

Becoming through Participation Flourishing Together at Multiple Boundaries

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Abstract

In this paper I want to investigate Christian existence as boundary existence (cf. Paul Tillich, Kathryn Tanner) in the context of participation in the New Creation. In the spirit of Receptive Ecumenism, the Christian vocation at its core understands the kingdom of God not as an imperial enterprise but as a vocation of a community whose boundaries are shaped by “attentive hospitality of the life and flourishing of other traditions”. (cf. RE, principle 7) My hypothesis is that such an understanding of ecumenical boundaries of hospitality in the context of the body of Christ *as one* has implicit implications for other boundaries as well, i.e. for the connections of the church within a “wider ecumenism”, the relation to other faith communities. (cf. Wesley Ariarajah) Since the renewal of all creation necessarily involves the whole created world, a true ecumenical involvement in such renewal needs to understand the entire inhabited *oikumene* as its wider context. Therefore, even the boundaries between humanity and the wider creation need to be rethought and reshaped continuously. Being part of a *creation community* (cf. Moltmann et al), the ecumenical community must understand itself as part of an enlarged “we” (cf. Bruno Latour), as a “genesis collective” (cf. Catherine Keller). And it may, therefore, even consider anew the subjectivity of the non-human co-created world (cf. the discourse on *Rights of Nature*). How can Christianity be a part of such an enlarged “we” and thereby strengthen, and not diminish its own identity and mission? How can such an understanding of permeable boundaries contribute to an ecclesial engagement that even makes the temporal/eschatological boundaries into spheres of hope rather than places of colonization of the future (cf. Arne Naess)?