

Title of Paper: Receptive Ecumenism and Cruciform Ecumenism in Dialogue
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Receptive Ecumenism hinges on a central notion that the various Christian denominations have gifts to share with one another, and that an attitude of mutual self-gift is necessary for sound ecumenism. Imperialistic attitudes, which highlight the extent to which the “other” lacks the fullness of the self, stunt progress. This attention to attitude is central to my recent study entitled *Cruciform Ecumenism* (Lexington Books, 2019). I engage several theologians who identify as belonging to the Receptive Ecumenism Movement in this work, and in doing so, I ask if the cross is the appropriate metaphor for the ideally “receptive” ecumenical discussion. Focusing mainly on conversations between Anglicans and Lutherans (from my own Catholic perspective) on the topic of apostolic succession and the historic episcopate, my study examines these dialogues as a model for healthy and successful ecumenism. (These dialogues led to full communion among Anglicans and Lutherans in the U.S., Northern Europe, and Canada in the 1990s). One might, as I attempt to do, say that these dialogues go beyond merely being receptive to one another’s gifts. They, in fact, achieve success by exemplifying a very Christ-like willingness to loosen their grip on facets of their ecclesiology that seemed almost constitutive of their existence. In so doing, I conclude that effective ecumenical dialogue might go beyond receptivity to cruciformity. In other words, effective dialogue might go beyond acknowledging the gift of each “self” in the conversation, but might embrace, to an extent, a death of the self for the other. There are some that might argue this takes Receptive Ecumenism too far. I will explore the extent to which this is true.