



**Presenters, Titles and Descriptions of Short Papers for the Conference on *Teaching Ecumenism in the Context of World Christianity, 2-4 June 2021***

**Thursday Morning, 3 June 2021, 11:00 – 12:00 Central European Summer Time**

Session 1	Presenter	Title and description
	H.E. Metropolitan of Zimbabwe Serafim Kykotis	<p><b>Ecological crisis – Ecological <i>Metanoia</i> one of the priorities of the ecumenical movement</b>            One of the theological priorities of the ecumenical movement should be Theological Ecology as an instrument for the visible unity of Christianity and closer co-operation with all religions to protect together the whole humanity and our planet, the whole creation of God. Another related interesting story of the people living in <i>Metanoia</i> in order to live in ecological justice is the way of life of the first Christian community (Acts 2:37 – 47 and 4:32-37).</p>
	Rev. Tony Franklin-Ross Ecumenical Officer Methodist Church of Aotearoa-New Zealand, & World Methodist Council	<p><b>A new pilgrimage of JDDJ – towards transformed ecumenical learning and witness</b>            This paper explores the struggles and possibilities of the 1999 Joint Declaration on the Doctrine of Justification (JDDJ) being the basis of transforming ecumenical educational methods through the lens of receptive ecumenism and pilgrimage. From the context of Aotearoa-New Zealand, where there was a height of enthusiasm for organic union that gave way to our own ‘ecumenical winter’, this paper explores present challenges whilst creating stronger bonds through listening to each other and experiencing ‘spiritual ecumenism’.</p>
	Dr. Atola Longkumer Bangalore, India	<p><b>Ecumenism: Global Rhetoric, Local Practices in India</b>            A critique of ecumenism as observed in local context forms the central argument of the proposed paper. Drawing from the observations and engagements of local ecclesiastical traditions, the paper will underscore the divorce between global rhetoric of ecumenism and local practices. Located in the multifaceted contexts of India – diversity of Christianity in India and the plurality of the religions and cultures – the paper will illustrate the potential of a robust ecumenism that can be practised and engender the development of localized ecumenism, bringing to bear on the global witness of ecumenism. Exploring these questions, the paper hopes to argue the critical need of robust practice of ecumenism at the local context as vital to the faithful witness of the good news of Christ.</p>

Session 2	Presenter	Title and description
	Sara Gehlin Lecturer in International Relations and Ecumenism University College Stockholm, School of Theology	<p><b>On the Fringes of the Curriculum: Prospects and Challenges in Nordic Ecumenical Education</b></p> <p>This presentation has its outset in the academic context in Sweden, a country that is known for its long history of ecumenical endeavours. Notable profiles of ecumenism have come from Sweden and the churches in the country are known for their established ecumenical engagement. The role of ecumenical education in the Swedish academic context, however, stands out in dissimilarity from this church-related situation. As a subject of teaching in the university, Ecumenics largely belongs to the fringes of the curriculum. This evokes questions about the future of ecumenical research and study.</p>
	Suk-Yi PANG Assistant Executive Secretary Hong Kong Christian Council	<p><b>A Practical Theological Approach to Teaching Ecumenism: Insights from James E. Loder’s Transformational Epistemology and Adult Learning Theories</b></p> <p>Much of today’s theological schooling follows the banking model of education, seeing students as containers passively receiving knowledge imparted by teachers. This paper argues that such pedagogical practice of teaching theology is in urgent need of reflection and critique, particularly the more fundamental question of epistemology in theological education. Drawing on the transformational epistemology of practical theologian James E. Loder and adult learning theories, the paper articulates a practical theological approach to teaching ecumenism today and its significance with reference to the Ecumenical Summer Internship Program in Hong Kong.</p>
	Dr. Teddy Chalwe Sakupapa Senior Lecturer in Ecumenical Studies and Social Ethics University of the Western Cape, South Africa University of the Western Cape	<p><b>Ecumenical Theology in Contemporary Africa: Reflections on Decoloniality and Catholicity</b></p> <p>This contribution will discuss the broad contours of ecumenical theology in Africa as the self-consciously contextual and constructive reflection on the common Christian theological heritage amidst diverse theological traditions and christianities. Given the changing ecclesial landscapes in many African contexts and recent calls for the decolonisation of theology, the paper seeks to unpack what ecumenical learning might entail in changing ecclesial contexts and what implications this has for a decolonised ecumenical theology. Given the methodological implications of any talk about ecumenical theology, this paper engages with literature and debates on what constitutes ecumenical theology, grounded in my own experiences as a lecturer in ecumenical studies at the University of the Western Cape, in South Africa.</p>

Session 3	Presenter	Title and description
	Klaus Koschorke University of Munich	<p><b>“Absolute Independence for Indian Christians” – The World Missionary Conference Edinburgh 1910 in the Debates of the Protestant Christian Elite in Southern India</b></p> <p>This paper deals with the debates among South Indian Christians about the World Missionary Conference in Edinburgh 1910 and its relevance for the development of a self-governed united Indian Christian Church. These debates are reflected in “The Christian Patriot” (Madras 1890ff), a non-missionary Christian journal “owned and conducted entirely by the Native Christian community”. Edinburgh is perceived here as a “universal” event, in which “all branches” of (protestant) Christianity are represented and racial barriers are “absolutely lost.” At the same time, far-reaching expectations are directed at the conference, including the demand for “absolute independence for Indian Christians.” The early ecumenical movement around Edinburgh becomes visible here not as a one-sided “Eurocentric” enterprise but rather as a movement of emancipation and continued interactions between Christians and Churches (missions) in Asia and the West.</p>
	Easten Law Ph.D Assistant Director of Academic Programs / OMSC at Princeton Seminary	<p><b>Grounded Ecumenism – detangling visions of ecumenism and world Christianity through theological ethnography in an age of migration</b></p> <p>This paper proposes the use of theological ethnography as a methodology for integrating insights from two related yet distinct orientations: ecumenism and world Christianity. Both are committed to contextual/inculturated theologies, interreligious dialogue, and global justice, but their contrasting impulses can sometimes put the two disciplinary perspectives at odds. In response, this paper proposes the teaching of theological ethnography in ecumenical contexts to reconcile some of these divisions in a “grounded ecumenism.” I argue theological ethnography’s attentiveness to high and low ecclesial settings make it a promising candidate for detangling the contrasting visions that can obstruct collaboration between ecumenist and world Christianity scholars.</p>
	Maria Munkholt Christensen, PhD Wissenschaftliche Mitarbeiterin, Rheinische Friedrich- Wilhelms-Universität Bonn	<p><b>The plurality of Christianities</b></p> <p>This paper presents the purpose and methods of The Master's Program in Ecumenical Studies (MEST) at the University of Bonn, which is officially defined as „strictly academic”. The paper reflects on differences between, on the one hand, formation focusing on unity (contrary to unwanted division), and, on the other hand, formation focusing on informing about the development of various Christian traditions and stirring critical reflection to deal with this plurality.</p>

**Thursday Afternoon, 3 June 2021, 17:00 – 18:00 CEST**

Session 1	Presenter	Title and description
	Revd. Samuel Efraín Murillo Torres Pastor in the Methodist Church of Mexico and Fulltime researcher for PhD in Divinity.	<p><b>Public witnessing of visible unity through a Diakonia of the disappeared; Ecumenical practice and engagement of families that have experienced enforced disappearances in Mexico.</b></p> <p>Mexico is experiencing its highest levels of violence. Enforced disappearances have been happening as a state policy and structural violence for more than 50 years and nowadays are normalized.</p> <p>It is important to recognize and listen to their voices that claim <i>#BuscandoNosEncontramos</i> (searching, we find each other). This is a strong theological motto of the Diakonia of the disappeared calls for common recognition and humanity. What are the current ecumenical challenges? How the historical ecumenical movement has contributed to their process of grief and hope? What is the impact of current diverse evangelical ecclesiologies in Mexico and Latin America?</p>
	Rev. Dr Joel D. Daniels Professorial Lecturer and the Undergraduate Director of Religious Studies at American University	<p><b>The Fire of Pentecost Without the Flames of Hell: A Model for Pentecostal Ecumenism Based on the Engaged Pneumatology of Missionaries Thomas and Helen Junk</b></p> <p>This paper explores Pentecostalism’s significant growth that has encouraged scholars from across disciplines to research, analyze, and question the religious movement. Within the diverse opinions on the topic, however, scholars typically agree upon one uniting feature: Pentecostalism’s emphasis on evangelism. The paper illustrates how the Pentecostal ministry of Thomas and Helen Junk transcends the ‘save the soul from hell’ mode to enable ecumenism by focusing on ways to care ethically for others rather than resolving soteriological differences.</p>
	Wondimu Sonessa, Ph.D. candidate at Luther Seminary in St. Paul, Minnesota, USA	<p><b>Gearing Theological Education toward Deepening Grassroots Interpretations and Shaping Ecumenical Dimensions of Theological Hermeneutics in Ethiopian Evangelical Christianity</b></p> <p>Churches are neglecting the experience of grassroots ethnic Christians while focusing on strengthening their presence in the ecumenical connections. In that regard, this paper develops a Pneumatological-theological hermeneutics that deepens grassroots interpretation and allows the Word to speak to society in its multiplicity and different worldviews as a crucial dimension in shaping the hermeneutical dimension of the global Christianity. My thesis is that maintaining a mission driven, ecumenically oriented, and eschatologically directed charismatic expressions in Ethiopia requires engaging in theological hermeneutics committed to bridging the gap between grassroots interpretations of Scripture and the intellectual Pneumatological-theological discourse.</p>

Session 2	Presenter	Title and description
	Rev. Dr. William Edward Flippin, Jr. Assistant to the Bishop, Director of Evangelical Mission Southeastern Pennsylvania Synod Co-Chair of Advocacy and Public Voice, LWF Council	<p><b>Of Water and Spirit: Toward a Lutheran Ecumenical Interpretation of John 3.</b>            A pedagogical resource that provides information for clergy and theologians specifically an elucidation of the Theology of the Cross and its connection to spirit baptism, is needed in understanding the dynamics of Pentecostalism in the World Council of Churches.            Toward this goal, I developed an educational resource entitled <i>Of Water and Spirit: Toward a Lutheran Ecumenical Interpretation of John 3</i>. The focus is to provide a relevant text for the development of new ecclesiastical models of baptism.</p>
	Dr. Wanderley Pereira da Rosa Presbyterian – General Director of Faculdade Unida de Vitória History of Christianity professor	<p><b>Teaching Ecumenical Theology from a Latin American Perspective</b>            Latin America is home to about 425 million Catholics - approximately 40% of all Catholics in the world. An analysis of the numbers of the Christian religion in this region over the past 50 years shows us a marked process of transition, with the growth of evangelical religions, and of those who declare themselves without religion. Of the evangelicals, 65% identify as Pentecostals. This paper presents those numbers of the Christian religion in Latin America, focusing on Brazil. What challenge does this transition represent for ecumenical theological education. With reference to the concept of <i>Nilist Hermeneutics</i> of the Italian philosopher Gianni Vattimo, the paper proposes a <i>kenotic</i> theology, as a reflection of the Incarnation Theology is the kind of ecumenical education that we propose.</p>
	The Rev. Dr. Robert K Welsh Retired Ecumenical Officer for the Disciples of Christ and General Secretary of the Disciples Ecumenical Consultative Council Christian Church (Disciples of Christ) in the USA and Canada	<p><b>The Tasks of Ecumenical Formation for Today’s Church and World</b>            Drawing upon my 40 years of involvement in the ecumenical movement, both nationally and internationally, my presentation identified several key elements and urgent challenges that I believe seminaries and schools of theology must understand in order to become truly <i>ecumenical</i> in the context of our 21<sup>st</sup> century society and world. These include understanding the fundamental shift in the vision and goal of unity in light of the rapidly changing context of today’s society and world, examining the transition from seeking institutional and organizational oneness to reclaiming the wider vision of the <i>oikoumene</i> (“the whole inhabited earth”). This includes taking seriously the church and the unity of humankind, the call to interfaith engagement and dialogue, grounded in a common commitment to God’s justice and peace as areas that call for specific tasks of ecumenical theological formation.</p>

Session 3	Presenter	Title and description
	Rev. Hyuk Cho, Th. D. Coordinating minister at West Point Grey United Church (Vancouver, British Columbia, Canada) and a sessional lecturer at Vancouver School of Theology	<p><b>Revisoning Ecumenism: An Ecumenical Vision from the United Church of Canada and an Indigenous Philosophy in the Context of a Postcolonial World</b></p> <p>The term ecumenism is derived from the Greek word οἰκουμένη, see e.g. Matthew 24,14. The term was continuously used in the time of the Roman empire to indicate its realm, refer to all the subjects of the empire and to convey a message of bringing peace to the colonies. Although over the centuries the term has veered from its original meaning, the impact of the reference on Roman colonization has gained relevance in the history of mission; the term is still being used in our time and place in my own country Canada. Throughout Christian history the term has come to refer to the whole church, to the whole faith of the church and its unity and to the universal missional movement. Although it seems to be used to unite Christians for common witness, in my view, the term may limit the action of God and exclude the Other in our efforts to participate in God’s mission (missio Dei) together. In this presentation I will propose a meaning of ecumenism to promote a common witness to God’s mission in the context of a religiously and culturally pluralistic and postcolonial world.</p>
	Sven Thore Kloster, Ph.D. senior advisor on public theology, Bishops’ Conference of the Church of Norway, and guest researcher at Faculty of Theology, University of Oslo	<p><b>Politics of “the global shift”</b></p> <p>Based on the theoretical assumption that globalisation is (also) a discursive product, the paper seeks to identify some of the “globalisations” that discourses on world Christianity produce. First, the paper seeks to explore how Jenkins’ narrative serves different political and theological interests in different discourses. Second, the paper asks: What is global Anglicanism or global Lutheranism in a postcolonial and de-centred world? The paper stresses that ecumenical studies and studies of world Christianity cannot be viewed separately, and demonstrates that both disciplines ought to operate in the intersection of faith, politics, and culture.</p>
	Angelica Tostes Researcher in Gender, Power and Religion group at Pontifical Catholic University of Goiás.	<p><b>Latin American feminist hermeneutics of Interreligious Dialogue</b></p> <p>The Latin American feminist theology is born of the “daily life” of women. Starting from a woman’s experience is a method to challenge the notions of revelation and dogma. Firstly, we need to ask: What is the Latina’s experience in interreligious dialogue? How can we understand the hermeneutics of interreligious dialogue from Latinas? It is important to mention “<i>women’s experience</i>” beyond the experience based on white feminism that privilege class and race in Latin America. To understand the Interreligious Dialogue in Latin America we must realize how colonization and coloniality is still happen in Abya Yala territories; how are women’s experience of faith and how can we think in hermeneutics in Latin America.</p>

**Friday Morning, 4 June 2021, 11:00 – 12:00 CEST**

Session 1	Presenter	Title and description
	<p>Very Rev. Dr. Augustinos Bairachtaris,</p> <p>Associate Prof., Ecumenical Dialogue and Orthodox Theology, Patriarchal Ecclesiastical Academy of Crete</p>	<p><b>“The Ownership of God.” Doing constructive theology in a dissolved world</b></p> <p>In my paper, I would like to develop some thoughts on the issue of doing theology today within a disparate world where division and separation seem to be a normal status of living while unity appears to be something superficial, romantic or unrealistic. Consequently, many questions arise: Is inter-Christian dialogue a necessity or a luxury for Christians? Are we ready for a serious self-critical process <i>vis a vis</i> the other religions or not? Do we take seriously Jesus’ commandment and call to be united? Is unity among Christians <i>a sine qua non</i> condition of life achievable without compromises? Are we able as Christians to read and live commonly the Gospel’s message beyond our differences? Is today the proper time to shift the methodology of practicing theology?</p>
	<p>Rev. Luaao Leasiolagi, The Congregational Christian Church in American Samoa (CCCAS) Lecturer in Ecumenism and Church History at Kanana Fou Theological Seminary in American Samoa (KFTS)</p>	<p><b>‘O le Fuata ma Lona Lou: A Samoan perspective in teaching ecumenism.</b></p> <p><i>O le Fuata ma Lona Lou</i>, is a Samoan concept that refers to being prepared to deal with the changes; having the appropriate strategy or tool to address a change or an unexpected situation. The Samoan concept, <i>O le Fuata ma Lona Lou</i>, helps us to analyse the historical developments for the rise and fall of the ecumenical movement. In teaching ecumenism, it is significant to understand the contributing factors that could contribute to the decline of the ecumenical mission. This paper attempts to analyse the difficulty of maintaining a high level of commitment to the ecumenical movement in the world.</p>
	<p>Angelika Veddeler Executive Secretary, Department Germany United Evangelical Mission Wuppertal</p>	<p><b>The normality of globality. Inspirations of ecumenism for education and capacity building</b></p> <p>In contrast to “globalization”, the term mostly used for current developments, “globality” describes the global as a fundamental condition of life. “Globalization” can be understood as a process changing the hitherto normal, but “globality” expresses normality.</p> <p>Ecumenical learning must move from understanding the global as a challenging exception to an appreciative attitude. Therefore, principles of ecumenical learning should not only take up theological, issues of relevance, but also learning together, supporting a participative internationalization of the church and of local communities in the emerging migration societies. This paper is a case study of the new concept “Global Learning in Ecumenical Perspective” of United Evangelical Mission tries to implement in that regard.</p>

Session 2	Presenter	Title and description
	Hebron Luhlanga Ndlovu, Associate Professor, Department of Theology and Religious Studies, University of Eswatini, Southern Africa.	<p><b>World Christianity, religious plurality and the centrality of ‘wider’ ecumenism.</b></p> <p>The paper contends that meaningful teaching of ecumenism in the African context would be inconceivable without giving renewed priority to intensive interreligious dialogue. The recent shift of the epicentre of Christianity towards formerly colonised regions such as Africa has heightened the awareness of the theological burden of diversified Christianity, and increasing tensions/conflicts between and among Christians, Muslims and practitioners of indigenous African Religions. Drawing examples from the religious landscape of Kingdom of Eswatini, the paper will show that in our day and age (the context of World Christianity) the teaching and research in ecumenism can only insightful if it recognizes the problem of religious diversity - both inside and outside the Christian faith - as a blended unit of analysis.</p>
	Hubert van Beek Former Secretary of Global Christian Forum	<p><b>World Christianity and the Ecumenical Movement – How the Ecumenical Movement is responding to the changes in World Christianity.</b></p> <p>How has the ecumenical movement responded to the changes in world Christianity? It has experienced within itself the implications of the shift of gravity to the South and responded by allowing increasingly the churches of the South to set the agenda. But the rise of the Evangelical movement, the explosive growth of Pentecostalism, the development of new forms of churches have taken place outside the ecumenical movement. The trend has been to ignore these developments or to consider them detrimental. The 1991 Canberra Assembly has been a turning point. It led to the initiative to develop relationships with Pentecostal and Evangelical churches. Two major developments evolved: the WCC-Pentecostal dialogue (begun in 2000) and the Global Christian Forum. In the '90s the WCC also initiated a major reflexion on ecumenism in the changing ecumenical landscape of the 21st c. The GCF is currently one of the most tangible effort to explore new forms of ecumenism that include the evangelical, pentecostal and charismatic movements.</p>
	Kirsten van der Ham, MA, researcher in Contextual Theology at the Vrije Universiteit Amsterdam & Catharina Margaretha van Vliet, MA, student Master of Divinity at the Mennonite Seminary in Amsterdam	<p><b>Living is learning: mastering ecumenism by experience</b></p> <p>One does not learn ecumenism by lecturing it, one has to experience it. In the current paper a best practice of learning ecumenism by experience is presented. Ecumenism is one of the most important aspects of an international theological exchange programme named Bridging Gaps. The conducted research focuses on the effects of the ecumenical program after participants have returned to their home countries. Bridging Gaps has proven to provide an intercultural community of learners, where students learn with and from each other. This results in a long term ecumenical attitude. Alumnae/-i discovered during the programme that they can engage with people from other churches and that they appreciate aspects of other churches. Participation in the programme has developed lasting ecumenical attitudes of openness towards the other, which sustains their involvement in the ecumenical movement.</p>



Session 3	Presenter	Title and description
	Dr. Dietrich Werner Berlin	<p><b>Education for Sustainable Development as Urgent Priority for Teaching Ecumenism in the 21st Century</b> Who will form the think tanks and the ecumenical ethical knowledge hubs, which can engage with social and political issues surrounding the conceptual issues around the UN Agenda on sustainable development? Issues like global poverty, disappearance of species, global climate change and environmental pollution do not stop any more within certain national or regional boundaries, they are trans-national and therefore can be tackled also only in transnational and intercultural collaboration. There are huge challenges still to be faced in articulating concepts of a post-growth oriented economy and to go beyond the growth concepts which still seems to inform the current Sustainable Development Agenda 2030 of the UN which does not have a clarified and consolidated concept of growth, but instead inbuilt tensions between the economic goals of Agenda 2030 (No 1-11) and the ecological goals (11-15).</p>
	Dr Guillermo Kerber teaches at the Atelier Oecuménique de Théologie and collaborates with the Formation Service of the Catholic church in Geneva.	<p><b>“Crafting” ecumenical theology. The case of the <i>Atelier Oecuménique de Théologie, Geneva</i></b> Founded almost fifty years ago by a bunch of Jesuit priests and Protestant pastors, the <i>Atelier Oecuménique de Théologie</i> (AOT) (Ecumenical Theological Workshop) in Geneva, is an example that ecumenism and ecumenical theology continue to be relevant issues for the more than 60 participants who follow the 2019-2021 edition. Nowadays, although an independent association, it is supported by both the Catholic and Protestant churches in Geneva. The paper details what it means to do theology at the AOT, its challenges and dilemmas and compare it with other experiences of the author, who coordinated the <i>Curso Ecuménico de Teología Cristiana</i> (CETEC) in Uruguay in the early 1990s.</p>
	Agnes Slunitschek Roman Catholic; doctoral student, Ecumenical Institute, University of Münster. Lecturer, Ludwigsburg University of Education	<p><b>Let’s dialogue. Suggestions for an ecumenical teaching that is keeping up with the times</b> Dialogue is one of the most important characteristics of ecumenism. Therefore, it should also play a central role in teaching ecumenism. Classical ecumenical teaching in Germany works with the results of ecumenical dialogues and is in that sense dialogic. But as theological faculties are denominational faculties, teaching is mostly speaking about ecumenism and other denominations instead of practising it through dialogue between members of different churches. In my paper, I will reflect on different facets, of how ecumenical teaching should become more dialogical. Learning more about other Christian churches could at the same time create an awareness of Christian plurality and break the national limits towards the perspective of world Christianity</p>

**Friday Afternoon, 4 June 2021, 17:00 – 18:00 CEST**

Session 1	Presenter	Title and description
	<p>Lisa P. Stephenson Pentecostal: Church of God (Cleveland, TN) Professor of Systematic Theology at Lee University and Ordained Minister in the Church of God</p>	<p><b>Teaching Ecumenism in a Pentecostal University: Overcoming Students’ Prejudices and Ignorance of the Christian Other</b> Having taught theology for over a decade, I have employed a number of strategies to engender an ecumenical spirit in my students and help them to recognize that the body of Christ extends beyond the borders of their own faith tradition. Therefore, in this paper I will expound upon the various pedagogical approaches I have adopted to accomplish this goal. Largely my methods have taken a three-fold approach: to dispel any myths about other Christian traditions that students bring into the classroom; to educate the ignorance that students demonstrate in their lack of knowledge of other faith traditions; to encourage recognizing the presence of the body of Christ in other Christian traditions through experiential learning.</p>
	<p>Henco van der Westhuizen Senior Lecturer University of the Free State</p>	<p><b>Teaching theology ecumenically in South Africa?</b> First, I ask about the local discourse on the teaching of theology before and after 1994. What did and does it mean to teach theology in South Africa? Second, I bring this discourse into conversation with the global discourse on the teaching of theology ecumenically. Third, I ask about the Reformed philosopher and theologian Nicholas Wolterstorff’s understanding of teaching theology and subsequently as what teaching theology ecumenically might mean in South Africa in the future. I argue that Wolterstorff’s focus on unity and justice will allow or at least assist us not only to teach theology in a way that informs, but forms and transforms for life and shalom, also in this way contributing towards an answer to the question of teaching theology ecumenically.</p>
	<p>Valentyn Hrebennyk Synodal Commission of Ecumenical Relations, Orthodox Church of Ukraine.</p>	<p><b>St. Sophia Open Orthodox University in Kyiv as an Example of Ecumenical Approach to Teaching Theology</b> The paper focuses on the situation of Orthodox theological education in Ukraine and will present how St. Sophia Open Orthodox University in Kyiv is trying to change it towards more ecumenical and inclusive methodology. Orthodox attitude to ecumenism in Ukraine as in other post-Soviet countries has mainly negative connotations. Unfortunately, often Orthodox Christians look on people from other Churches not as their brethren in faith, but as on heretics and non-Christians at all. Even the process of teaching theology in Orthodox seminaries is very confessional, highlighting Orthodox exclusiveness in cases of Christian truth. Students study most of the Catholic or Protestant theological views through the lenses of stereotypes.</p>

Session 2	Presenter	Title and description
	Razvan Porumb The Institute for Orthodox Christian Studies Vice-Principal and Lecturer in Ecumenism and Practical Theology	<p><b>The Class As Methodological Device In Studying Ecumenism</b></p> <p>The findings in my presentation are based on my experience of leading the module on Ecumenism in the Cambridge Theological Federation for the past 5 years. I propose that any ecumenical gathering implies a component of ‘learning’. To be ecumenical already implies a willingness to learn; hence an ecumenical space is a place of learning par excellence. Moreover, ecumenical learning is not about learning information but learning experience – and that is certainly applicable to a classroom of students studying ecumenism. Thus, a class exploring ecumenism needs to base its interactions on a starting methodological protocol, based on a collaborative, non-adversarial, non-‘absorbing’ approach, while attempting to conform at all times to the vision of ‘receptive ecumenism’.</p>
	Sheryl Johnson, PhD Candidate, Graduate Theological Union	<p><b>Teaching Feminist Theology Inter-religiously: Intersectionality through Ecumenical and Interfaith Perspectives</b></p> <p>This paper asserts that inter-religious and intersectional considerations deeply benefit the study of feminist theology. It shares key learnings from the course and student feedback, and strategies and possibilities for navigating intersectionality and inter-religious feminist pedagogy in the (theological) classroom. In a Christian context, feminist theology has strived to address dualisms such as those between spirit and matter, virgin and whore, and mind and body. Feminist pedagogy, led by thinkers such as Bell Hooks, strives to address many of these matters in the methods and structure of teaching itself.</p>
	Rev. Dr. John N. Njoroge Head of Department of Theology and Religious Studies at Kenya Methodist University, Lecturer of Missiology and Ecumenical Studies; Orthodox Priest.	<p><b>Teaching Theology Ecumenically in the Context of African Theological Institutions Today</b></p> <p>This paper will focus on teaching theology ecumenically in the context of African theological institutions. The main objective is to articulate how ecumenism is forming a critical approach for theological studies in theological institutions in Africa. Over a period of time theological institutions in Africa have been denominationalized meaning teaching theology biased to a given church tradition or denomination, today theological institutions are experiencing a shift from this centrality as students from different denominations are seeking to advance their theological studies. The paper will examine different models used to teach theology ecumenically at Kenya Methodist University and how these models can be applied in other theological institutions in Africa and beyond.</p>

Session 3	Presenter	Title and description
	Dr. Saw Augurlion, Academic Dean, Myanmar Institute of Theology	<p><b>Redefining Christian Mission in the Pluralistic Context of Myanmar</b></p> <p>Though Christianity has become a world and global religion, it faces with challenges to get itself fit into the culture and social contexts in order to take roots. This paper outlines what the mission of the church should be like and how the church should define its role and existence in the pluralistic context with a focus on Christianity in Myanmar. Myanmar is a country which has experienced a long and unending ethnic armed conflicts, in which religions plays an enormous role behind the scene. Moreover, the country is filled with social problems such as human right violation and social discrimination for both political and cultural reasons. In such a context the church is required to be ecumenical by developing the mission concept and mission approach which are supportive to bringing peace, reconciliation and positive transformation in Myanmar society.</p>
	Dr Pavol Bargár, Researcher, Protestant Theological Faculty of Charles University in Prague	<p><b>The Power of Stories and the Interfaith: Exploring a Narrative Approach to Interfaith Dialogue</b></p> <p>This paper suggests that it is desirable to explore various aspects of narrativity as a dynamic “flow” among embodied stories of different individuals and communities. Its underlying thesis is that a change of mind (metanoia) occurs under the impact of encounter with “other” stories. Throughout the paper it will be asserted that this narrative approach must unequivocally insist on the irreducibility of the (religious) other and his or her stories to underline and build upon the interdependence of our shared humanity.</p>
	Almut Bretschneider- Felzmann, Church of Sweden	<p><b>Teaching to live as a church in the world - perspectives of the students’ ecumenical formation during their practical education in the Church of Sweden</b></p> <p>What does it mean to teach ecumenism in the context of pastoral, diaconical and pedagogical training in the church in northern Europe in the 21st century? What is the role of world Christianity here? How to prepare students for a “church in the public space” (LWF 2016) which transcends borders in the midst of populism, protectionism, polarization and post-truth (Antje Jackelén)? - The paper shares insights and experiences from teaching ecumenism and World Christianity in the Church of Sweden. It reflects on the challenges and opportunities the teaching of the church in the public space is confronted with. By raising fundamental questions on the impact of World Christianity in ecumenical formation, the paper aims at opening up for a critical discussion on what “teaching ecumenism” means in different church-based education models.</p>