

Paper Title: Kenotic Receptive Ecumenism in the Context of Palestine.

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### Abstract

This paper seeks to creatively engage the tool of Receptive Ecumenism with the context of Palestine. By listening to Christian Palestinian Liberation Theology, especially the Lutheran authors Munter Isaac and Mitri Raheb, alongside Episcopal author Naim Ateek, and Greek Orthodox upcoming and emerging theologians Lama Mansour and Marha Sarji, we find a call for a deeper kind of ecumenical commitment. I will argue that Western Christians historically have only *taken* from the “Holy Land” through colonial exploits, land control, and pervasive tourism. Instead, I would like to argue for a kind of Receptive Ecumenism that prioritizes the *giving* when encountering the Palestinian Christian.

Continuously, our Palestinian siblings have asked us to *listen*. They feel ignored, misrepresented, and labelled by the Western world who ignore the ‘living stones’ to focus on the ‘dead stones’ (M. Isaac, 2021). For Receptive Ecumenism to be a tool of liberation, I pose that it has to embody a kenotic nature, where the focus cannot be on denominational structural flourishing but people flourishing. Using Bonhoeffer’s theology of the church community and Allan Boesak’s stance of South African anti-Apartheid liberation theology and practice, I point towards how Western Christians should respond to Palestinian Christians by entering into relationships of mutuality and solidarity rather than exploitation and the fallacy of neutrality. Our encounter with the ‘other’ should not lead us to pursue personal gain from using their gifts, but instead lead us to ask ourselves how we have been changed from the encounter, understanding the *listening* as the significant kenotic gift in Receptive Ecumenism.