sweden (2022).

Deepening the Spiritual in the Ecumenical

Why do we need Receptive Ecumenism? Ecumenism will only move forward by going deeper, by emphasising ecclesial conversion as the heart of ecumenical endeavour. Receptive Ecumenism fosters a spiritual and virtuous approach to ecumenism, emphasising that the primary ecumenical relationship is not between Christians, but between us and Christ.

Dr Gregory Ryan is Assistant Professor (Research) in Ecclesiology and Receptive Ecumenism at Durham University. His doctorate, also at Durham, examined Catholic theological hermeneutics, bringing the work of several contemporary theologians into conversation with the teaching of Pope Francis, and with the principles of Receptive Ecumenism. He teaches on several programmes for lay and ordained ministry in the north of England, and served as Director of Formation for the Diocese of Hallam. His first monograph is *Hermeneutics of Doctrine in a Learning Church: The Dynamics of Receptive Integrity* (2020) and he is currently co-editing (with Paul Murray and Paul Lakeland) a major volume on Receptive Ecumenism which gathers material from the Second and Third International Conferences, together with specially commissioned essays: *Receptive Ecumenism as Transformative Ecclesial Learning: Walking the Way to a Church Reformed* (OUP, forthcoming).

The Reception of Receptive Ecumenism

As a recognisable approach, Receptive Ecumenism emerged 2005–6—initially in a Catholic context, conceived and nurtured by Paul Murray at Durham University. However, it was quickly received, tested, and adopted/adapted in different traditions, geographies, and pastoral contexts, as well as being applied to range of practical and theological issues, causing Murray to describe it in 2014 as a 'virtuous virus' capable of beneficial mutation in new environments. This presentation gives an overview of these diverse receptions and asks 'where next?'

Professor Mathew Chandrankunnel CMI is the Director of the Ecumenical Christian Centre, Bangalore, India and Catholic Priest belonging to the Carmelites of Mary Immaculate. After doctoral work on the search for a causal quantum mechanics (Leuven), he taught many subjects including physics and philosophy, science and religion, and consciousness, at Dharmaram Vidya Kshetram, (DVK) Pontifical Athanaeum in Bangalore. He was also the Director of the Centre for the Study of World Religions at DVK where he was involved in interfaith Dialogue and brought students from US and Europe to immerse in the interfaith context of India. As Director of

Ecumenical Christian Centre since 2016 he has organized many interfaith and ecumenical conferences in addition to conferences including Artificial Intelligence and its Impact on Society, International Democratic Education, and Climate Change and Religion. He did his post-doctoral work under Owen Gingerich at the Smithsonian Centre for Astrophysics, Harvard University, and wrote books including, *Ascent to Truth: The Physics, Philosophy and Religion of Galileo* and *From Quantum Holism to Cosmic Holism*. He has lectured in many universities in Europe and US and received the CTNS–Templeton award in 2000.

Wider Ecumenism: A Pilgrimage towards Cosmic Christ Consciousness

Wider Ecumenism is a concept developed by Rev. Dr. M A Thomas, the founder of Ecumenical Christian Centre in Bangalore, integrating the dialogue among the multi faith context of India and the ecumenical dialogue he fostered among the churches of India. It is more of a practical and experiential evolution of ecumenism incorporating all the humanity as children of God and the whole of creation as envisaged by St Paul as recapitulation of everything in Christ.

Dr Sara Gehlin is Senior lecturer in International Relations and Ecumenism at University College Stockholm (Enskilda Högskolan Stockholm). Her research interests include ecumenical peace theology, Receptive Ecumenism, interfaith encounters, and the dialogue between ecumenical and feminist theology.

Receptive Ecumenism and Cosmopolitan Conflict Resolution

In this presentation, Receptive Ecumenism will be explored with a view to Cosmopolitan Conflict Resolution and its faith-based dimensions. Receptive ecumenical methodology will be discussed with special regard to linguistic intractability, the development of strategic thinking, and initiatives to resolving conflicts through engaging radical disagreement.

Dr Gabrielle Thomas is Assistant Professor of Early Christianity and Anglican Studies at Candler School of Theology of Emory University. She is a priest in the Church of England and is resident in the Diocese of Durham, United Kingdom. She completed postdoctoral work at Durham University and Yale Divinity School. Her publications include *The Image of God in the Theology of Gregory of Nazianzus* (Cambridge University Press, 2019), *Women and Ordination in the Orthodox Church* (Cascade Books, 2020), *For the Good of the Church* (SCM Press, 2021) and articles in the *Scottish Journal of Theology*, *Exchange*, *Ecclesiology* and *Studia Patristica*. She serves on the Anglican – Oriental Orthodox International Commission.

Qualitative Research and Receptive Ecumenism: Contributions from Fieldwork

In this talk Gabrielle Thomas outlines three contributions to Receptive Ecumenism made through qualitative research on women's experiences of working in churches in England.

Archimandrite Cyril Hovorun is a Professor in Ecclesiology, International Relations and Ecumenism at the University College Stockholm. A graduate of the Theological Academy in Kyiv and National University in Athens, he accomplished his doctoral studies at Durham University under the supervision of Fr Andrew Louth. He was chair of the Department for External Church Relations of the Ukrainian Orthodox Church, first deputy chair of the Educational Committee of the Russian Orthodox Church, and later research fellow at Yale and Columbia Universities, visiting professor at the University of Münster in Germany, international fellow at Chester Ronning Centre for the Study of Religion and Public Life at the University of Alberta in Canada, director of the Huffington Ecumenical Institute at Loyola Marymount University in Los Angeles, and Assistant Professor at the same university. He has published books in several languages, including *Sacred Architecture in East and West* (ed.) (Tsehai, 2019), *Political Orthodoxies: The Unorthodoxies of the Church Coerced* (Fortress, 2018; Ukrainian trans. 2018); *Ukrainian Public Theology* (Dukh i Litera, 2017, in Ukrainian), *Scaffolds of the Church: Towards Poststructural Ecclesiology* (Cascade, 2017; Ukrainian trans. 2018); *Wonders of the Panorthodox Council*, (Christian Book Club, 2016, in Russian); *Meta-Ecclesiology, Chronicles on Church Awareness*, (Palgrave Macmillan, 2015; Ukrainian trans. 2017); *From Antioch to Xi'an: an Evolution of 'Nestorianism'* (Chinese Orthodox Press, 2014, in Chinese); *Will, Action and Freedom. Christological Controversies in the Seventh Century* (Brill, 2008).

Byzantine Ecumenism

An ecumenical mindset framed many Byzantine policies and affected the evolution of the Eastern Christian traditions. After the Roman empire began embracing Christianity, it took initiative to sustain the unity of the church. All emperors after Constantine followed his policies of securing the unity of the church. The presentation explores some successful and failed Byzantine ecumenical initiatives.