

Contents

ABSTRACT	5
ACKNOWLEDGEMENTS	7
1. INTRODUCTION	17
1.1. The ROC-ELCF Dialogue in the Societal and Political Contexts.....	20
1.2. The ROC-ELCF Dialogue in the Ecumenical Context	24
1.2.1. The Nature of Bilateral Dialogue.....	24
1.2.2. The Socio-Ethical Discussion as Part of the Dialogue	28
1.3. Research Objectives, Method and Sources.....	30
1.3.1. Research Objectives.....	30
1.3.2. Method.....	34
1.3.3. Sources	36
1.4. Previous Studies	40
1.5. Structure of the Study.....	44
2. LUTHERAN AND ORTHODOX SOCIO-ETHICAL THINKING BEFORE 1970	47
2.1. Finnish Lutheran Socio-Ethical Thinking	47
2.1.1. The Ecumenical and Nordic Contexts.....	47
2.1.2. The Responsible Society	48
2.1.3. The Nordic View on Natural Law	53
2.1.4. Finnish Emphases and Assimilations.....	55
2.2. Russian Orthodox Socio-Ethical Thinking.....	61
2.2.1. Transfiguration and Its Social Implications	63
2.2.2. Theological Premises of Church-State Relations.....	68
2.2.3. Sobornost'	72

2.3. Start of the Dialogue.....	83
2.3.1. Meetings in Järvenpää in the 1950s.....	84
2.3.2. Meetings between Upper Hierarchy in the 1960s.....	87
3. BUILDING DOCTRINAL GROUND – WORRYING ABOUT GLOBAL TENSION (1970–1979).....	92
3.1. Turku 1970	92
3.1.1. Designing the Frame for Peace Discussions.....	92
3.1.2. Salvation and Peace	96
3.1.3. Eucharistic Bases for Peace	101
3.2. Zagorsk 1971	105
3.2.1. Disarmament and the Conference on Security and Cooperation in Europe.....	105
3.2.2. Justice as a Societal and Spiritual Question	109
3.3. Järvenpää 1974.....	116
3.3.1. A Promising Development in Politics	116
3.3.2. Different Understandings of Salvation and the Theology of Peace	119
3.3.3. The Importance of Eschatology in the Doctrinal Theses .	123
3.3.4. The Bangkok Conference and the Meaning of Method...	127
3.3.5. The Meaning of Salvation for a Human Being's Relations with Society.....	135
3.4. Kiev 1977	139
3.4.1. Supporting Détente	139
3.4.2. Personal Salvation as the Contact Point between the Socio-Ethical and Doctrinal Themes.....	141
3.4.3. The Source of the Good in the World.....	147
3.4.4. The Message and Character of the Church.....	155
3.4.5. The Encounter between the Content of Lutheran and Orthodox Terms.....	157
3.5. Facing the Dialogue Partner	162
3.5.1. Forming the dialogue	162

3.5.2. Outsourcing the Institutional Aspect.....	169
3.5.3. Personal Salvation.....	170
3.5.4. Ecclesiological and Eucharistic Bases of Social Ethics	174
3.5.5. Cooperation with Non-Christians and the Law	178
4. SEARCHING FOR A NEW FRAMEWORK (1980–1989)	180
4.1. Turku 1980	180
4.1.1. Stagnant Détente.....	180
4.1.2. Choosing the Perspective on a Familiar Subject	182
4.1.3. The Church as the Ideal Image and the Kingdom of God	185
4.1.4. Taking Care of Neighbours or the Church as the Sign of Unity	191
4.1.5. Salvation, Love and Good Deeds – a Look at the Doctrinal Theses.....	198
4.2. Leningrad 1983.....	202
4.2.1. Towards More Local Issues.....	202
4.2.2. Membership of the Church	206
4.2.3. The Church as the Body of Christ	210
4.2.4. The Universality of the Church	215
4.3. Mikkeli 1986	218
4.3.1. On the Threshold of Changes.....	218
4.3.2. Christians’ Responsibility in Their Own and Society’s Life.....	223
4.3.3. The Responsibility of the State	231
4.4. Pyhtitsa 1989	233
4.4.1. New Themes and the Influence of Glasnost and Perestroika	233
4.4.2. Created in the Image of God – and Responsible for the World	240
4.4.3. The Responsibility for the Creation in the Light of Christ’s Fulfilment and Love	245

4.5. Heterogeneous Discussion	254
4.5.1. Building on Continuity	254
4.5.2. From Global to Local Context	258
4.5.3. Changes in the Ecclesiastical Argumentation	260
4.5.4. The Role of the Law and Creation	266
4.5.5. The Image of God – the Manifestation of Love.....	268
5. INFLUENTIAL CHURCH (1990–1999)	271
5.1. Järvenpää 1992	271
5.1.1. After the Soviet Union	271
5.1.2. The Church and Society	274
5.1.3. The Responsibility of the Church in Secular Problems....	279
5.1.4. Christ’s Example for Living as a Christian	283
5.2. Kiev 1995.....	290
5.2.1. Patriarch Aleksij in Finland and Preparations for the Dialogue.....	290
5.2.2. The Societal Dimension of the Mission of the Church	295
5.2.3. The People of God and Nations.....	304
5.2.4. Equality Based on the Image of God.....	309
5.2.5. Different Interpretations of the Freedom of Religion.....	313
5.3. Lappeenranta 1998	316
5.3.1. Church-State Relations.....	316
5.3.2. The Freedom of the Church as Inner Freedom	318
5.3.3. The Freedom of the Church as Outer Freedom	321
5.3.4. The State’s Role in Freedom of Religion	327
5.4. Widening The Perspective On Social Ethics	335
5.4.1. Congruent Themes	335
5.4.2. Changed Context – Active Church	339
5.4.3. Church and Culture, Church and Nation	341
5.4.4. Different Types of Argumentation on the Church and State.....	346

6.	DOCTRINAL SOCIO-ETHICAL REASONING AND SECULAR SOCIETY (2000–2008)	351
6.1.	Moscow 2002	351
6.1.1.	Finnish Preparation for the Discussion.....	351
6.1.2.	Themes of the Dialogue Round	355
6.1.3.	Evaluation of the Context of the Dialogue	359
6.1.4.	Evaluation of the Theological Content of the Socio-Ethical Theme	367
6.1.5.	The Dialogue and the ROC’s “Social Concept” as Presented in Moscow	370
6.1.6.	Thinking of Future Topics and Societal Relationships in the Communiqué	375
6.2.	Turku 2005.....	379
6.2.1.	Secularization and Values	379
6.2.2.	Focusing on the Bases of Social Ethics	382
6.2.3.	The Christian Idea of a Human Being and the Problem of Free Will	388
6.2.4.	The Task of the Church in Society	395
6.3.	St. Petersburg 2008.....	399
6.3.1.	Continuing Worry over the Values of Society.....	399
6.3.2.	Human Rights – Worth and Dignity	400
6.3.3.	Freedom from the Point of View of Human Rights.....	408
6.4.	Advancing From Old Achievements.....	414
6.4.1.	The Growing Meaning of the Socio-Ethical Discussion ...	414
6.4.2.	Bearing the Task of Discussing the Institutional Aspect...	419
6.4.3.	Creation and Salvation – the Inseparables	422
6.4.4.	The Inner or Outer Orientation of the Church.....	428
6.4.5.	Convergence in Terminologies?	431
7.	CONCLUSIONS	434
	ABBREVIATIONS	460
	TRANSLITERATION	462

BIBLIOGRAPHY.....	463
Unpublished Sources.....	463
Published Sources	475
Literature	483
APPENDIX 1	507
Participants of the Dialogue (1970–2008)	507
APPENDIX 2	517
Lectures of the Dialogue (1970–2008).....	517
APPENDIX 3	525
Observers of the Dialogue (1970–2008)	525
INDEX OF NAMES.....	528

LIST OF TABLES AND FIGURES

TABLE 1. Grouping of the Participants (1970–1979)	165
TABLE 2. Grouping of the Participants (1980–1989).....	255
TABLE 3. Grouping of the Participants (1992–1998).....	335
TABLE 4. Grouping of the Participants (2002–2008)	414
FIGURE 1. Contact Points between Some Central Socio-ethical Concepts of Lutheran and Orthodox Theology.....	158
FIGURE 2. Contact Points between Some Central Socio-ethical Concepts of Lutheran and Orthodox Theology after 1977.....	431