

DIALOGUE BETWEEN NEIGHBOURS



The Theological Conversations between
the Evangelical-Lutheran Church of Finland
and the Russian Orthodox Church
1970—1986

COMMUNIQUEES AND THESES

Edited by
HANNU T. KAMPPURI

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(Continued, P.T.O.)

Orders: Luther-Agricola-Gesellschaft

Neitsytpolku 1 b

SF-00140 Helsinki

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HELSINKI 1986

Foreword

This book has its origin in practical needs. The theological discussions between the Finnish Evangelical Lutheran and Russian Orthodox Churches have achieved results which have also interested representatives of other churches. The discussions were held primarily in Finnish and Russian. These languages are not widely known outside Finland and the Soviet Union. For this reason the results of the dialogue in question have been rather inaccessible to theologians who do not know Finnish or Russian. The present book aims to bring the Finno—Russian theological dialogue to a wider readership for them to be able to evaluate it. The main contents of the book are the communiqués and theses of the seven conferences held up to the present time. At the beginning of the book there is an article describing the course of the dialogue thus far. The book also contains a bibliography listing all the papers delivered at the conferences between 1970 and 1986 and the documents issued. There is a second bibliography comprising literature on the dialogue in question.

After the conference in Leningrad in 1983 Archbishop John Vikström and Metropolitan Antony agreed that the papers delivered at the conferences should also be translated into English. In this way it was hoped to further contact between the Finno—Russian dialogue and other theological dialogues. This practice was observed at the Mikkei conference in 1986. Simultaneously with this book there is to be published another book containing the papers delivered at Mikkei and the documents from the meeting. The Mikkei documents are also published in this book together with the documents from the other conferences.

The communiqués and theses in this book have been translated from the Finnish versions. In some instances differences have been observed between texts translated from Finnish into English and those translated from Russian into English. In some cases the differences have been of a fundamental nature. This demonstrates the linguistic difficulties which are always present in such discussions. The working languages at the conferences were Russian, Finnish and Swedish, so that the participants had the opportunity of expressing their thoughts in their own mother tongues.

ISBN 951-9047-22-0

ISSN 037-3095

Vammala 1987 Vammalan Kirjapaino Oy

This has, of course, placed great demands on the interpreters. The English translations in this book possess no official status. The official documents are those in Finnish and Russian. This book, however, aims to give an overall picture of the discussions held thus far, for as wide a readership as possible among those interested in ecumenical dialogue.

Espoo, Finland, All Saints' Day, 1986

Hannu T. Kämpuri

CONTENTS

Foreword	5
Introduction <i>Hannu T. Kämpuri</i>	9
Bibliography. The papers read in the conversations 1970-1986	22
Bibliography. Literature concerning the theological conversations between the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church	36

COMMUNIQUE AND THESES

Sinappi 1970	40
Zagorsk 1971	46
Järvenpää 1974	54
Kiev 1977	68
Turku 1980	81
Leningrad 1983	92
Mikkeli 1986	104

INTRODUCTION

Hannu T. Kampuri

Background

After the Second World War relations between Finland and the Soviet Union were established on a new basis compared with the pre-war period. Lively contacts in the fields of trade and culture were and are the new foundation of these neighbourly relations. However, church relations developed noticeably more slowly compared with many other areas of life. The background to the development of church relations should be seen rather as a change in the general worldwide ecumenical atmosphere than solely as a development in relations between Finland and the Soviet Union. In the 1960s both the Russian Orthodox Church and the Finnish Evangelical Lutheran Church began to take a more active role in ecumenical affairs.

The architects of relations between the Finnish Evangelical Lutheran and the Russian Orthodox Churches were above all Martti Simojoki, Archbishop of Finland, and Nikodim, Metropolitan of Leningrad. Both church leaders had participated in many other ecumenical projects in the 1960s. The first contact between the churches took place when Archbishop Simojoki visited the Soviet Union in 1964 as a guest of the Estonian Lutheran Church. During this visit he also met representatives of the Russian Orthodox Church. The following year Archbishop Simojoki met Metropolitan Nikodim in Leningrad. During this meeting they discussed inter-church relations. In May 1967 Archbishop Simojoki proposed, at a reception given by Patriarch Alexis, that bilateral doctrinal discussions should be commenced between the churches. The suggestion was approved, and preparations for the doctrinal discussions were begun quite soon. It was agreed between the churches that the subjects of the first doctrinal discussions in 1970 would be the eucharist and themes related to the theological basis of the churches' work for peace. Then the practice was adopted of choosing two themes for each conference, one dogmatic and the other socio-ethical.

The doctrinal discussions began with the meeting of church leaders on various occasions. An important part of these meetings has been the varied opportunities of becoming acquainted with each other's church life. In particular, it has been considered important to become acquainted with each other's forms of worship. A good opportunity for this has presented itself, since the churches have rotated as hosts of the discussions.

The agenda of the conferences has followed established practice. Representatives of both parties have prepared papers illustrating the theme under discussion from the viewpoint of their own doctrinal tradition. The papers have been delivered, followed by general discussion on the questions raised. After the plenary discussions the delegates have divided into workgroups, which have prepared joint theses. The draft theses have then been discussed in further plenary sessions, whereafter the final joint theses have been approved.

In the Finnish Church the importance of careful preparation was noted at an early stage. Questions relating to ecumenical method were one important reason why Archbishop Simojoki convened a special preparatory seminar, where the Finnish participants discussed the nature and purpose of the discussions. During the three-year period between conferences approximately six one-day preparatory seminars have been held to consider the results of the previous conference and to prepare papers for the following one. A comparatively great number of Finnish bishops, clergy, and teachers from the faculties of theology have participated in these seminars. Although each lecturer is, of course, personally responsible for the content of his paper, this procedure has provided the opportunity of giving the lecturers as great a variety of suggestions as possible to help in the preparation of the papers. These evaluative and preparatory seminars also serve towards the reception of these discussions in the Finnish Church. The great importance of these preparatory seminars is shown by the fact that the archbishop acts as chairman. Similarly, he has always acted as head of the Finnish delegation at the conferences.

As far as I am aware, the preparation of the Russian Orthodox Church for these discussions has, at least of late, resembled the Finnish practice. Due to the careful preparation of both parties, it has been possible to make full use of the time available at the actual discussions, since the inner unity of the delegations has been good. The leadership of the Russian delegation has varied according to the place of meeting. In 1980 and

1983 the head of the delegation was Antony, Metropolitan of Leningrad. In 1970 and 1986 Philaret, Metropolitan of Minsk, led the delegation. At the time of the first conference he was principal of the Moscow Theological Seminary.

The discussions

The first conference was held in Turku, Finland, in 1970. The doctrinal subject chosen was the eucharist, which is a central and difficult theme in ecumenical discussion. The first discussion contact meant, at least for the Finns, largely the accumulation of experience, although, on the other hand, in hindsight such approaches were to be found in this first conference as later to prove fundamental to the entire discussions. Such were, for example, the attempt to find points in common in the doctrinal tradition of the early Church. Simo Kiviranta, from the Lutheran side, emphasized in his paper the real presence of Christ in the eucharist, and analyzed the relation of Christians to this presence of Christ. Kiviranta supported this view by appealing to the attempt of the Lutheran confessions to adhere to doctrines accepted by the whole Church. The methodological paradigm of the dialogue and the central dogmatic theme can be found in this first conference. On the question of the eucharist the aim was not consensus, but the increasing of information and a better knowledge of each other's tradition. Due to the exploratory character of the discussions the joint theses are of a rather general nature.

The bases for the study of the socio-ethical theme also took shape at the first conference. It is important to note that from the very beginning we have desired to study the theme of peace theologically. For example, in his paper Bishop Philaret justifies the churches' work for peace christologically. Jouko Martikainen examines the traditional Lutheran doctrine of God's two regimes in the light of the doctrine of the Trinity in the early Church. Although emphases typical of the Lutheran and Orthodox traditions were apparent in the papers, their combination did not produce particular problems.

An important aspect of the doctrinal discussions at Turku was naturally that the parties were able to become acquainted with each other's theological thinking and ecclesiastical identity. We may assume, for in-

stance, that the Orthodox delegates noted the differences between Lutheranism and Protestantism in general. The distinctive characteristics of Lutheranism were evident in the study of the eucharist, and on these points Lutheranism was close to Orthodoxy.

The study of the eucharist was continued at Zagorsk in 1971. The papers at the previous meeting had already referred to the real presence of Christ in the eucharist. Now this shared theological emphasis was written into the theses. Clarification of the sacrificial nature of the eucharist was also sought, and it was possible to make a joint statement to the effect that the eucharist is not a repetition of the sacrifice of Calvary, but its representation and realization in the Church which celebrates the eucharist and in the life of the Christian who partakes of it. From the point of view of the procedure followed at the discussions, it was significant that an exegetical paper was delivered as a contribution to the study of the dogmatic theme. To both traditions the Bible is the basis of argumentation, although the traditions of interpretation differ. At Zagorsk record was made of the differences in the eucharistic views and terminology of the two parties. Some criticism has been directed at the fact that immediately at the first discussions differences of opinion were recorded. This has been considered hasty, particularly with regard to those where clear disagreements between Lutheranism and Orthodoxy have not been previously recorded.

At Järvenpää in 1974 the study of the eucharistic theme included the ordained ministry. However, a problem arose with regard to the question of the ordained ministry. This was noted by Dean Gundyaev, who stated that a great difference exists in the churches' ontological understanding of apostolic episcopacy. According to Orthodox theology unbroken apostolic succession is of decisive importance. One can appreciate that no great progress was made at Järvenpää on the question of the ordained ministry. No attempts have been made since then to return to this subject.

At the Järvenpää discussions, however, another dogmatic theme came to the fore. The theme of salvation was introduced at Järvenpää at the request of the Russian delegation. The background to this was the Bangkok missionary conference of 1973; the Russians criticized the soteriological interpretation of this conference. The Finnish delegation also regarded the interpretation of salvation in the documents of the Bang-

kok meeting as one-sidedly »horizontal» without an eschatological dimension. The study of this »extra» theme of salvation demonstrated that considerable convergence can be achieved on questions which have traditionally caused difficulties. Although the study of the issue of the ordained ministry did not perhaps make much progress as had been hoped, the study of the theme of salvation provided the stimulus to continue with this issue later.

At Järvenpää in 1974 Dean Stoikov delivered a paper on the Orthodox view of salvation. This stimulated the Finnish delegation to consider the question of whether the concept of the »divine life» central to Orthodox theology might also appear in the Lutheran tradition. At Järvenpää it was stated that the Lutheran equivalent was »in ipsa fide Christus adest» (in faith itself Christ is present). Professor Tuomo Mannermaa has reported on this meeting using the following words: »Here at the Järvenpää discussions the idea was mentioned of *in ipsa fide Christus adest*, and the first to introduce it was Archbishop Simojoki. It was, moreover, decided that the Finnish basic text for the group report should be written from the viewpoint that faith is the divine life corresponding to the Orthodox notion. Professor Thurén drew up the draft with an outline based on salvation history, while to this basic text was added a section by Bishop Nikkainen. After the text had been thoroughly examined in committee, the Järvenpää report on salvation was ready. It forms the basis of the doctrinal development of later discussions.»¹

At Kiev in 1977 the discussion of the doctrine of salvation, begun at Järvenpää, was continued. In its preparations at Järvenpää the Finnish delegation drew up a preliminary definition of the rediscovered theme of divine life and deification in Lutheran tradition. Professor Jukka Thurén gave an exegetical analysis of the relation between the Pauline doctrine of justification and the concept of deification in 2 Peter. Professor Tuomo Mannermaa expounded the relation of justification to deification in Lutheran theology, above all in the thought of Luther.² Justification in Lutheran theology, above all in the thought of Luther.² Justification in Lutheran theology, above all in the thought of Luther.² Justification in Lutheran theology, above all in the thought of Luther.²

¹ Unpublished paper, 1980, »What is at issue in the Lutheran-Orthodox Discussions», pp. 1-2.

² Professor Mannermaa has since continued research on this theme. In 1987 there is due to appear, in German, a compilation on these questions, in the series »Arbeiten zur Geschichte und Theologie des Luthertums», published by the Luther Academy in Rastatt.

ha Pihkala has described the Kiev discussions in the following terms: »The general discussion was to a great extent an expression of mutual astonishment at the extent of the theological bases held in common by the two Churches. Such common bases were the Trinity, christology, their view of salvation history, their sacramental and eschatological emphases. Furthermore, it was stated that justification and deification belong together, and that the deification of human nature in Christ is a prerequisite of justification. In other words, unity is firmly anchored in the trinitarian and christological dogma of the early Church.»¹

However, certain difference may be observed between the approach of the Orthodox and Lutheran parties, as apparent in the theses. The basic text of theses I–III was prepared by the Finns and theses IV/1–7 by the Russians. The theses prepared by the Lutherans display a basic solution of a trinitarian and christological nature, with an emphasis on the objective aspect of salvation and the means of grace. In their theses the Orthodox delegates examined the individual's appropriation of salvation.²

The difference in approach does not, however, imply a conflict of views, but rather that they are complementary.

Thus, at Kiev the Lutheran party may be seen as drawing near to Orthodox soteriological emphases. The feeling of remoteness possibly experienced up till now has not been a result of Lutheran dogma, but of its later models of interpretation, which have set aside the original Lutheran idea of deification. Thus the Lutheran party at the Kiev conference were rediscovering their own religious heritage.

The Kiev discussions have also aroused international discussion. Interest in these discussions was not, however, focussed originally on the relation of deification to justification, but rather on the question of synergism. Professor Osipov of the Moscow Theological Seminary has referred to thesis IV, 7 and interpreted it as meaning a change in the Lutheran position on the question of synergism. »These points of agreement bear witness to the highly significant progress made in Lutheran theology. Here, although there is no direct recognition of synergism, the necessity of active initiative on the part of man in the progress of his

salvation and perfection is definitely stated, which is entirely in agreement with Orthodox soteriology.»³ Professor Karl Christian Felmy of Erlangen University has expressed his suspicion that at Kiev the Finnish party accepted synergism.⁴ In reply, Juhana Pihkala has pointed out that the thesis in question does not speak of the kind of co-operation between God and man rejected by the Lutheran confessions. According to Pihkala the thesis concerns co-operation between the already justified person and God, *synergia* and not *synergism*. Thus, the thesis does not refer to conversion. »The co-operation between God the Holy Spirit and the regenerated person referred to in the 7th thesis of the Kiev conference, *synergia*, is clearly expounded in the Lutheran tradition. Thus, it is not a question of something newly-discovered.»⁵

The background to the dogmatic discussions at Turku in 1980 was the agreement discovered at the Kiev meeting. The theme of faith and love may perhaps be a formulation of the problem characteristic of the Western theological tradition, above all the type of theological question raised by the philosophy of Immanuel Kant. At Kiev the relationship between faith and love was not discussed due to lack of time, although this question was raised at the Kiev conference when Archbishop Mikhail presented a three-stage phenomenological analysis of the degrees of faith. The highest degree in this typology was faith working through love. To the Finnish party the theme thus gave an opportunity for two-way discussion: on the one hand with Orthodox theology, and on the other hand with the aforementioned neo-Protestant theology, where faith and love are sharply distinguished from each other. This discussion on »two fronts» has often been characteristic of the work of the Finnish party, particularly at the preparatory stage. In their exposition the Finns returned to Luther's theology, where the link between faith and love is Christ Himself. The love which follows faith is not an attribute of man himself, but the love of Christ. To the Orthodox delegates it was important to know that the Lutheran conception of faith was not merely intellectual assent to certain propositions. In the Turku documents the parties were

¹ Pihkala 1977, p. 569.

² See Pihkala 1977, p. 571; Martikainen pp. 190–191.

³ JMP 1981, 6, 61.

⁴ Felmy, unpublished paper »Die orthodox-lutherischen Gespräche in Europa, ein Überblick», p. 16.

⁵ Juhana Pihkala, unpublished paper »Suomen evankelis-lutherilainen kirkon ja Venäjän ortodoksisen kirkon opilliskustelujen antin», pp. 8–9.

able to state that «the doctrinal discussions have convincingly demonstrated that the doctrines of both churches on faith and love in salvation are essentially similar.»

At Leningrad in 1983 the dialogue in a sense recommenced from the very beginning, when the theme of the eucharist was once again considered in connection with ecclesiology. The study of ecclesiology was linked to sacramental doctrine, particularly from the viewpoint of the real presence of Christ, which had been discovered and emphasized in the previous discussions. Both parties studied the secret of the Church from the viewpoint of eucharistic ecclesiology. It was thus possible to analyze ecclesiology with the aid of the results of the previous discussions, although there was not time to study many individual questions of ecclesiology. It is clear that the different understandings of the ordained ministry observed at Jarvenpää are also reflected in many ecclesiological questions.

The Leningrad doctrinal discussions happened to fall in the year of the 500th anniversary of Luther's birth. This jubilee inspired two papers on Luther at the conference: Professor Pirinen spoke on the theme of «Luther and Ecumenism», and Archimandrite Augustin on the subject «A History of Orthodox-Lutheran Relations in Russian».

At Mikkel in 1986 a further variant of soteriology was studied, namely the theme of holiness. It was possible there to eliminate many mutual theological suspicions. The Lutheran party understood and was able to agree with the ideas that Professor Osipov expressed in the discussion about the relationship between faith and good works. Correspondingly, Bishop Toivinen was able to dispel the doubts that Orthodox theologians have often expressed with regard to the Lutheran concept of «simul iustus et peccator».

The starting point for the understanding of the theme of holiness was common to both churches. Holiness is always the holiness of God. Due to lack of time it was not possible to come to grips with those questions which are theologically the most difficult. For example, it was not possible to analyze the traditional suspicions and disagreements over the relationship between the holiness of God and material holiness.

Results

In Finland systematic discussion of the procedure to be adopted at the

conferences was begun with the preparations for the Jarvenpää meeting. It was then stated that the short-term goal, at least, is not the unification of the Churches, but rather it remains an open question. For this reason comments have been made to the effect that the lack of an ecumenical goal has made the discussions «joyful ecumenism». There has been no desire to burden the discussions with sharply-defined objectives determined in advance. The most important thing has been the general discussion, which has been perceived as a spiritual and theological event shared by the two Churches. The objective has been to increase mutual theological understanding. The process of discussion has been seen as more than merely a traditional ecumenical method of comparison. The dialogue has been understood as a process of convergence. Another important methodological decision has been that a common point of intersection between the Lutheran and Orthodox traditions has been deliberately sought in the doctrinal tradition of the early Church. Mannermaa has commented: «The Lutheran and Orthodox Churches have at least one thing in common — that they both claim to represent the tradition of the early Church in a genuine manner.» In the discussions no attempt has been made to find completely identical doctrine, but rather points in common between the two doctrinal traditions.

As for socio-ethical questions, so far the issue of peace has been the one most studied. The theme of peace has also been linked to the issue of justice. In the discussions it has become clear that questions of peace are not a particular theological problem between the Churches, although the parties have studied them from their own theological traditions. The theme of peace has been studied, for example, from the viewpoint of the theology of creation, whereby it has been possible to understand it as relating to the whole of mankind and of creation.

It is evident that in the study of the theme of peace the goal — peace — is entirely identical for both parties. Similarly, it has been stated that Christianity is not quietism, but that Christians can make active efforts in the cause of peace. There exists, however, a certain difference in the interpretation of the bases for the work for peace. Lutheranism sees social ethics as primarily an obligation on the level of the law of God. Therefore Lutheran theology emphasizes, for example, the importance of reason in the solution of socio-ethical problems. The Lutheran party has naturally made use of the doctrine of the two regimes in its theological analysis

of the work for peace. Russian theology, on the other hand, emphasizes the inner peace which the Gospel gives to the Christian, and which is then reflected in human relationships, and thereby in international relations also. But Lutheran theology also teaches that the fulfillment of the law is possible only through the work of the Holy Spirit. The Holy Spirit acts and fulfills the law. These viewpoints cannot thus be considered antithetical.

The Finnish delegation has not wished to study the theme of peace in the form of concrete political resolutions, because in the Finnish view it would easily lead to the expression of one-sided political attitudes. This position has been observed in the joint theses. On the other hand, this procedure has resulted in the theses being rather general and somewhat insubstantial. However, the Russian delegation have often raised contemporary political problems in their papers. In the general discussions attention has been paid to the study of theological points of contact and differences between the different traditions. The focus has been specifically on theological deliberation. An attempt has been made thereby to come to grips with wider ecumenical problems of a socio-ethical nature. Does, then, difference in approach of the Finnish and Russian parties reflect national or ecclesiastical and theological differences? As far as I can see, this question would be a fruitful, if difficult, subject for discussion. On the other hand, a tendency to concretize, to move from questions of principle to concrete themes is discernible in the treatment of the socio-ethical theme, but this has not meant that theological questions have been ignored.

The fundamental question of socio-ethical study is that of the extent to which the Lutheran dialectic of law and Gospel and the doctrine of the two regimes are commensurable with the Orthodox concepts of the transfiguration of the world and of symphony. This question still needs detailed study. At the conferences the treatment of the socio-ethical theme was in general easier and more problem-free than the dogmatic theme. Almost always this group finished its work before the dogmatic group.

At the first conference the subject for discussion was the eucharist. It has been stated that agreements and disagreements on this subject were reported very openly. Of ecumenical importance was the opinion shared by both parties that in principle the eucharist should not be made a means of achieving unity, but that eucharistic fellowship expresses the already

existing unity of the Church. It had been said of the eucharistic theme, however, that its treatment remained unfinished, crowded out, as it were, by the theme of salvation.

Jouko Marikainen has said of the results of the study of the eucharistic theme: »In Finnish and international reviews it has been pointed out that both descriptions can be criticized from the traditions they represent. In recent decades Orthodox theologians have repeatedly referred to the fact that the doctrine of transubstantiation, which demonstrates the scholastic pattern of thought adopted from Roman Catholic theology, is alien to the Eastern Church, and came to the Russian Orthodox, for instance, with the controversial confession of Peter Mogila (1596—1646). The Lutheran position has also been criticized. It does not make use of the concept of division, which is of great importance to our view of the eucharist. The concept of division on the one hand makes a distinction between the sacrifice of Calvary and the eucharist, but on the other hand unites them. It is important for the correct understanding of, for example, Luther's teaching on the eucharist in his *Larger Catechism*. In addition, it has been stated that wide consensus has already been achieved in ecumenical discussion on the question of the eucharist. The theses on the eucharist from the 1970 conference at Turku (70/B/2) recommend that this consensus should be utilized, but Zagorsk 71 has not at all used it to advantage. The disagreement at Zagorsk, which cannot thus be regarded as representative of either tradition, did not at all disturb the study of the theme of the eucharist at Järvenpää in 1974.»

The most important theme at the Finno-Russian discussions from the point of view of the results achieved has evidently been soteriology. The theme was included in the discussions at the wish of the Russian Orthodox Church. This theme has formed a long and fruitful study, from the Järvenpää conference of 1974 to the Mikkeli conference of 1986. At the Kiev meeting in particular the theme of salvation was under prime consideration. There has often been talk of a breakthrough at Kiev. The significance of the Kiev discussions is based on their drawing a parallel between justification and deification. It was perceived that aspects of soteriology are not unrelated to each other nor contradictory, but the traditional Lutheran doctrine of justification contains the idea of the deification of man. Justification and deification are based on the real presence of Christ in the word of God, in the sacraments, and in worship.

The theses of the discussions should not be interpreted as a theological definition in its final form, but rather they express the degree of mutual understanding achieved at a particular concrete conference. In this sense the theses are open to more precise formulation at later stage. They manifest the entire nature of the dialogue as an open theological process of discussion and convergence. Jouko Marikainen has made the observation that ever since the Järvenpää conference the theses on the dogmatic theme have been primarily argued with biblical quotations. This practise has facilitated the forming of shared opinions, but, on the other hand, from the theses it is »difficult to gain a general impression of the theological positions involved.»⁸

At the first discussions the differences of view were also clearly listed. The definitions thus formulated have, however, decreased in number since the first conference, although the theses of the Mikkeli meeting bring out the difference between Lutheran and Orthodox theology on the question of the usefulness of requesting the prayers of the saints. Does this tendency mean that there has been a desire later on to conceal disagreements, or that there have been fewer disagreements? As far as I understand, there are many reasons for this practice. At the discussions there has been found such great mutual understanding between the Lutheran and Orthodox parties that for this very reason there has been a desire to emphasize shared opinions. The rapprochement of the Churches is also apparent in the altered tone of the communiqués.

The relation of the Finno-Russian dialogues to other Lutheran—Orthodox dialogues has not yet been evaluated systematically. Finnish theologians have naturally been in contact with, for instance, theologians of the EKD (Die Evangelische Kirche in Deutschland) who have likewise engaged in dialogue with the Moscow Patriarchate. The Finno—Russian discussions have been the first purely Lutheran—Orthodox dialogue, since

⁸ Marikainen 1982, p. 192.

⁹ The point of departure has been the historical interpretation of the Augsburg Confession. With this confession there is a conscious desire to show that the Reformation faith acknowledges the legacy of the primitive catholic church and represents it in a genuine manner. The Augsburg Confession is thus not really a confessionalist document, but it opens the frontiers of the Lutheran church to the universal church; but — and this is fundamental — expressly on the basis of primitive catholic dogma. »Maanermaa, unpublished paper, 1974. »Considerations on the Methodology of the Discussions between the Russian Orthodox and Finnish Evangelical Lutheran Churches», pp. 6—7.

EKD and the Union of Evangelical Churches in the GDR are by nature and by confession united Protestant. Due to the language barrier it has been somewhat difficult to provide information about the Finno—Russian dialogue, but in the future greater attention will be paid to this matter.

According to some estimates the Finno—Russian theological discussions have made greater progress than any other Lutheran—Orthodox dialogues. What is the reason for this? One important reason is evidently the self-understanding of Finnish Lutheranism. The Lutheran Reformation is understood in Finnish Lutheranism as above all an attempt to return to the dogma of the early Church.⁹ As far as I understand, it is for precisely this reason that it was easy to reach mutual understanding, as Patriarch Pimen has mentioned when speaking of the 'spirit of orthodoxy' in the Finnish Church.¹⁰ Discussions between the Lutheran World Federation and the Orthodox Churches are only in the initial stages. It is clear that the Finno—Russian regional dialogue can provide material and stimuli for this wider dialogue.

¹⁰ »Our relations with the Evangelical Lutheran Church of Finland are particularly close and cordial, because of the spirit of 'Orthodoxy' peculiar to the Church of Finland which is so understandable to us.» JMP 1978, 8, p. 24.

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The papers of the theological conversations between the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church are divided into three groups in this bibliography: lectures, minutes and communiques & theses. The lectures of the Finnish representatives have been held in Finnish or Swedish. The representatives of the Russian Orthodox Church have read their lectures in Russian. Theses and communiques have been published officially in Finnish and Russian. The languages of the minutes are Russian, Finnish and Swedish. The English versions of communiques and theses have been translated from Finnish and Russian. These versions may differ from each other. In some cases there may be substantial differences. The papers are listed in this bibliography in the same order as they are mentioned in the communiques.

Archives for these conversations are held in Helsinki in the Centre for Foreign Affairs of the Church of Finland (Salamakatu 11, PL 185, SF-00161 Helsinki, FINLAND).

ABBREVIATIONS

- BT БОГОСЛОВСКИЕ ТРУДЫ. Москва.
BOGOSLOVSKIE TRUDY. Moscow.
JMP THE JOURNAL OF THE MOSCOW PATRIARCHATE. Moscow.
LR LUTHERISCHE RUNDSCHAU. Genf. LWF
LW LUTHERAN WORLD. Geneva. LWF
MS, ms manuscript
O ORTHODOXIA
(Annals published in Helsinki mostly in Finnish. Some articles contain a summary in English. Orthodoksia is published by Orthodox Clergy Association of Finland together with Department of Orthodox Studies, University of Helsinki.)
SdO STIMME DER ORTHODOXIE. Berlin.
TA Teologinen Aikakauskirja (Theological journal published by Theological Publishing Society in Helsinki in Finnish and in Swedish.)
Tf, tf translation from Finnish
Tr, tr translation from Russian
ЖМП ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ. Москва.
ЗРНАЛ МОСКОВСКОГО ПАТРИАРХИИ. Moscow.
(31) manuscript length in pages

22

1970

TURKU (SINAPPI)

LECTURES

Kivronia, Simo

Eukaristia uskovien yhteiden ilmentymänä.
Евхаристия как выражение общности верующих.
(The Eucharist as the manifestation of the unity of believers.)
Ms in Finnish (31), no ms in Russian available.
Published in Finnish in TA 1970, 321—347, and in Russian in BT 7/1971, 240—248.

Michael (Madyagin)

Евхаристия и единение христиан.
Евхаристия и единение христиан.
Евхаристия и единение христиан.
(The Eucharist and common Christian aims.)
Ms in Finnish (30), no ms in Russian available.
Published in Finnish O 1972, 5—29, with summary in English. Published in Russian in BT 7/1971, 222—231.

Martikainen, Jouko

Kirkkojen rauhan työn teologinen perusta.
Богословская основа миротворческой деятельности Церквей.
(The theological basis of the peace mission of the Churches.)
Published in Finnish in TA 1970, 348—371, and in Russian in BT 7/1971, 249—256.

Philaret (Vachromyev)

Евхаристия и единение христиан.
Богословская основа миротворческой деятельности Церквей.
(The theological basis of the peace mission of the Churches.)
Ms in Finnish (16), no ms in Russian available.
Published in Russian in BT 7/1971, 215—221.

EXTRA LECTURES

Simojoki, Martti

Suomen evankelis-luterilaisen kirkon nykyinen tilanne.

23

(The actual situation of the Evangelical-Lutheran Church of Finland.)
Ms in Finnish (7), no ms in Russian available.

Johannes (Rinne)

Suomen ortodoksisen kirkon ajankokaisla ongelmia.
(The actual problems of the Finnish Orthodox Church.)
Ms in Finnish (5), no ms in Russian available.

MINUTES

Ms in Finnish (36) and Russian (41). Typed from tapes.

COMMUNIQUE and THESES

Ms in Finnish (2+5) and Russian (2+2).
Published in Finnish in TA 1970, 431—434; in Russian in BT 7/1971, 212—
214 and in ЖМП 5/1970, 67—69; in English (1r) in JMP 2/1970, 55—58 and
(1r) LW 3/1972, 288—290; and in German (1r) in LR 3/1972, 380—386.

1971

ZAGORSK

LECTURES

Nikolaïnen, Aimo T.

Herran aterian eli eukaristian erityinen luonne.
Евхаристия и ее особенный Character of the Eucharist.
(The particular character of the Eucharist.)
Ms in Finnish (9). No ms in Russian available.
Published in Russian in BT 11/1973, 188—191.

Lehtonen, Samuli

Eukaristia ja Kristuksen uhri.
Евхаристия и жертва Христа.
(The Eucharist and the Sacrifice of Christ.)
Ms in Finnish (21). No ms in Russian available.
Published in Finnish in TA 1972, 283—303; in English (1r) in JMP 2/1973,
53—58; in Russian in BT 11/1973, 181—188 and in ЖМП 2/1973, 52—56.

Savichev, Vasilij
Савичев, В. Л.

О Евхаристии.
Über die Eucharistie.
(About the Eucharist.)
Ms in German (20). No ms in Russian available.
Published in English in JMP 2/1973, 58—66; in Russian in BT 11/1973,
173—181 and in ЖМП 2/1973, 56—62.

Mikhail (Mudugin)

Евхаристия как новозаветное жертвоприношение.
Die Eucharistie als neutestamentliche Opferung.
(The Eucharist as the Sacrifice of the New Testament.)
Ms in German (15). Ms in Russian (16).
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Справедливость и мир.
(Justice and peace.)
Ms in Finnish (14). No ms in Russian available.
Published in Russian in BT 11/1973, 198—203.

Toivainen, Kalevi

Oikeudenmukaisuus ja väkivalta luterilaisen sosiaalietiikan valossa.
Справедливость и насилие с точки зрения лютеранской социальной
этики.
(Justice and Violence in Light of Lutheran Social Ethics.)
Ms in Finnish (17). No ms in Russian available.
Published in Finnish in TA 1972, 304—327; in Russian in BT 11/1973,
203—209.

Osipov, A. I.

Осанов, А. И.
Справедливость и насилие.
Die Gerechtigkeit und die Gewalt.
(Justice and violence.)
No ms in Russian available. Ms in German (16).
Published in Russian in BT 11/1973, 193—197.

MINUTES

No minutes available.

COMMUNIQUE and THESES

- Ms in Finland (4+3) and Russian (4+4).
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1974

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LECTURES

Cleve, Fredric

- Altarets sakrament och prästtjänsten ut evangelisk-luthersk synpunkt.
Таинство алтаря и священство с евангелиско-лютеранской точки зрения.
(The Eucharist and the priesthood from the Evangelical-Lutheran point of view.)
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Евхаристия и священство.
Евхаристия ja pappeus.
(The Eucharist and the priesthood.)
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Vikström, John

- De kristna kyrkans frölsarbete i nutiden.
Работа христианских церквей в защиту мира в современности.
(The peace mission of Christian Churches today.)
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Служение христианских церквей миру сегодня.
Kristillisten kirkkojen työ rauhan hyväksi nykyaikana.

- (The peace mission of the Christian Churches today.)
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Nikolaev, Almo T.

- Kristillinen oppi pelastuksesta UTM valossa.
Христианское учение о спасении.
(The Christian doctrine of salvation in the light of the New Testament.)
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Stokov, Vasily

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Христианское учение о спасении.
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(The Christian doctrine of salvation.)
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- Kristillinen oppi pelastuksesta Bangkokin lähetyskonferenssin valossa.
Христианское учение о спасении в свете Бангкокской миссионерской конференции.
(The Christian doctrine of salvation in the light of the Bangkok mission conference.)
Ms in Finnish (9) and in Russian (10).
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Анализ Бангкокской конференции и отклик на нее с православной точки зрения.
Bangkokin lähetyskonferenssin analyysi ja lausunto siitä ortodoksiselta kannalta katsottuna.
(An Analysis of the Bangkok Conference and a Response to it from the Orthodox point of view.)
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Спасение христианина и его оправдание и обожение.
Крестный путь к спасению и оправданию.
(Salvation of a Christian as His Deification and Justification.)
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Vikström, John

Fälskningen och fridsriket som trostörsmål och etisk uppgift.
Спасение и царство мира как предмет веры и этическое задание.
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546—556. Published in German as "Mission und Reich Gottes — Erlösung
und Reich des Friedens als Glaubensgegenstand und ethische Aufgabe. Ein
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Спасение и царство мира: объект и этическое задание.
Pelastus ja maailman valtakunta.
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Ms in Russian (35), in Finnish (35), and in English (tr) (21).

MINUTES

Ms in Finnish (100) and in Russian (115). Typed from tapes.

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55—59; and in English (tr) in JMP 9/1977, 58/60.

1980

TURKU

LECTURES

Michael (Mudjugin)

Ангелие Михаил (Муджугин)
Вера и любовь и дело спасения.
Usko ja rakkaus pelastuksessa.
(Faith and Love in Salvation.)
Ms in Russian (33), in English (tr) (28) and in Finnish (33).

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Usko ja rakkaus pelastuksen tekijöinä Uuden testamentin mukaan.
Вера и любовь, как факторы спасения, согласно священному писанию Нового Завета.

(Faith and Love as Factors of Salvation according to New Testament.)

Ms in Finnish (14) and in Russian (13).

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Manermaa, Tuomo

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(The Theological Foundation of the Churches' Work for Peace.)

Ms in Russian (16) and in Finnish (15).

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Создание церкви для преобразования мира.

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(The Churches' Work for Developing the World.)

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freden.

Закон и евангелие как богословская основа в миротворческой деятельности церкви.

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MINUTES

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1983

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Арухенский Михаил (Муджугин)

Новозаветное понимание Церкви как Тела Христа, в частности,

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On the Concept of the Church as the Body of Christ as expressed in the

New Testament.

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Raskazovski, S. P.

Расказовский, С. П.

Евхаристический аспект природы Церкви.

The Eucharistic Aspect of the Church's Nature.

Ms in Russian (13) and in English (7).

Thuren, Jukka

Kirkko Kristuksen ruumiina Uuden testamentin mukaan.

Церковь как Тело Христа, согласно Священному Писанию Нового

Завета.

(The Church as the Body of Christ according to the New Testament.)

Ms in Finnish (17) and in Russian (19).

Published in Finnish in TA 1984, 157—164.

Pirkko, Jukka

- Kirkon olemus uskon, rakkauden ja eukaristian näkökulmasta.
Сущность Церкви с точки зрения веры, любви и еucharistии.
(The Essence of the Church from the Standpoint of Faith, Love and the Eucharist.)
Ms in Finnish (22) and in Russian (30).
Published in Finnish in TA 1984, 164—171.

Alexy (Makrinov)

- Миротворчество в современном мире.
Peacemaking in the Contemporary World.
Ms in Russian (9) and in English (6).

Ismi, Jukka

- Миротворчество в современном мире.
Peacemaking Work of the Russian Orthodox Church Today.
Ms in Russian (9) and in English (7).

Pirkko, Jukka

- Kirkkojen rauhanohjelmat ja ussimat rauhaa koskevat kannanotot.
Миротворческие программы Церквей и носители позиции по вопросам мира.
(The Peace Programmes of the Churches and Their Recent Statements on Peace.)
Ms in Finnish (25) and in Russian (31).

Sinemat, Maunu

- Suomen luterilaisen kirkon rauhan työ.
Действительность финской лютеранской церкви по отношению к миру.
(The Peacemaking of the Lutheran Church of Finland.)
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Augustin (Nikola)

- Августин Августин (Николай)
История Православия-Литургических отношений в России. К 500-летию юбилею Матфея Матфея (1483—1983 гг.).
A History of Orthodox-Lutheran Relations in Russia.
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- Luther ja ekumenia.
Лютер и экуменизм.
(Luther and Ecumenism.)
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1986

MIKKELI

LECTURES

Toivonen, Kalevi

- Pyhäys, pyhäys ja pyhä erityisesti yleisen pappeuden näkökulmasta.
Святость, освящение и святые особенно в аспекте общего священства.
Holiness, Sanctification and the Saints especially from the Standpoint of the Universal Priesthood.
Ms in Finnish (21), in English (26) and in Russian (20).
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Toivonen, Jukka

- Pyhätin Uuden Testamentin mukaan.
Освящение по Новому Завету.
Sanctification according to the New Testament.
Ms in Finnish (16), in English (11) and in Russian (16).
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Mikkeli (Mudjugin)

Армянский Михаил (Мильотин)

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Pyhäys, pyhäilyminen, pyhä.

Holiness, Sanctification, Saints.

Ms in Russian (26), in English (17) and in Finnish (40).

Published in English in "Mikkeli 1986".

Skura, Konstantin E.

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Восточке Финляндии.

The Holy Preachers of the Gospel in North-West Russia and Eastern

Finland.

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The Sermon on the Mount and the Churches' Work for Peace.

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Народной проповеди.

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SINAPPI, TURKU 1970

COMMUNIQUE

on the Theological Discussions between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, held at the Sinappi study centre in Turku March 19th-22nd, 1970

The members of the delegation of the Russian Orthodox Church were as follows: *Philaret*, Bishop of Dmitrovsk and Principal of the Moscow Theological Academy; *Mikhail*, Bishop of Astrakhan and Yenotavsk; Dean *Igor Ranne* (Leningrad); Dean *Nikolai Gundyayev* (Leningrad); and *Longin*, Monk in holy orders (Helsinki).

The members of the delegation of the Evangelical Lutheran Church of Finland were as follows: Archbishop *Martti Simojoki* (Turku); Professor *Aimo T. Nikolainen* (Helsinki); Professor *Kauko Pirinen* (Helsinki); Professor *Göthard Nygren* (Turku); Assessor *Samuel Lehtonen* (Tapiola); Fredric Cleve, D.D. (Tampere); *Simo Kiviranta*, Lic. Theol. (Helsinki); and Pastor *Jouko Martikainen* (Turku).

Bishop Philaret and Archbishop Simojoki acted as chairmen of the delegations.

The following acted as observers with the right to speak: from the Finnish Orthodox Church: *Paavali*, Archbishop of Karelia and all Finland; *Johannes*, Bishop of Lapland and Acting Bishop of Helsinki; *Niilo Karjamaa*, a vicar from Kuopio; and Dean *Vilho Borovoi* from the Faith and Order Secretariat of the World Council of Churches.

The conference was the first official theological meeting between the two churches. On the agenda of the meeting were two theological themes for discussion. A preliminary paper on these themes was presented by each party, information was given as to current problems of the Finnish Evangelical Lutheran and Finnish Orthodox Churches, and services of worship and times of prayer were arranged in accordance with both the Orthodox and Lutheran traditions.

The first theme concerned the eucharist as an expression of fellowship between believers. The comprehensive papers on this subject increased the participants' knowledge of each other's churches, and clarified the fundamental attitudes held by each church. The papers on the theological basis of the church's work for peace interpreted the task of the church in the light of the Bible and the present world situation, concluding with the recognition of the church's responsibility in this area.

Appended to this report are a number of theses. They represent the common viewpoints and differing opinions of the participants, and their hopes for the future.

The discussions were held in a spirit of mutual trust and respect, so that each party seriously considered the views of the other, as well as expressing its own opinions in the spirit of Christian freedom. Thus, it was possible, while upholding the truth in love, to preserve fraternal friendship even in those areas where opinions differed as to the interpretation of the will of God. The participants considered the discussions extremely useful to both parties, and hoped that the exchange of opinions would continue. Thus, the parties wished to contribute, with God's help, to the progress of Christian unity. They also stated that fellowship between Christians is likely to reduce tension in the world, and in this way to establish peace. The discussions demonstrated the great significance of personal meeting and negotiations in the clarification of matters of faith and in the development of inter-church co-operation e.g. in the work for peace.

The participants gave thanks to God for the mutual love which by His Spirit He had granted to the meeting, and joined in prayer for salvation and peace, both for each other and for the whole world.

1. Summary of the discussions dealing with the eucharist

After hearing the lectures from both churches on topics of 1) Eucharist as a Manifestation of the Unity of Believers, and 2) The Theological Foundations of the Churches' Peace Efforts, both delega-

tions discussed them and came to the following conclusions, which in turn were approved by both groups:

I.

1. Both parties consider that the treatment of the theme »Eucharist as a Manifestation of the Unity of Believers« chosen for the discussion, has been beneficial to both churches.
2. With the help of the lectures and the subsequent discussion, the parties have understood much more precisely and deeply the other party's viewpoints on this question. This applies to the theme in general as well as to its many details.
3. In examining some of the aspects of the material handled, certain similarities have been recognized in the understandings of both sides.
4. The continuation of mutual contact has been regarded as appropriate. It was felt that this could best be done by organizing similar theological discussions in the future, discussions the purpose of which would be to examine doctrinal and confessional questions that are particularly characteristic of each church. Such questions have already appeared in the discussions held.
5. Publication of the materials of this meeting by both churches is considered necessary.

II.

Both parties examined the question of the eucharist and decided to present the results of the discussions in the following form, which is founded on the belief that is given by in Bible, preserved in the early Christian tradition, and confessed by the undivided church.

A. In the following questions which arose in the handling of the eucharist and the unity of Christians, a consensus between the parties was reached.

1. The eucharist is a secret, a divine essence, before which even the most penetrating theology becomes silent, feeling holy awe; and which is received with the help of the Holy Spirit through faith.

2. In the eucharist, a Christian through the influence of the Holy Spirit is united with his whole being both in an externally and internally recognizable way in Christ when he receives Christ's body and blood in the form of bread and wine (John 6:56).

3. The eucharist, as a sacrament instituted by Christ, is the clearest manifestation of the unity of Christians with the head of the church, the Lord Jesus Christ, and through him also of the Christians' mutual unity as members of the church, the body of Christ.

4. The unity of Christians in the eucharist belongs properly to their spiritual life, but at the same time, it creates mutual unity between Christians over racial or national boundaries, and this spreads to the world that peace which Christ has decreed to his disciples and followers.

5. The unity in the eucharist is the deepest manifestation of the oneness of the church. That is why the eucharist cannot be used as a tool to bring about unity with regard to the considerable doctrinal differences that exist between the churches. Both sides must strive very responsibly in trying to reach unanimity on the questions involving the eucharist, and the whole doctrine of the church.

B. Different understandings have been found in the following instances:

1. Both sides confess that the body and blood of Jesus Christ, God and man, are present in substance in the form of bread and wine by his own spoken words of institution (Matt. 26:26-28; 1 Cor. 11:24-27), but in the interpretation of this truth the views of the two sides differ.

2. Both sides recognize the sacrificial nature of the eucharist but they differ in the interpretation of what this sacrifice means.

The questions in which different understandings and interpretations have arisen will have to be studied further from terminological, exegetical, dogmatic, liturgical, and historical

standpoints at future discussions, and the views of both sides have to be compared in more depth and detail, taking into consideration the ecumenical discussions held on the subject, and especially the research of the Faith and Order Commission.

2. Summary of the discussions dealing with peace

In the discussions on the theological foundations of peace efforts, the delegations of the Orthodox Church of Russia and the Evangelical Lutheran Church of Finland have together agreed on the following:

1. The question of war and peace has never in the history of mankind been as difficult and timely as at present.
2. Advances in technology have on the one hand revealed to mankind enormous constructive possibilities, and on the other hand have given man tools of destruction with powers never before seen.
3. Nuclear weapons have changed the nature of war. Their use cannot be approved in any circumstances, not even in so-called just wars.
4. The balance of power which is built on the "balance of terror" created by nuclear weapons, cannot bring about lasting peace.
5. Peace with God is a prerequisite for the striving of Christians for peace on earth.
6. Christians cannot withdraw from their responsibility in peace efforts by appealing to the fact that the peace of God concerns only individuals, or that a complete state of peace will be realized only at the end of time.
7. Mankind forms a whole. God created life good and complete, but because of Adam's fall, it has been shattered. Redeemed and reconciled by Christ, Christians have by serving, by proclaiming reconciliation, and by creating unity to try and repair that which sin has broken. The witness of peace by Christians is effective when they, keeping peace amongst themselves, "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3).
8. In working for peace, Christians have to work together not only with each other but also with all people of good will.
9. Peace requires justice, which includes also a state of social, economic and international justice. Because of this, Christians have continually and carefully to search to see where people are without justice, and where justice is threatened. Christians have to strive together against the exploitation of their fellowman, the degrading of the value of man, racial discrimination and all forms of discrimination, hunger, poverty, injustice, and against everything which is a threat to world peace and normal life.
10. It would be most beneficial for mankind, if injustice was removed by peaceful methods. Therefore, the churches have to support and also actively take part in research on peace and conflict. In the search for solutions, the relevant viewpoints and justice have to be given priority.
11. The churches have to try to support social and economic renewal in the world. In their striving for peace, the churches have to focus special attention on activities which are preventive, such as development aid and development cooperation.
12. The delegations realized that the time allotted for handling of the peace question was too short, and that discussions between both churches concerning peace problems should be continued. The theme for the next time could be, for example, justice and violence.

ZAGORSK 1971

COMMUNIQUÉ

on the second theological discussions between representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church, held at Zagorsk in the Soviet Union at the Trinity Monastery of St. Sergius, December 12th–16th, 1971.

The first theological discussions were held in March, 1970 at the Sinappi training centre in Turku, Finland.

The members of the delegation of the Finnish Evangelical Lutheran Church were as follows: Dr. *Matti Simojoki*, Archbishop of Turku and Finland (Head of the delegation); Dr. *Aimo T. Nikolainen*, Professor of New Testament Exegesis at the University of Helsinki; Dr. *Kauko Pirinen*, Professor of General Church History at the University of Helsinki; Dean *Samuel Lehtonen*, Lic.Theol., Vicar of Tapiola Parish Church; Dr. *Kalevi Toivainen*, Docent in Dogmatic Theology at the University of Helsinki, Director of the Church Training Centre; and *Maunu Sinnemäki*, Lic.Theol., Secretary to the Archbishop, Secretary of the Church Committee for Foreign Affairs. The delegation was accompanied by *Antti Saarto*, M.Pol.Sc., in the capacity of a specialist on political affairs.

The members of the delegation of the Russian Orthodox Church were as follows: *Nikodim*, Metropolitan of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate; *Philarét*, Archbishop of Dmitrov, Principal of the Moscow Theological Academy and Seminary; *Mikhail*, Bishop of Astrakhan and Enokaevsk; Dean *Igor Ranne*, Superintendent of the congregations of the Moscow Patriarchate in Finland, Lecturer in Ecclesiastical Architecture at the Leningrad Theological Academy; *A.S. Boyevsky*, Secretary of the Department of External Church Relations of the Moscow Patriarchate; *V.D. Sarytchev*, Professor of

Dogmatic Theology at the Moscow Theological Academy; *K.E. Skurat*, Professor of Dogmatic Theology at the Moscow Theological Academy; *A.I. Osipov*, Docent in Basic Theology at the Moscow Theological Academy; *N.D. Medvedev*, Lecturer in Dogmatic Theology and General Church History at the Leningrad Theological Academy.

The following were present at the discussions as observers with the right to speak: *A.I. Georgievsky*, Professor of Liturgical Studies at the Moscow Theological Academy; *D.F. Ogitsky*, Professor of the History of Western Confessions at the Moscow Theological Academy; and *K.M. Komarov*, Docent in Old Testament Exegesis at the Moscow Theological Academy.

The opening devotion was led by *Nikodim*, Metropolitan of Leningrad and Novgorod. Afterwards His Eminence read a letter addressed to the participants in the discussions from *Pimen*, Patriarch of Moscow and All Russia. Archbishop Dr. *Matti Simojoki* and Archbishop *Philarét* sent a telegram in reply to his Holiness on behalf of the participants.

Philarét, Archbishop of Dmitrov, opened the discussions with a heartfelt address of welcome.

Nikodim, Metropolitan of Leningrad and Novgorod, delivered a speech in which he considered issues relating to the subjects under discussion.

Dr. *Matti Simojoki*, Archbishop of Turku and Finland, spoke words of greeting to the conference. He stressed the great ecumenical significance of the theological dialogue between the Finnish Evangelical Lutheran Church and the Russian Orthodox Church, and the contribution to the strengthening of good neighbourly relations between Finland and the Soviet Union made by the churches' attempt to develop further their fraternal relationship.

Two themes formed the basis of the discussions: 1) the eucharist (in particular its sacrificial nature) and 2) justice and violence.

The former theme was dealt with in four papers. The first of these was delivered by Professor *A.T. Nikolainen* on the subject »The Eucharist in the Light of New Testament Scholarship», and the second by Dean *S. Lehtonen* on the subject »The Eucharist and the Sacrifice of Christ» (Evangelical Lutheran Church of Finland); the

third was delivered by Professor V.D. Savitchev on the subject «The Eucharist», and the fourth by Bishop *Mikhail* on the subject «The Eucharist as the Sacrifice of the New Testament» (Russian Orthodox Church). The latter theme was dealt with in a further three papers, the first of which was delivered by Professor K. *Pirinen* on the subject «Justice and Peace», and the second by Docent K. *Toivainen* on the subject «Justice and Violence in the Light of Lutheran Social Ethics» (Evangelical Lutheran Church of Finland); the third paper was delivered by Docent A.I. *Osipov* on the subject «Justice and Violence» (Russian Orthodox Church). These profound studies and the following discussions, which were held in a spirit of Christian love, helped the participants to gain a clear picture of the points of view held by the parties, and to define both the similarities and differences between them.

Appended to this communiqué are summaries of both the themes dealt with in the discussions; they represent the opinions shared by both parties and also those matters where they held differing views.

The parties are convinced that the consideration of such important theological problems promotes mutual understanding, and by presenting ways and means for achieving Christian unity makes a significant contribution towards that end.

The participants gave thanks to God for the great blessing he had bestowed in making possible this contact between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church, when important problems of Christianity were discussed in a spirit of trust. Once again the parties were able to experience how ecumenical dialogue dispels misunderstandings and helps each party to understand the attitude of the other.

The parties agreed in principle that such contacts should continue. The parties are convinced that Christians must work tirelessly to achieve conditions where all peoples may live in peace and justice.

The participants noted with great satisfaction the initiative for peace made by the government of Finland in declaring that it was able to welcome the Conference for Security and Co-operation in Europe to Helsinki, and expressed the hope that this conference would be held in the near future.

The participants concluded their work with prayer, giving thanks to the Prince of Peace and Author of our salvation, our Lord Jesus Christ.

Philaret

Archbishop of Dmitrov

Dr. Martti Simojoki

Archbishop of Turku
and Finland

December 16th, 1971

The Trinity Monastery
of St. Sergius

1. Summary of discussion dealing with the eucharist

In the first theological discussion between the Lutheran Church of Finland and the Orthodox Church of Russia in Sinapi, Turku on March 19-22, 1970, there were common viewpoints on both sides in the summary of the discussions concerning the eucharist.

In addition to the above, there were two basic viewpoints about the eucharist where the understandings of the parties differed. Both sides confessed that the body and blood of Jesus Christ, God and man, are present in substance in the form of bread and wine by his own spoken words of institution, but in the interpretation of this truth the views of both sides differed. Similarly, both confessed the sacrificial nature of the eucharist, but differed from each other in the interpretation of what this sacrifice means.

In the summary of the previous meeting there was a wish that the question of the eucharist as a whole should be dealt with further in joint discussions, and that especially the two aforementioned themes should come under scrutiny.

In accordance with this wish, the problems concerning the eucharist were further studied during the present meeting. The meeting heard lectures on the subject prepared by both sides, lectures which were handled in a spirit of mutual consideration and Christian love.

I.

The papers presented and the exchange of ideas showed that the viewpoints of the parties reached consensus in the following instances:

A. *The real presence of Christ in the eucharist*

1. The sacrament of the eucharist has a central meaning in God's eternal saving act of man through Jesus Christ. »God was in Christ reconciling the world to himself» (2 Cor. 5:19).
2. In the eucharist, the bread and wine are the body and blood of our Savior. Christ is truly present in the eucharist in the fullness of his person as God and man. When we partake of this meal, we become partakers of Christ as members of his body, i.e., the church.

B. *Christ's sacrifice and the eucharist*

1. The once-and-for-all sacrifice of Calvary cannot be repeated, and its saving effect reaches all times. The eucharist is not the repetition of the sacrifice of Calvary, but is a manifestation of its saving significance and effect in the church's and in every Christian's life today.
2. In the same way that Christ has made the sacrifice at Calvary, he also gives himself in the eucharist in the worship service of the church. That is why the eucharist is the instrument of the Holy Spirit for salvation.
3. The whole church of Christ participates in our eucharistic celebration; we are assured of this because the church is the body of Christ.
4. The sacrifice of Christ is received in the eucharist through faith, which is effected by the Holy Spirit. The eucharist mediates communion with the Son of God who became man, Jesus Christ, and makes the believers partakers of his being. That is why the gifts of the eucharist are the forgiveness of sins, and sanctification.

II.

In the following instances, however, there appeared differences between the Orthodox and Lutheran doctrines:

1. According to Orthodox doctrine, the bread and wine become in substance Christ's body and blood in the eucharist. This change in substance remains indefinitely in the holy gifts regardless of their use.

According to Lutheran doctrine, the words of institution of the eucharist are words of creation, which, as such, are enough to assure the real presence of Christ at the eucharist, in the bread and wine. The Lutherans do not use the eucharistic bread and wine outside of the service.

2. The Orthodox Church gives serious emphasis to the sacrificial nature of the eucharist. The eucharistic sacrifice is brought by Christ himself, while the church as his body participates in it. The immediate participation of the church members in the eucharistic sacrifice is, above all, prayer, which includes praise, thanksgiving and petition.

Even though the teachings of the Lutheran Church emphasize the very close contact between Christ's sacrifice and the eucharist, nevertheless, it avoids using the word »sacrifice» in connection with the communion service, because it wants to underline that Christ's Calvary sacrifice is sufficient once and for all. As such, the eucharist is also to the Lutheran Church a meal of hope, joy and thanksgiving.

III.

Forthcoming discussion:

The two parties feel that it would be appropriate and rewarding to both sides to continue the discussions, and the themes could, for example, be the ministry, and the Christian doctrine of salvation, both of which are connected to the problems already discussed.

2. Summary of the discussions on justice and violence

As agreed by the delegates of the Evangelical Lutheran Church of Finland and the Orthodox Church of Russia at the meeting in Siunppi, Turku, on March 19-22, 1970, it was desired to continue to examine together the subject of justice and violence, and as a result three lectures were given on this subject at this meeting.

After discussing these lectures in their meeting, the participants came to the following conclusions:

1. God has created mankind to be one, and has redeemed it through his son, Jesus Christ. When the Son of God became man, he took it upon himself to carry the sin and suffering of the world. As the follower of its Lord, the church takes part in the anxiety of the world, but also in the hope revealed by Christ's becoming man and by his redemption.
2. The witness of the churches on behalf of peace and justice is founded thus on God's act. Christians have been called together to be peacemakers. This will of the Lord is the starting point for the witness for peace by the churches. That is why they can do this task only by being faithful to the one who sent them, and by using his message as their source.
3. The churches witness to the will of their Lord in man's world, which is damaged by sin. This means that they are forced constantly to ask for the real meaning of, and means of attaining, peace and justice. Thus, they cannot be satisfied with the decisions made during the course of their history, but have bravely to search for new possibilities together with those who have the same objectives. When in the atomic age every local war can spread into an atomic war, Christians and churches have to bear more responsibility than before in their efforts to avoid international conflicts, and in strengthening peace among nations.
4. In witnessing that their Lord is the Prince of Peace, Christians cannot forget prayers for peace, and for the victims of violence. They want to repent of their own and their nation's sins. Only thus can they be peacemakers.
5. At the same time, the churches are sure that lasting peace cannot be built upon violence or the threat of it. Peace demands the accomplishment of justice, but as Christians we know that even that is not enough without brotherly love between people and nations.
6. In their proclamation, the churches have to keep peace and justice in sight. And then it should not be forgotten that people together are responsible for the preservation of mankind, and for the right use of nature that God has given them. Social structures have to be formed so that they further the cooperation of people. Discrimination against people because of race, religion, nationality, or sex cannot be tolerated. All nations have to have an opportunity to freely develop their own way of life in cooperation with others.
7. Christian love demands that Christians actively take part in building relations within their society, nation, state, and between nations. That is why Christians have actively to oppose such injustices as wars of aggression, colonialism, race segregation and other forms of racial discrimination, economic exploitation, and injustice within society and state.
8. The participants of the discussion stressed especially the significance of disarmament. Likewise, they felt it important that at the first opportunity a European security conference should be held, which the Finnish government has offered to host in Helsinki. The calling together of this conference undoubtedly would advance the strivings of nations toward realizing justice.
9. Lasting peace in society cannot exist where humane life is prohibited. Therefore the obedience of a Christian toward the authorities has its limits. Likewise, lasting peace among nations cannot be built upon imperialistic strivings for benefits.
10. Both parties deemed it necessary that in future discussions the handling of related questions be continued.

JÄRVENPÄÄ 1974

COMMUNIQUE

issued by the third theological conversations between the delegates of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

From May 23 to 28, 1974, the third theological conversations between the delegations of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church took place at the Lay Training Institute of the Lutheran Church of Finland at Järvenpää.

The first conversations were held in March, 1970, at Sinappi in Turku, the second, in 1971, at The Trinity-St. Sergius Monastery in Zagorsk.

From the Evangelical Lutheran Church of Finland the following delegation attended the conversations: The Most Reverend Dr. Martti Simojoki, DD, Archbishop of Turku and Finland (Head of the Delegation); The Right Reverend Dr. Aimo T. Nikolainen, Bishop of Helsinki; The Right Reverend Dr. John Vikström, Bishop of Porvoo; Dr. Kauko Pirinen, DD, Professor of General Church History and Dean of the Theological Faculty at Helsinki University; Dr. Fredric Cleve, Assistant Professor of Systematic Theology at Åbo Academy; The Very Rev. Provost Samuel Lehtonen, Licentiate in Theology, Vicar of the Tapiola Parish; and the Rev. Maunu Sinnemäki, Licentiate in Theology, Vicar of the Kuusjoki Parish. Advisers to the conversations, with the right to participate in discussions, were present: The Rev. Risto Cantell, Assistant of General Theology at the University of Helsinki; The Rev. Juhani Forsberg, Assistant of Dogmatic Theology at the University of Helsinki; The Rev. Simo Kiviranta, Licentiate in Theology, Assistant at the Ecumenical Department of the Institute of Systematic Theology and Science of Religion; The Rev. Dr. Tuomo Mannermaa, Docent, Acting Assistant

Professor of Systematic Theology at the University of Helsinki; Dr. Pertti Pesonen, Professor of General Political Science at the University of Helsinki; The Rev. Dr. Jukka Thuren, Lecturer in Greek and New Testament Exegesis at Åbo Academy; and The Rev. Dr. Kalevi Toivainen, Assistant Professor of Social Ethics at the University of Helsinki.

From the Russian Orthodox Church the following delegation attended: His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary (Head of the Delegation); His Grace Bishop Mikhail of Astrakhan and Enolayevsk, Master of Theology; Archpriest Nikolay Gundayev, Docent at the Leningrad Theological Academy, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate; Archpriest Igor Ranne, Dean-Superintendent of the Patriarchal Parishes in Finland; Archpriest Vladimir Sorokin, Docent, Assistant Rector of the Leningrad Theological Academy and Seminary; Archpriest Vasily Stoikov, Docent, Secretary of the Council of the Leningrad Theological Academy and Seminary; Hieromonk Iosif (Pustoutov), Referent at the Department of External Church Relations of the Moscow Patriarchate.

The following invited observers attended with the right to participate in the discussions: from the Finnish Orthodox Church His Eminence Metropolitan Dr. Johannes of Helsinki, Docent; The Rev. Niilo Karjomaa, Archpriest of Kuopio; The Rev. Alexander Korelin, Vicar of Helsinki; and from the Ecumenical Council of Finland The Right Rev. Bishop Dr. Paul Verschuren (the Catholic Church in Finland); The Rev. Dr. Alfons Sundqvist (the Swedish Baptist Mission in Finland); and The Rev. Sergei Dubrovin (the Swedish Methodist Church).

At the opening service in the Järvenpää church the Bishop of Helsinki Aimo T. Nikolainen officiated, assisted by the Chaplain to the conference, Provost Samuel Lehtonen.

The conversations sent the following greetings: to Dr. Urho Kekkonen, President of the Republic of Finland; to His Holiness Pimen, Patriarch of Moscow and All Russia; to His Eminence Metropolitan Nikodim of Leningrad and Novgorod; and to His Eminence Metro-

politan Yuvrenaliy of Tula and Belev. Answers were received from all of them.

Archbishop Martti Simojoki of Turku and Finland delivered the opening speech at the conversations, describing the characteristic features of the theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church. He also examined questions related to these discussions. In response, Archbishop Vladimir of Dmitrov emphasized in his address the fraternal character of the previous discussions and uttered his hope and conviction that these conversations also would be successful.

The consultation dealt with three main themes: 1. The Eucharist and the Priesthood, 2. Work for Peace in the Christian Churches Today, and 3. The Christian Doctrine of Salvation.

The first main theme was treated in the papers given by Assistant Professor Fredric Cleve on the theme «The Eucharist and the Priesthood from the Evangelical-Lutheran Point of View» and by Bishop Mikhail on the theme «The Eucharist and the Priesthood». The second main theme was dealt with in the papers delivered by Bishop John Vikström and Archbishop Vladimir, on the subject «The Work for Peace in the Christian Churches Today». The third main theme was discussed in corresponding papers delivered by Bishop Aimo T. Nikolainen on the theme «The Christian Doctrine of Salvation in the Light of the New Testament», by Archpriest Vasily Stoikov on «The Christian Doctrine of Salvation», by the Rev. Juhani Forsberg on the theme «The Christian Doctrine of Salvation in the Light of the Bangkok Conference», and Archpriest Nikolay Gundyayev on the theme «An Analysis of the Bangkok Conference and a Response to it from the Orthodox Point of View».

These reports, rich in content, and the subsequent discussions in a warm-hearted atmosphere and in the spirit of fraternal Christian love, helped the participants in the conversations to understand the position of both sides on the themes under discussion and were a great help in determining points of agreement as well as those areas where they held differing oppositions.

During the discussions on the Holy Eucharist and the Priesthood, the Churches' Work for Peace, and the Christian Doctrine of Salva-

tion we could state that our meeting together was mutually enriching and facilitated greater understanding of each others' traditions and of our common calling to praise the Triune God, to bear witness to the world and to serve in the world.

A synopsis is attached, to this communiqué describing the handling of the three main themes under discussion, including theses demonstrating those points on which both parties agreed, as well as those which need further study.

Both parties are convinced of the fact that the examination of problems of this kind, central in theology, increases mutual understanding between the churches and forms a significant factor in the search for ways and methods of achieving unity of faith between Christians.

Both parties agreed that these conversations, which have already become traditional, ought to be continued.

Both partners are convinced that all Christians and all Churches must work unceasingly to ensure that all nations attain the standards of life in which peace and justice prevail. Conversations of this kind bring our churches closer to each other and strengthen the friendship between the peoples of Finland and the Soviet Union.

Participants in the conversations offer thanks to God for His great love, which made possible this fraternal and warm-hearted meeting, and furthermore, that He blessed our common work.

The participants in the conversations concluded their work with prayer and thanksgiving to the Lord and Saviour, the Prince of Peace, Jesus Christ.

Martti Simojoki

Archbishop of Turku
and Finland

Vladimir

Archbishop of Dmitrov

Theses on the theme «the eucharist and the priesthood»

1.

1. Our Lord and Saviour Jesus Christ received and fulfilled a high — priestly mission, giving Himself as a perfect sacrifice

for the sins of mankind. His redemptive work made superfluous and abolished the Levitical priesthood of the Old Covenant prescribed by the Law of Moses. For »the earlier tent . . . is symbolic, pointing to the present time. The offerings and sacrifices there prescribed . . . are in force until the time of reformation. But now Christ has come, high priest of good things already in being . . . and thus he has entered the sanctuary once and for all and secured an eternal deliverance» (Hebr. 9, 8–12).

2. Through the influence of the Holy Spirit the members of the Church founded by Jesus Christ have the priesthood of the New Covenant, common to them all, to which God's word distinctly testifies (1 Pet. 2, 5, 9). This priesthood, which is established by God and preserved uninterruptedly in the Church through the influence of the Holy Spirit, will continue in the everlasting Kingdom of God, where a new song is sung to Him, who has »made of them a royal house, to serve our God as priests» (Rev. 5, 9–10).

Here under the conditions of this earthly life the priesthood of all believers is expressed in the following ways: Christians are children of God (Rom. 8, 14–16); Christ has made it possible for us constantly to turn to God in prayer (Jn. 16, 23–24); we fight a spiritual fight, in which we are crucified with Christ (Gal. 2, 19, 5, 24); we offer up to God the sacrifice of praise (Hebr. 13, 15); and we also offer ourselves to God as »a living sacrifice, dedicated and fit for his acceptance» (Rom. 12, 1); and we make use of the saving grace of the Holy Spirit, which is given in the sacraments of the Holy Church.

3. By calling His twelve apostles and pouring out the Holy Spirit upon them Jesus Christ established in His Church a special ministry of service (Mt. 16, 18; 28, 18–20; Jn. 20, 23), which has since been called the ordained ministry¹. It cannot be separated from the essence of the Church, and it will last until the second coming of Christ. This ministry cannot be regarded as a continuation of the priesthood of the Old Covenant (see section 1).

4. The ordained ministers are fellow-servants of Christ and they have been called to act in the name of Christ, fulfilling His will in order that men should participate in the salvation which Christ has effected (Hebr. 3, 14). Thus it is the task of the ministry:

- a. to proclaim the Gospel, to preach and teach;
- b. to minister the sacraments of the Church;
- c. to bear responsibility for the spiritual guidance of the life and work of the Church according to God's Word, as comprehended by the Church.

5. The ordained ministry and the priesthood of all believers belong together and constitute together the spiritual fullness of the Church as Christ's body, made up of many members (1 Cor. 12, 4–31; Rom. 12, 4–8). The ministries of these members differ in character.

6. One of the essential characteristics and signs of the Church of Christ is its apostolicity. Therefore the Church is called apostolic. Apostolicity means resolute preservation of the teaching of the Gospel and the sacraments such as Christ instituted them and the apostles proclaimed them by the Holy Spirit.

On the forms and continuity of the apostolic succession see part II.

7. The ordained ministry is received through the call of the Church and through right ordination. Since apostolic times ordination has been performed with the laying on of hands and with the invocation of the Holy Spirit.

8. Ordination to any office through the laying on of hands is indelible and cannot be repeated.

9. The Eucharist, as instituted by Christ, can be administered by persons who have been ordained to the ministry.

10. The validity of the Eucharist does not depend on the moral qualities or spiritual state of the minister, only on the fact that he is a rightly ordained minister and that he administers this sacrament in the right way.

This does not, however, in any way take away the personal responsibility of the minister administering the sacra-

ment for his behaviour and spiritual state before God and his own conscience.

II.

Both parties in the conversations agreed that neither the discussions on the theme »The Eucharist and the Priesthood«, based on the papers delivered, nor the above theses exhaust this very important theological problem. Therefore all the participants in the conversations unanimously considered it necessary that these problems should be studied in greater depth and further discussed in the future. In particular, the following specific questions should be examined and discussed when the work is continued:

11. From the point of view of the problem concerning the sacramental character of the ministry and in the light of the entire doctrine of the sacraments an examination should be made of the consequences to our dialogue of certain parts of the confessional books of the Lutheran Church, according to which ordination taking place through the laying on of hands can be called a sacrament.
12. As for the problem regarding the forms of the apostolic succession it is stated: the undivided Church has preserved the doctrine of the apostolic succession. Therefore there should be a study of the significance for our dialogue of the fact that the apostolic succession includes both the succession of right apostolic doctrine and the succession of the laying on of hands.

Martti Simojoki

Archbishop of Turku
and Finland

Vladimir

Archbishop of Dmitrov

peace was continued. Papers on the work for peace in the Christian churches today, delivered by Archbishop Vladimir and the Bishop of Porvoo, Dr. John Vikström, were heard and discussion followed.

Having examined the papers the participants in the conversations came to the following conclusions:

1. We wish to express our appreciation of the statements made in regard to this subject by the parties in the conversations at Sinapi in Turku in 1970 and in Zagorsk in 1971, and we consider that the previous meetings as well as this meeting bring our Churches and our peoples closer to each other in a way that also promotes the work for peace.
2. The Holy Gospel itself encourages us to work for peace. Christ is our peace, and through the very proclamation of this fact the Church is working for peace in its own distinctive ways.
3. As the Holy Spirit, active through the Church, heals what sin has broken, He at the same time guides human reason, illuminated by faith, to search for ways leading to peace.
4. Our Churches deeply honour the memory of those who in all ages have through their self-sacrificing service of love promoted concord and peace between men, and our Churches exhort all people to follow their example.
5. Our Churches must continue to develop education for peace within themselves; they must promote the scientific study of peace, i.e. eireneology; they must strengthen an atmosphere favourable to peace; they must support the endeavours for peace on the part of Christian as well as secular organizations (the United Nations, the World Council of Churches, the Conference of European Churches) and all efforts to bring about peace.
6. In Zagorsk in 1971 we expressed our hope that a conference on security and cooperation in Europe be convoked, and now we hope and pray that this conference, which has already begun, will guarantee a positive development towards decreasing tension between the nations of Europe and of the whole world. We also hope that the negotiations now in

In the third theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church from May 23 to 28, 1974 at Järvenpää, Finland, the study of the theme of

progress in Vienna, concerning the reduction of military forces in Europe, will help to diminish tension on our continent and in the whole world.

7. In spite of this positive development, there is dissension between nations and within them, which is a cause for continual concern. Such discord occurs on our continent (Northern Ireland), in its immediate neighbourhood (the Near East), and also in other parts of the world (Chile etc.).
8. Peace is not only absence of war, but inevitably includes social and international justice as well as respect for human rights and basic freedoms. Where hunger, illiteracy, injustice and international terror prevail and human rights are violated, there is neither progress, security nor peace.
9. The churches must be active in overcoming attempts to use the Bible to support racial discrimination, apartheid, colonialism, economic exploitation, or similar selfish political aspirations, or any other forms of injustice that are opposed to the Christian faith.
10. On the basis of the experience gained through the increase in political, cultural and ecclesiastical contacts between our countries we are convinced that increased contacts between countries and nations in as many fields as possible and ecumenical collaboration substantially help to bring about lasting peace.
11. Both parties unanimously agreed that it is useful to continue the discussions about the problems of the work for peace.²

Matti Simojoki

Archbishop of Turku
and Finland

Vladimir

Archbishop of Dnipro
and Kyiv

¹ The Finnish text adds here the following sentence: "In this document this special ministry is called 'PAPPISVIRKA' (i.e. 'the priestly ministry')."

² The Finnish text says: Both parties came to the conclusion that the discussions on this subject should be continued next time, in a way to be determined later.

The christian doctrine of salvation: theses

We with one accord praise the Triune God for his work of creation, redemption, and sanctification.³

I.

The creation and the fall of man

1. Almighty God, who is One in His substance and Triune in the persons of the Father, the Son and the Holy Spirit, has created the visible and the invisible world.
2. God created man in His own image, gave him a share in His life and glory, and commanded him to cultivate and care for the creation. Participation in the Divine Life meant giving the glory to God: faith and love, seeking His help and obeying Him.⁴
3. However, man fell into sin. He disobeyed God and did not give Him due glory, and wanted to decide for himself what is good and what is bad. Thus man lost his blessedness, his share in the Divine Life. He fell into the slavery of sin and was subjected to condemnation.
4. The fall of Adam was not only disastrous to himself, but also began the history of the sinfulness of man. This corruption is unavoidably inherited, and is spread to all the descendants of Adam (Rom. 5. 12, 19).

II.

The atonement of Christ

5. Because God loved the lost human race He sent to the world His Only Son, who was incarnate of the Holy Spirit by the Virgin Mary and was made man. Jesus Christ was obedient to the Father unto death (Phil. 2.8), in order that through

³ This sentence is lacking in the Finnish text.

⁴ Different interpretations of the concept of faith were expressed. The Lutherans pointed out emphatically that it is in faith that man shares in the Divine Life. Here the Orthodox speak of a union of love with God.

the obedience of one man many would be made righteous (Rom. 5.19). His innocent death was a redemptive sacrifice for the life of the world (Jn. 6.51). Christ has risen from death and sits at the right hand of God. Exercising all the fullness of God's authority, he has commanded the Church to teach all that he has commanded (Mt. 28.20). Raised to the heights (Phil. 2.9) he does not shrink from calling us his brothers (Hebr. 2.11). In Christ »we were at once freed from punishment, and put off all iniquity, and were also born again from above and rose again with the old man buried, and were redeemed, justified, led up to adoption, sanctified, made brothers of the Only-begotten, and joint heirs» (St. John Chrysostom, Hom. on Romans X, LNPF 11).

III.

Faith and sanctification

6. The Holy Spirit gives⁵ the fruits of Christ's atonement in the word of the Gospel and in the sacraments. This takes place in the Church, which is one, holy, catholic, and apostolic (cf. the Creed). Without the Church nobody can come to Christ the Lord and be saved. The Gospel proclaims to unworthy sinners that their sins are forgiven because of the obedience of the God-man and that they participate in his holiness when they repent and turn to Christ⁶ (Mk. 1.15).⁷

The Holy Spirit makes alive again those who are dead in sin, and unites them together, making them members of Christ's body. Whoever truly believes the Gospel and receives the sacraments in faith is given by God a share in the Divine Life. Through faith Christ dwells in his heart (Eph. 3.17).

7. The Holy Spirit teaches man to know the love of God in Christ and to love God and his neighbour. The Bible ex-

horts us: »You must work out your own salvation in fear and trembling: for it is God who works in you, inspiring both the will and the deed, for his own purpose» (Phil. 2. 12–13).⁸ Man is not saved by his own good deeds (Eph. 2.9), but faith is also dead, if it is not manifested in good deeds (Jam. 2.17).

8. A Christian must strive throughout his life to reject sin and aim at sanctification.⁹ God's grace teaches us to reject impiety and worldly desires and to live chaste, righteously and in a godly way in the present age (Tit. 2.12). »This is the will of God, that you should be holy (1 Thes. 4.3). Jesus says: »You must therefore be all goodness, as your heavenly Father is all good» (Mt. 5.48). The full likeness of Christ and full participation in the Divine Life will not be realized, however, before the resurrection of the dead.

IV.

Soteriology and eschatology

9. Salvation is also a matter of hope and expectation. In some passages of the New Testament (e.g. Rom. 5. 9–10) the word salvation is used in the sense of future salvation. Future salvation is the fulfilment of everything we have already experienced, because of the merit of Christ, in his Church, »for we have been saved, though only in hope» (Rom. 8.24). This can also be expressed in an other way. »Salvation today» (the expression occurs in Luk. 19.9) is an anticipation of final and perfect salvation. In the same way the Eucharist, where Christ is really present, is a foretaste of the wedding supper of the Lamb in the New Jerusalem (Rev. 19.9; cf. also Mk 14.25).

10. These truths of the Bible have important consequences. The

⁵ Instead of »gives» the Finnish text has »offers and distributes».

⁶ Instead of »turn to Christ» the Finnish text has »believe the Gospel».

⁷ In the Finnish text the seventh thesis begins here.

⁸ The Finnish text has this sentence, which includes the above quotation. The Russian text has the following sentence instead: »God influences man's will and rouses him to work out his salvation with fear and trembling (Phil. 2. 12–13)».

⁹ The Finnish text has here the following sentence: »A Christian needs to have his sins forgiven every day until his death».

relationship of man to his environment, to nature, which God set him to nurture, gains new meaning from Christian hope. Man's selfishness has impoverished and spoiled God's creation and its life. Man is to blame for the fact that »the whole created universe groans» (Rom. 8.22). It lives, however, »in hope» (Rom. 8.20) that it will be »freed from the shackles of mortality and enter into the liberty and splendour of the children of God» (Rom. 8.21). To Christians this means awakening to a strong sense of responsibility for protecting and developing the life of nature.

11. Social and international questions must also be examined in the light of the Christian hope. Social reforms, aspirations for racial and national liberation, and the work for achieving and strengthening a just peace are not Christian salvation in themselves. They are, however, actions which are man's duty on account of the salvation given to him; they are good deeds of faith, hope and love. Though perfection will be achieved only in the coming everlasting life-to come, the hope of the future victory of the Kingdom of God encourages Christians, the whole Church of Christ on earth, to fight and work in order to bring about, as fully as possible, a foretaste already in this life of the righteousness, peace and joy of God.

V.

The Bangkok conference, 1973

12. The doctrine of salvation is the essence of the Gospel of Christ, because Jesus Christ is the foundation of his Church and the life and activity of every Christian.
13. In agreement with the message of the Bangkok conference in 1973 we are convinced that the misery of men and nations living in poverty and need, in distress and suppression, must be a constant source of concern to all Christians.¹⁰
We accept the view expressed by the conference that

¹⁰ In the Finnish text the 14th thesis begins here. The subsequent numbers differ accordingly.

God as Creator and Saviour gives man full dignity, a right to many-sided development and to a life befitting human beings. Confidence in this leads to the diminishing of alienation between men, to fruitful mutual enrichment, to the exchanging of experiences, and to collaboration for the welfare of all, as well as to a struggle for economic justice, political freedom, peace and renewal of culture. All this, in obedience to God's will, promotes the liberation of the world.

14. We are conscious that peoples and churches living in welfare have not yet done everything possible to meet the need of men and nations. Our problem is that so many people – even Christians – are still reluctant to work for social justice. We also know that distorted power structures play a substantial part in this reluctance, which is contradictory to the salvation brought by Christ. Christians must strive to eliminate this reluctance in every possible way.
15. However, we cannot accept the fact that in the discussions at the conference, as well as in its final documents, insufficient attention was given to the salvation of man through the Gospel of Christ and to man's moral perfection. This proper dimension of salvation was not fully voiced in the Bangkok Conference of World Mission and Evangelism.
16. The Bangkok conference has been considered a celebration of salvation. We think, however, that real celebration of salvation takes place when man has been reconciled with God and his neighbours in Jesus Christ, and especially, when the Church triumphantly celebrates the Eucharist.
17. The unique mission of the Church, while striving for unity, is to proclaim the message of salvation among all nations in order that all men should believe in Jesus Christ and be saved. This principle must also be observed in the ecumenical movement.¹¹

Martti Simojoki

Archbishop of Turku
and Finland

Vladimir

Archbishop of Dnipro
and Finland

¹¹ The Russian text says: »in inter-church ecumenical contacts».

KIEV 1977

COMMUNIQUE

of the fourth theological conversations between the representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church

The fourth theological conversations between the delegations of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church took place in Kiev, at the centre of the Ukrainian Exarchate of the Moscow Patriarchate, on April 12th–15th, 1977.

The first conversations were held at Sinapii, near Turku, in 1970, the second at the Trinity – St. Sergius Monastery in Zagorsk, in the Soviet Union, in 1971, and the third conversations at the Lay Training Institute of the Evangelical Lutheran Church of Finland at Järvenpää, in 1974.

On behalf of the Evangelical Lutheran Church of Finland the conversations were attended by the following delegation: The Most Reverend Martti Simojoki, DD, Archbishop of Turku and Finland (Head of the delegation); the Right Reverend John Vikström, DD, Bishop of Porvoo; Kaiko Pinnen, Ph.D, Professor of General Church History at Helsinki University; the Rev. Jukka Thurén, DD, Professor of New Testament Exegesis at Åbo Akademi, Turku; the Rev. Kalevi Toivainen, DD, Professor of Ecumenical Studies at Helsinki University; the Rev. Tuomo Mannermaa, DD, Assistant Professor of Systematic Theology at Helsinki University; the Very Rev. Provoost Samuel Lehtonen, Licentiate in Theology, Rector of the Tapiola parish; the Rev. Maunu Sinnemäki, Assessor of the Diocesan Chapter, Licentiate in Theology, Rector of the Kausjoki parish; the Rev. Juhana Pihkala, Curate of the Loppa parish; the Rev. Lorenz Grönvik, DD, Secretary of the Committee for Foreign Affairs of the Church of Finland (secretary to the delegation). Mr Antti Saario,

Master of Political Sciences, accompanied the delegation as a special consultant.

On behalf of the Russian Orthodox Church the conversations were attended by the following delegation: His Eminence Metropolitan Philaret of Kiev and Galicia, Exarch of the Ukraine (Head of the delegation); His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; His Grace Bishop Mikhail of Astrakhan and Enotaevesk; His Grace Bishop Herman of Vilnius and Lithuania; Protopresbyter Vitaly Borovoy, Professor at the Moscow Theological Academy, Dean of the Patriarchal Cathedral in Moscow, Consultant of the Department of the External Church Relations of the Moscow Patriarchate; Archpriest Pavel Krasnotvetov, Dean-Superintendent of the Patriarchal parishes in Finland; Rev. Vladimir Mustafin, Lecturer at the Moscow Theological Academy; K.E. Skurat, Professor at the Moscow Theological Academy; N.A. Zabolotsky, Professor at the Leningrad Theological Academy; A.I. Osipov, Professor at the Moscow Theological Academy.

The delegation of the Evangelical Lutheran Church of Finland arrived in the Soviet Union on Maundy Thursday and attended the Divine Liturgy at the Patriarchal Cathedral of the Epiphany in Moscow on the same day.

During its stay in Kiev from April 8th to 16th the delegation attended the Divine Services of the Holy Week and Easter. Thus it had the opportunity of becoming acquainted with the spiritual life of the city – an opportunity which was greatly appreciated – and also of praising the risen Lord together with the Russian Orthodox Church. The delegation attended the Evening Service on Good Friday as well as the Morning Service on Great Saturday taking part in the procession of the service. On Great Saturday during the Liturgy the delegation paid brief visits to several Kiev churches. On Easter night the delegation took part in the solemn Easter procession and attended the Easter Evening Service in St Vladimir's Cathedral. On Easter Sunday the delegation visited the village of Trebuhovo and its church attending the Easter evening service there. On the morning of Easter Monday the delegation visited the Convent of Florovsk, attended the Divine Service and the Easter procession there and enjoyed the friendly hospitality of the Convent.

On the same evening the delegation attended the Easter evening service at St. Vladimir's Cathedral, and during the service Metropolitan Philaret and Archbishop Simojoki exchanged greetings. After the service Metropolitan Philaret was host at an Easter reception at his residence.

On the opening day of the conversations both delegations prayed at the Divine Liturgy conducted by His Eminence Philaret at St. Nicholas Church of the Intercession Convent and took part in the procession. After the Liturgy Metropolitan Philaret greeted the delegation of the Evangelical Lutheran Church of Finland explaining briefly to the congregation the aims and significance of the coming theological conversations. Afterwards Archbishop Martti Simojoki preached a sermon on the text for the day (Luke 24: 12-35). After the service being over, the convent offered a meal in the guests' honour.

Metropolitan Philaret opened the first session with words of welcome. He wished the participants God's blessing and stressed the significance which these conversations have in strengthening the contacts between our churches and nations. Archbishop Simojoki in his address stressed the importance of these conversations to his church and pointed out the basic characteristics of the three previous conversations: respect for the truth, earnest study of the Word of God and pastoral care of the members of the church.

Metropolitan Philaret read out telegrams sent to the participants in the conversations by His Holiness Patriarch Pimen and His Eminence Metropolitan Yuvenaly, Chairman of the Department of External Church Relations of the Moscow Patriarchate. In reply telegrams were sent to His Holiness Pimen and His Eminence Metropolitan Yuvenaly by Metropolitan Philaret and Archbishop Simojoki on behalf of the participants.

The programme of the conversations covered two themes:

1. Salvation as justification and deification
2. Salvation and the kingdom of peace: object of faith and ethical task.

Two papers were read on the first theme on behalf of the Evangelical Lutheran Church of Finland: by Professor Jukka Thurén on

«Justification and participation in the divine nature» (from the exegetical point of view) and Assistant Professor Tuomo Mannermaa on «Salvation interpreted as justification and deification» (from the systematic point of view). The paper of the Russian Orthodox Church on the first theme was read by Bishop Mikhail (Mudugin) on «The Salvation of the Christian as his deification and justification».

On behalf of the Evangelical Lutheran Church of Finland papers on the second theme were read by Bishop John Vikström on «Salvation and the kingdom of peace as object of faith and ethical task» (from the systematic point of view) and The Rev. Maunu Sinnemäki on «Salvation and the kingdom of peace» (from the exegetical point of view). On behalf of the Russian Orthodox Church a paper was read by Protopresbyter Vitaly Borovoy on the theme «The Salvation and the kingdom of the World. An object and ethical task».

The most important themes of Christian soteriology were considered in the papers from the point of view of both Lutheran and Orthodox theology.

The conversations proceeded in the spirit of Christian love in a sincere attempt to analyse the concept of salvation from the point of view of the Holy Bible and the teaching of the Ancient Undivided Church. This made it possible to confirm what the faith and confessions of our churches have in common as well as to see the theological differences and problems which could be discussed in future meetings.

The results of these fraternal conversations have been included in summaries of both themes, and they are attached to this communiqué.

It was the opinion of both parties that the conversations were productive and spiritually enriching; they are sure that it is important for both churches to study fundamental theological problems together.

Both sides had the opportunity of being enriched spiritually by studying the treasures of the Gospel. At the same time they had an opportunity of becoming acquainted with each other's churches and of making their work for peace more active, as they have been called by God for this purpose.

The delegation of the Evangelical Lutheran Church of Finland expressed its joy over having had an opportunity of visiting Kiev

and of spending Easter there as well as of holding the conversations on historic ground, whence tidings of the Resurrection have spread among many peoples. The delegation was also glad to be able to make further acquaintance with the religious and social life of Kiev including its culture.

Both sides noticed with delight that the conversations had contributed to develop fraternal relations and to strengthen good neighbourly relations between the peoples of Finland and the Soviet Union.

The parties also stress the importance that bilateral theological conversations have from the point of view of the wide ecumenical movement and of theological dialogue. When future theological conversations and their themes are being planned, attention must be paid to making use of their results in wider ecumenical cooperation.

After the conversations had come to an end, the delegation of the Evangelical Lutheran Church of Finland prepared to continue its visit as guests of the Russian Orthodox Church and to go to Moscow, to The Trinity St. Sergius Monastery in Zagorsk and to Leningrad. The participants in the conversations finished their work by thanking the risen Lord Jesus Christ.

<i>Matti Simojoki</i>	<i>Philaret</i>
Archbishop of Turku	Metropolitan of Kiev and Galicia,
and Finland	Exarch of the Ukraine

SUMMARY

of the theme "Salvation as justification and deification", at the theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church in the centre of the Exarchate of the Ukraine in Kiev during April 12th-16th, 1977.

I.

Until recently, there has been a predominant opinion that the Lutheran and Orthodox doctrines of salvation greatly differ from each other. In the conversations, however, it has become evident that both these important aspects of salvation discussed in the conversations have a strong New Testament basis and there is great unanimity with regard to them both.

II.

1. According to our common faith our Saviour Lord Jesus Christ is the initiator and fulfiller of our salvation.
2. Since the fall man has been subject to condemnation and death. But because of His love to us, the Son of God took human nature upon himself, bore the sins of the whole world (Isaiah 53) and the punishment for sin, which is death. "For he hath made him to be sin for us, who knew no sin" (2 Cor. 5: 21).
3. But in the resurrection Christ triumphed over death. His death and resurrection destroyed sin, damnation and death. Therefore redemption is exacted in our churches by singing: "Christ hath risen from the death, by death trampling upon death, and to those in the tombs He hath restored life."
4. The God-Man, Christ, risen and ascended into heaven, sat down at the right hand of God. He is the high priest who through his offering has for once and all brought about reconciliation and

justification. He is the King in whom human nature has been deified, i.e. promoted to divine life.

5. Wherever man through faith participates in Christ in His Church, there sin, damnation and death no longer rule over him.
6. Thus Christ is the basis of our justification and deification.

III.

1. Christ gave to the apostles and the whole Church the task of preaching the Gospel through the whole world. The Gospel is preached through the Word of God, the Holy Sacraments and Christian lives (Matt. 28: 18-20, 5: 16).
2. Through the Word of God, the Holy Sacraments and the Divine Service we become participants in justification and deification in Christ.
3. In Holy Baptism we become participants in Christ in a real way. »For as many of you as have been baptized into Christ have put on Christ (Gal. 3: 27). Thus we are justified in Baptism and deification begins, i.e. participation in divine life. In Baptism we are freed from the power of sin, death and the devil and reborn to eternal life we enter the kingdom of Christ.
4. The old man remains, however, in the Christian who is reborn in Baptism. This makes it more difficult »to walk in newness of life« (Rom. 6: 4). For this reason repentance of sin and fulfillment of God's commandments are an essential part of deification.
5. In order to preserve the fruit of rebirth in us Christ instituted the Holy Eucharist. The God-Man Jesus Christ, who has given himself as a sacrifice for our sins and who has vanquished death through death is given to us in the Holy Eucharist.
6. When we consume His real body and blood, we receive Him in our hearts by faith and love. In that we inwardly and outwardly participate in His divine nature. Thus in the Holy Communion more than anywhere else the mystery of justification and deification is revealed to us.
7. The Word of God, Baptism and the Eucharist invite Christ to

come to live in us. »I live; yet not I, but Christ liveth in me.« (Gal. 2: 20).

IV.

During the conversations we have read papers on the theme »Salvation as justification and deification« and used them as a basis for the exchange of opinions. There has been remarkable unanimity on the essence of justification and deification when they are regarded as the most important aspects of personal salvation.

- This unanimity has been noted above all in the following points:
1. Every man can be saved, i.e. become a partaker in the eternal kingdom of heaven but only by virtue of the sacrifice given by the God-Man Jesus Christ (Acts 4: 12, 1. Tim. 2: 5-6, Rom. 5: 8).
 2. Salvation of man begins when God calls him, and he turns to God in his heart by faith, which is followed by rebirth through water and the Spirit (John. 3: 5), i.e. Baptism. In Baptism God makes man His child (Rom. 8: 15-17, Eph. 2: 13, 19), he becomes a new creation (2. Cor. 5: 17, Gal. 6: 15) and is justified (Rom. 3: 24-28). In infant Baptism this is realized as a result and at the responsibility of the faith of the parents, godparents and the whole congregation.
 3. According to the understanding of the Church justification is pardon and remission of sins received by the Christian through Baptism (1. Cor. 6: 11) in a living active faith »which worketh by love« (Gal. 5: 6), i.e. saving faith united with repentance.
 4. When the Christian has been justified, he takes a new road leading to deification. The Church understands it to be a process of growing in holiness or coming closer and closer to God. »But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord« (2. Cor. 3: 18). Deification takes place under the influence of the grace of the Holy Spirit by a deep and sincere faith, together with hope and permeated by love (1. Cor. 13: 13).
 5. The natural fruit of a real living faith are good deeds (Matt. 7: 16-18, Luke 6: 45).

6. Any good deed, in whatever way it may be manifested (as a thought, a word, an activity) the Christian does under the influence of the grace of the Holy Spirit (Luke 18: 26-27, John 6: 65, 15: 5, 1. Cor. 4: 7). Furthermore, the influence of grace covers the whole good deed from its beginning in the thoughts of man up to its realization (Acts 17: 28, Phil. 2: 13).

7. Grace never does violence to a man's personal will, but exerts its influence through it and with it. Every one has the opportunity to refuse consent to God's will or, by the help of the Holy Spirit, to consent to it.

Furthermore, the opinion of the Orthodox part is that what has been said above presupposes cooperation between God's saving grace and man, i.e. freedom of will.

V.

The contents of the papers and the following discussion made it possible to achieve mutual understanding on the basic theological views mentioned above, but they also caused some difference of opinion or different emphases in a few questions.

Such problems which need further study and careful attention are the following:

1. The relation between faith, hope and love in salvation.
2. The Christian's hope of personal salvation.
3. The relation between God's grace and the freedom of man's will in salvation.
4. The precise definition of the word »faith», which is used in a varied way both in the Bible and in common language.
5. The relation between Law and Gospel in salvation.

Matti Simojoki
Archbishop of Turku
and Finland

Philaret
Metropolitan of Kiev
and Galicia,
Exarch of the Ukraine

SUMMARY

of the theme »Salvation and the kingdom of peace: the object of faith and the ethical task»

The fourth theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church have paid attention to the wish expressed in the third theological conversations between these Churches in Järvenpää, Finland, in 1974, that it would be useful to continue the dialogue on the theme of peace. The fourth conversations held in Kiev fulfilled this wish by pondering the theme »Salvation and the kingdom of peace: the object of faith and the ethical task», which was chosen by both Churches together. Three papers were delivered on this theme.

On the basis of the contents of these papers and as a result of the discussion which followed, the participants of the conversations have in the spirit of mutual understanding and Christian love come to the following conclusions:

I.

Salvation and the Christian's social responsibility

1. The concepts of salvation and the Christian's social responsibility belong closely together. As a citizen of two kingdoms – the kingdom of the world and the kingdom of Heaven – the Christian has been called to strive for the kingdom of Heaven and to be at the same time an active builder of a just kingdom of the world.
2. As children of one Heavenly Father, their Creator and Shepherd, all men are under the protection of His universal law. God's will and protection belong to all men. Therefore Christians have been called to carry out their mission and service in all societies in order to make it good and just.
3. In the salvation achieved by our Saviour Jesus Christ for all men, the ultimate goal of which is the coming kingdom of God, the

forces of the kingdom of God have already begun to act in this world. This is the second presupposition of the Christian's activity and social responsibility. The Christian's life and activity must aim at advancing the kingdom of God. Thus the social responsibility of the Christian has a twofold basis.

II.

The basis and character of the social work of the Church

1. The social responsibility of the Church comes from the essence of its message and character. Although the ways of carrying out this responsibility depend on historic conditions, they cannot be derived solely from them; neither can they be identified with any human ideological system.

2. The Church does not create and cannot create political programmes. Nor can it decide what kind of social and political system a country should have. The Church must, however, enlighten Christians, stimulate ethical consciousness in them and influence their conscience so that they can actively use their Christian liberty to fight against social injustice and build a juster and more human social system.

3. The basic task of the Church is to lead people to salvation. At the same time it has been called to inspire, promote and support in every possible way the carrying out of the principles of peace and justice on the national and the international level.

III.

The Christian's responsibility for peace

1. The responsibility for peace and the preservation of life on earth concerns all mankind irrespective of time, nationality or religion. It is a common concern of all people particularly now when the very existence of the world is in danger of destruction. Therefore the Christians must work for peace and common security in cooperation with all people of good will. Thus they preserve untouched the fundamentals of their work for peace arising from the Gospel, and they also preserve their Christian consciousness.

2. Because of the Christians' great responsibility for the work of peace it is of paramount importance to stress the fact that peace is indivisible. Thus, when we strive for its full realization, we should not be contented with one-sidedness or partiality. Because of her universal character the Church is obliged to teach the necessity of an undivided peace and to take part in the work of building peace and it is also suited to this task.

3. The Christian's work for peace is based on the teaching and example given by our Lord Jesus Christ. The work for peace is inspired by the hope of the coming kingdom of peace because final and complete eschatological peace will be created by the Lord.

4. Christ's message frees people from the slavery of sin. As children of God they are given freedom for the Heavenly Father has made them His children in our Saviour Jesus Christ. This freedom of God's children takes away fear, abolishes hatred, calls forth hope and creates mutual understanding and harmony among people. This kind of inner renewal and communication between people exerts a positive influence on their brotherhood when they strive for the transformation of unjust structures of society as well as the finding of new ways of working for the good of all mankind.

IV.

Concrete suggestions

1. Both sides express their pleasure that the wish expressed by them during the two former conversations (in Zagorsk, in 1971 and in Järvenpää, in 1974) with regard to the necessity and usefulness of the Conference for Security and Cooperation in Europe was fulfilled. Both parties are glad about the signing of the Final Act of Helsinki in 1975 and firmly hope that the process of international détente and cooperation, having begun successfully, will obtain a permanent character and that besides political détente, concrete measures will be taken in the field of disarmament. The peoples of Europe have the right to expect from the coming Beograd Conference development and implementation of all points of the Helsinki Agreement, in their general framework as well as in detail. An overall implementation of the recommendations of the Helsinki Agreement is important

from the point of view of furthering détente and strengthening peace. We have to ensure that merely taking advantage of any separate point of the Helsinki Agreement does not harm détente and cooperation.

2. Besides all that has been said above, both sides utter their conviction that the participation of Christians in the development of détente and international cooperation is most usefully carried out through the work of national, territorial and international Christian organisations which devote themselves to the work for peace, as, for instance, the World Council of Churches and the Conference of European Churches, which are ecumenical organisations common to our churches. Moreover, the participants in the conversations are well aware of the fact that many Christians participate in the work for peace through organisations like the Christian Peace Conference and the Pax Christi International.

3. The representatives of the Russian Orthodox Church informed the members of the delegation of the Evangelical Lutheran Church of Finland that in June this year there will be an international conference in Moscow: a Conference of leaders of religious communities for a lasting, stable peace, disarmament and just international relations. The representatives of the Russian Orthodox Church have expressed the wish that this should be a positive impulse for the work for peace of people of good will as well as of those who hold different religious opinions.

The participants in the conversations with one accord hope that the God of peace will bless different efforts for the peace and welfare of all mankind.

4. The participants expressed a wish – which will be submitted to the leaders of their churches – that in the following theological conversations the theology of peace will be studied from the point of view of the transfiguration of the world on the one hand and from the point of view of Law and Gospel on the other hand.

D.D. Martti Simojoki
Archbishop of Turku
and Finland

Kiev, April 15th, 1977

Philaret
Metropolitan of Kiev
and Galicia,
Exarch of the Ukraine

TURKU 1980

COMMUNIQUE

of the fifth theological conversations between the representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

The fifth theological conversations between the delegations of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church took place in Turku at the Turku Christian High School in June 5th–11th, 1980.

The first conversations were held in Turku in 1970, the second in Zagorsk in 1971, the third at Järvenpää in 1974 and the fourth in Kiev in 1977.

From the Evangelical Lutheran Church of Finland the following delegation attended the conversations: *Mikko Juvva*, Archbishop of Turku and Finland (Head of the Delegation); *Aimo T. Nikolinen*, Bishop of Helsinki; *Kalevi Toivainen*, Bishop of Mikkel; *Kauko Pirinen*, Professor of General Church History at Helsinki University; *Tuomo Manninen*, Professor of Ecumenical Studies at Helsinki University; *Fredric Cleve*, Assistant Professor of Systematic Theology at Åbo Akademi; *Samuel Lehtonen*, Rector of the Tapiola parish; *Maunu Sinnemäki*, Rector of the Tikurila parish; *Juha Pitkälä*, General Secretary of the Tampere Diocese and *Simo S. Salo*, General Secretary of the Mikkel Diocese. *Lorenz Grönvik*, Secretary for Theology of the Committee for Foreign Affairs of the Church of Finland and *Tapio Saraneva*, Secretary to the Archbishop, acted as secretaries of the delegation. *Antti Saarto*, Head of Department, acted as a special consultant in the conference.

From the Russian Orthodox Church the following delegation attended the conversations: Metropolitan *Antoni* of Leningrad and Novgorod (Head of the delegation); Archbishop *Mikhail* of Vologda

and Velikij Ustjugin, Professor at the Leningrad Theological Academy; Archpriest *Nikolay Gundyaev*, Professor at the Leningrad Theological Academy, Dean of the Cathedral of the Transfiguration of Christ in Leningrad; Archpriest *Pavel Krasnotsvetov*, Dean-Superintendent of the Patriarchal parishes in Finland, Dean of the Cathedral of Prince Vladimir in Leningrad; Archpriest *Igor Ranne*, Secretary to the Metropolitan of Leningrad and Novgorod, Vice-Dean of the Cathedral of the Holy Trinity in Leningrad, lecturer at the Leningrad Theological Academy; Archpriest *Stefan Dymsha*, Docent and Librarian of the Leningrad Theological Academy and Hieromonk *Teofan* (Galinski), Lecturer at the Leningrad Theological Academy.

Observers invited by the Evangelical Lutheran Church of Finland were the following: from the Finnish Orthodox Church: Bishop *Aleksii* of Joensuu and the Rev. *Veikko Purmonen*, Lecturer at the Finnish Orthodox Theological Seminary; from the Ecumenical Council of Finland: *Paul Verschuren*, Bishop of the Helsinki Diocese of the Catholic Church in Finland and *Sergei Dubrovini* of the Swedish Methodist Church in Finland; from the Evangelical Lutheran Church of Finland: *Jukka Thuren*, Professor of New Testament Exegesis at Åbo Akademi, *Risto Cantell*, Assistant of General Theology at Helsinki University, *Anneli Janhonen*, Information Secretary at the Information Centre of the Church of Finland and *Katariina Ruokanen*, Master of Sacred Theology. The observers had the right to participate in the discussions.

The delegation of the Russian Orthodox Church arrived in Helsinki on June 4th, 1980 and continued their journey to Turku on the same day.

At the Opening Service of the conversations, which was held at St. Mary's Church on June 5th, Bishop Aimo T. Nikolainen officiated and the sermon was held by Provost Samuel Lehtonen. The Orthodox Liturgy was held on June 7th at the Orthodox Church of St. Aleksandra in Turku and it was performed by the bishops and priests attending from the Russian Orthodox Church and the Finnish Orthodox Church led by the Metropolitan Antonij. On Sunday June 8th, the delegates attended the Day Service in the Cathedral of Turku, where Archbishop Juva and the local priests officiated, and the

sermon was held by Bishop Kalevi Toivainen. In the afternoon Archbishop and Mrs Juva gave a reception in the residence of the archbishop, where Archbishop Juva gave a lecture on the Evangelical Lutheran Church of Finland. On Sunday evening the delegates took part in an Evening Service at the church of Raisio, where the sermons were held by Archbishop Mikhail and Bishop Nikolainen. During the conversations the Morning and Evening Prayers were conducted by both delegations in turn.

In the Opening Session on June 5th Archbishop Juva bid the participants welcome. In his speech he stated that the conversations have now continued for ten years. The conversations are of great importance both as a theological encounter and as occasions of gathering together for worship and prayer. At the same time they contribute to the efforts for promoting mutual understanding and peace between nations. In his own greeting the leader of the delegation of the Russian Orthodox Church Metropolitan Antonij extended thanks to the organizers of the conversations for their hearty and warm welcoming. He pointed out the importance of the problems to be dealt with and remarked that important theological issues have been handled on the previous occasions. He also stated that the discussions have been carried out in a friendly and confidential atmosphere and hoped that the present conversations would be successful and lead to an ever greater understanding between the churches.

Metropolitan Antonij read out the letter sent to the participants of the conversations by His Holiness Patriarch Pimen. He sent his greetings to the delegates by stating that each previous contact has enriched both parties in their theological thinking and opened up new, enlarging perspectives for Christian co-operation.

The meeting sent a telegram of greetings to Dr. Urho Kekkonen, President of the Republic of Finland, who in his reply thanked them for it and wished the best success for the important work of the conversations. Furthermore, telegrams were sent to His Holiness Patriarch Pimen, to Metropolitan Yuvanalai, Chairman of the Department of External Church Relations of the Russian Orthodox Church, and to Mr. Per Stenbäck, the Minister of Education in Finland.

The programme of the conversations covered two themes:

1. Faith and Love as Elements of Salvation
2. The Theological Foundation of the Churches' Work for Peace.

On behalf of the delegation of the Russian Orthodox Church a paper was read on the first theme by Archbishop Mikhail. On behalf of the Finnish delegation papers on this theme were read by Bishop Aimo T. Nikolainen from the exegetical point of view and Professor Tuomo Mannermaa from the point of view of systematic theology.

On the second theme two papers were prepared on behalf of the Russian Orthodox Church. »The Theological Foundation of the Churches' Work for Peace« was the theme of Professor A.I. Osipov, and »The Churches' Work for Developing the World« that of Hieromonk Teofan. Since Professor Osipov was prevented from attending the conversations his paper was read by Archbishop Igor Raane. On behalf of the Finnish delegation a paper was read by Assistant Professor Fredric Cleve on the theme »Law and gospel as the theological foundation for the churches' work for peace«.

The papers gave rise to lively debates both in the sessions and in the working groups. It was noted with satisfaction that the theological conversations have proceeded systematically during the past ten years and that the themes have been closely related to the results achieved at previous meetings.

The conversations proceeded in the spirit of fraternal feeling and mutual confidence. The participants in the conversations once again had the opportunity of being convinced of many common features in the traditions of the churches. Furthermore, the conversations helped the participating churches to learn to appreciate and understand each other more deeply and to gain an even clearer view of one's own tradition.

The results of the conversations have been included in the two summaries of the themes dealt with in the discussions. The summaries are attached to this communiqué. Both parties agreed that these theological conversations should be continued.

Both parties stated with delight that these conversations had also contributed to bringing the Churches and the peoples of Finland and

the Soviet Union closer to each other in the spirit of the Helsinki Conference on Security and Cooperation in Europe.

Both parties are furthermore convinced that the conversations, in spite of their bilateral nature, are of importance also for other Lutheran and Orthodox Churches, which are preparing for doctrinal discussions between these confessions. In addition, the participants stated that this dialogue is of great significance within the present-day ecumenical movement.

The participants in the conversations have again humbly and with thankfulness been able to feel that the Holy Spirit through his presence has guided the course of the conversations. The delegates concluded their work by thanking God in a spirit of faith, hope and love.

Turku, June 11th, 1980

Mikko Juvra

Archbishop of Turku
and Finland

Antoni

Metropolitan of Leningrad
and Novgorod

SUMMARY

on the theme 'Faith and love as Elements of Salvation'

During the previous negotiations it was stated that the central aspects of the Lutheran as well as of the Orthodox doctrines of salvation, i.e. of justification and deification, are firmly based on the New Testament, and that there is great unanimity on both these aspects. This consensus rests on the doctrine of Christ, in which the churches have a joint basis. Christ is the basis of our justification and deification. At the same time, it has, however, become evident that, in spite of this unanimity, there are differing views between the churches as regards the emphasis to be placed on the different aspects. The relation between faith and love in salvation is one such problem.

In referring to man's relation to God and salvation, Lutherans tend to stress faith and the life of faith, whereas the Orthodox prefer to stress love.

The words 'love' and 'faith' have many different meanings both in the Scriptures and in general usage. Therefore, whenever faith and love are discussed, it is absolutely necessary to note the precise meaning these words carry in the Biblical context where they occur. The theological conversations now held in Turku have proved conclusively that the doctrines of both churches on faith and love in salvation are essentially similar.

The theses

1. God, who is one in His essence and Triune in the persons of the Father, the Son and the Holy Spirit, is love. This is the foundation of our salvation. For us and for our salvation the Son of God, Jesus Christ, true God and true Man, became man and thus has overcome sin and death through his life, death and resurrection. Through all this He has become the initiator of our faith and the

source of our love towards God and our neighbours (1 Joh. 4: 7, 19).

2. In Jesus Christ, in whom dwells the whole fullness of the godhead, God has revealed His inconceivable love for mankind – for the world departed from Him (1 Joh. 4: 8, 16; Joh. 3: 16). When we become members of His Church in Holy Baptism, and when we believe in Him, the Son of God, who came into the world to save sinners, we participate in His divine life. When we receive Christ through His Holy Word and Holy Sacraments, we become – in the different wordings of our distinct traditions – God's children (Rom. 8: 14–17), justification (Rom. 3: 24) and reconciliation (2 Cor. 5: 18) are bestowed upon us, and we are deified (1 Joh. 3: 2).

3. Mere belief in the truth of Christian doctrine does not yet constitute saving faith and does not lead to good works (James 2: 17–26). Saving faith is a life in personal communion with God through Jesus Christ in the Holy Spirit (Gal. 2: 20, 5: 25).

Lutherans particularly stress faith as trust in God and in His promises.

4. A living faith means walking in the Holy Spirit (Gal. 5: 25). The first fruit of the Spirit is love (Gal. 5: 22). As love comprises all the commandments, it is the fulfilment of the law (Matt. 22: 40, Rom. 13: 10). Thus faith gives birth to works of love, as a good tree bears good fruit (Luke 6: 43, 46).

5. God gives salvation out of His grace and love. This salvation in its essence far exceeds our understanding (1 Cor. 2: 9) and thus cannot be earned through good works. Yet faith working through love (Gal. 5: 6) yields good works as its fruit.

In this context the Lutheran participants stress that a distinction must be made between such deeds with which we attempt to earn salvation and which St Paul calls 'the deeds of the law' (Rom. 3: 19–20, 26–28, 4: 2–8, Gal. 2: 16, Eph. 2: 8–9) and deeds which are a result of faith ('Good deeds', Eph. 2: 10). Faith and 'the deeds of the law' are mutually exclusive, but faith is inseparably followed by 'good works'.

A faith that involves hope of a reward (2 Cor 3: 11–12, 4: 17–18) or even fear of punishment, may result in good behaviour (Jude 23, 1 Pet. 1: 17, Phil. 2: 12). The relation between faith and love is, however, the 'excellent way' (1 Cor. 12: 31).

SUMMARY

*on the theme "The Theological Foundation of the Churches'
Work for Peace"*

6. The decisive role of love in salvation is indicated in the commandment of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10: 27). Man's love of God is his response to the love of God towards men (1 Joh. 4: 19) and it manifests itself in faithfulness to God, in professing one's faith and in love for one's neighbours (1 Joh. 4: 7-10).

7. As the Son of God, in assuming human nature, placed himself in the position of man (Phil. 2: 6-7), so the Christian in his relation to his neighbour ought to show Christ's disposition (Phil. 2: 5), that is love, and place himself in his neighbour's position (Rom. 15: 7) and bear his burdens (Gal. 6: 2) and so express the love of Christ. In such love the 'golden rule' that Jesus taught is realized: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7: 12).

8. The more man extends the love he has received from God to his neighbours, the more Christ is formed in him (Gal. 4: 19; Eph. 3: 17-19) and the more effectively he can withstand evil. In this effort to attain sanctification, man, however, always remains imperfect (Matt. 5: 48; Phil. 3: 12-14) and always needs renewed penitence and forgiveness of sins.

9. If man remains in sin and does not repent, he might lose both faith and love and, at the same time, salvation. The fight against sin continues throughout man's life on earth.

10. In the final judgement man's faith and love will be judged. Everyone will be judged according to how faith has become manifest in works of love (2 Cor. 5: 10; Matt. 25: 31-46). Love exceeds even faith and hope (1 Cor. 13: 13), because the works of love last for eternity (Rev. 14: 13). At the advent of Christ in glory to which we look forward, judgement and salvation will finally become a reality that is, mercy will be granted to sinful man for Christ's sake, and man will become a partaker of the life of the world to come.

Turku, June 11th, 1980

Mikko Juvra
Archbishop of Turku
and Finland

Antoni
Metropolitan of Leningrad
and Novgorod

1. God created everything to be good, but because of the fall of man the whole creation groans in the bondage of corruption (Rom. 8: 20-22). Its recovery to health presupposes that God's original intentions for the creation are allowed to become realized.

2. God's activity in restoring health does not concern individuals alone, but embraces the whole of mankind. As God's intentions are realized, the world achieves its ultimate fulfilment.

3. War has been one of the worst and most dangerous consequences of sin throughout the history of mankind. Therefore it is of prime importance to uproot this evil from the life of the human community. Since our world is God's creation, work for peace does not concern only Christians, but all people. Its means and realization are matters for human reason, for reason, too, is a gift bestowed on man by God. The Christian concepts of the creation and of man thus unfold the possibility for all human beings to work together for peace.

4. God's presence in this world, His Kingdom and grace are joyful realities. The Kingdom of God will appear in glory, but even so, it is already present here and now. We participate in this Kingdom through God's Word and the Sacraments. Through them we are called to be citizens of the Kingdom of God in faith, hope and love. We believe and trust that this Kingdom of Christ remains victorious, irrespective of what happens in the world.

5. As citizens of the Kingdom of God the followers of Christ are summoned to be workers for peace in the world. They are able to follow this call as children of God only if they are at peace with God. Where this has happened, there exists a new basis for confidence and service between men. In this sense the Gospel, too, is a basis for the work for peace carried out by the churches.

6. God's creative work in the world is a basis for the unity of mankind, and for brotherhood among men. Because of her catholicity, the Church is called upon to be the sign of the unity of mankind. Therefore, because of the good intention inherent in God's creative will and due to her very essence, the Church has been summoned to build unity among nations. Thus, by assuming responsibility for her own unity, the Church can be of service as far as unity in the world is concerned.

7. Through the church the grace of God is active in the world, leading people to unity with one another, and promoting and reinforcing humanness.

8. Peace is based on the realization of truth, justice and freedom in the community of men. Therefore Christians must be instrumental in safeguarding all internationally acknowledged human rights and ensuring that other proclamations safeguarding human dignity are accepted by all nations and then applied in practice.

9. In order to realize humanity in the world it is necessary for Christians and for people outside their ranks to join forces in creating conditions where privation, structural and other violence are abolished and freedom prevails.

10. Christians regard the breaking of peace and aggression by one people against another as fratricide, destroys the unity of mankind that God created. "He hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26).

11. The nations are worried about their safety, and this increases the tension between them. At the same time as the rich nations spend enormous sums on the arms race, hundreds of millions of people lack the opportunity of satisfying their basic needs and cannot even obtain the most elementary medical care. In many developing countries the arms race is given priority over satisfying the most basic needs of the people. The increasing arms race constitutes a serious threat to world peace.

12. Limited natural resources and environmental pollution exclude quantitative growth from being the prime objective. In the present situation, development must be directed towards achieving quality of life. Christians should base their own lives on the principles laid down in the Gospels, as these contain the necessary conditions

for the quality of man's life. Christians should act so as to promote responsible control and use of natural resources.

13. The gap between the rich and the poor within societies and nations prevents human dignity from being realized and constitutes a serious threat to peace. This compels us to demand the realization of justice and the even distribution of goods throughout the world.

14. In the light of what has been stated above, the task of the church is to educate its members for responsible service in the world.

15. The credibility of the message of the church presupposes solidarity with those who suffer from injustice, deprivation of freedom and circumscription of human rights.

16. In its prophetic mission, the church cannot identify itself with structures and norms which promote oppression or violate human dignity. It ought to encourage those responsible for social and economic activities to strive for justice.

17. The churches wish to support the governments in their efforts to achieve international détente and to stop the continuing arms race, and to create an atmosphere of confidence between all nations in the spirit of the final document signed in Helsinki during the European Conference for Security and Co-operation.

Turku, June 11th, 1980

Mikko Juvra

Archbishop of Turku
and Finland

Antoni

Metropolitan of Leningrad
and Novgorod

Leningrad 1983

COMMUNIQUE

Of the sixth theological conversations between the representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

The sixth theological conversations between the representatives of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church took place in Leningrad at the Leningrad Theological Academy in June 3rd–13th, 1983.

The first conversations were held in Turku in 1970, the second conversations in Zagorsk in 1971, the third conversations in Järvenpää in 1974, the fourth conversations in Kiev in 1977 and the fifth conversations in Turku in 1980.

The Evangelical Lutheran Church of Finland was represented by the following delegation: John Vikström, Archbishop of Turku and Finland (Head of the delegation); Kalevi Toivainen, Bishop of Mikkeli; Samuel Lehtonen, Bishop of Helsinki; Kauko Pitinen, Professor Emeritus of General Church History at Helsinki University; Jukka Thuren, Professor of Biblical Exegesis at Åbo Akademi; Eino Murtomäe, Professor of Modern Church History at Helsinki University; Hans-Olof Kvist, Lecturer of Systematic Theology at Åbo Akademi; Maunu Simenmäki, Rector of the Tikkurila parish; Jouko Marikainen, Secretary to the Archbishop and Juha Pihkala, General Secretary of the Tampere diocese. Antti Saarto, Master of Political Sciences, Manager of the Kuopio branch of the Bank of Finland, acted as a special consultant of the conversations. The secretaries of the delegation were Lorenz Grönvik, Secretary for Theology of the Committee for Foreign Affairs of the Church of Finland, Risto Cantell, lecturer in General Theology at Helsinki University and Jouni Parviainen, Assistant Clergyman of the Rovaniemi parish. The Information Centre of the Church of Finland was represented by Anneli Janhonen, the Information Secretary.

The Russian Orthodox Church was represented by the following delegation: Metropolitan Antony of Leningrad and Novgorod (Head of the delegation); Archbishop Mikhail of Vologda and Velikiy Ustug, Professor at the Leningrad Theological Academy; Archmandrite Augustin (Nikitin), Inspector of the Leningrad Theological Academy; Archpriest Nikolay Gundayev, Professor at the Leningrad Theological Academy, Dean of the Cathedral of the Transfiguration of Christ in Leningrad; Archpriest Yevgeny Zhdan, Lecturer at the Leningrad Theological Academy; Hieromonk Yvanov (Ivlev), Lecturer at the Leningrad Theological Academy; Hieromonk Aleksiy (Makrinov), Lecturer at the Leningrad Theological Academy; K.E. Skurat, Professor at the Moscow Theological Academy; G.N. Skobey, Member of the Department of External Church Relations of the Moscow Patriarchate; Archpriest Bogdan Soiko, Dean-Superintendent of the Patriarchal parishes in Finland, Vice-Dean of the Cathedral of the Holy Trinity in Leningrad. The secretaries of the delegation were Archmandrite Manuil Pavlov, Secretary of the Metropolitan of Leningrad and Novgorod, Deacon Georgiy Antoniyk, recipient of the Theological department at Helsinki University and S.P. Rasskazovsky, Lecturer at the Leningrad Theological Academy. Hieromonk Tikhon Yemel'yanov and Mr N.A. Yegorov represented the press of the Russian Orthodox Church.

The Russian Orthodox Church invited the following special guests: Archbishop Kirill of Vyborg, Head of the Leningrad Theological Academy and Edgar Hark, Archbishop of the Estonian Lutheran Church. Observers invited by the Russian Orthodox Church were Archpriest Livery Voronov, Professor at the Leningrad Theological Academy; N.D. Medvedev, Teacher at the Leningrad Theological Academy; Yevgeny Grushetskiy, Lecturer at the Leningrad Theological Academy and the Rev. Veikko Purmonen, Vice-Dean of the Finnish Orthodox Theological Seminary.

The delegation of the Evangelical Lutheran Church of Finland arrived in Leningrad on June 2nd.

During the conversations both delegations constantly prayed to the Triune God. A Lutheran service and Communion were held

on Saturday, June 4th, in the church of the Leningrad Theological Academy. Bishop Samuel Lehtonen officiated and the sermon was delivered by Bishop Kalevi Toivainen. An Orthodox evening service was held on Saturday, June 4th, and afterwards the participants had supper together with the students of the Leningrad Theological Academy. On Sunday, June 5th, both delegations attended a liturgy in the Cathedral of the Holy Trinity. During the liturgy an ordination led by Metropolitan Antony took place; the sermon was delivered by Bishop Samuel Lehtonen in Russian. After the liturgy Metropolitan Antony addressed the delegations and emphasized the important role of the theological conversations in the relations between our churches. Archbishop John Vikström gave a speech in reply on behalf of the Evangelical Lutheran Church of Finland, placing special emphasis on everything that unites our churches in Christ. On Saturday, June 11th, both delegations attended a vigil in St. Nicholas' cathedral. On Sunday, June 12th, the delegations attended a service with Communion in the Lutheran church at Pushkin. Archbishop Edgar Hark, Bishop Samuel Lehtonen and Rector Tii Salumäe officiated and the sermon was delivered by Archbishop John Vikström together with Archbishop Mikhail. In the course of the conversations, morning and evening prayers were conducted according to the traditions of both churches.

The Consul General of Finland in Leningrad, Mr Olli Mennander, gave a reception in honour of the delegations on Friday, June 3rd. On Monday, June 6th, the Head of the Leningrad Theological Academy, Archbishop Kirill gave a dinner in honour of the guests. Together with Archbishop Kirill, Archbishop Vikström and his colleagues visited Moscow on Tuesday, June 7th, and met His Holiness Pimen, Patriarch of Moscow and Russia, Filaret, Chairman of the Department of External Church Relations of the Patriarchate, Metropolitan of Minsk and White Russia, and Mr V.A. Kuroyedov, Chairman of the Council of Religion of the Supreme Soviet of the USSR. On Thursday, June 9th, the delegations visited the city of Petrozavodsk and the island of Kizhi and met some members of the Petrozavodsk Lutheran parish. On Friday, June 10th, the delegations visited the Piskarev cemetery and had a sightseeing tour in Leningrad. On Sunday, June 12th, Metropolitan Antony gave a

reception in honour of the Finnish and Soviet delegations. On Monday, June 13th, the participants of the conversations visited the city of Novgorod.

The first session was opened by Metropolitan Antony, who bade all the participants welcome. He stated: "Years fly, we meet each other in different places and the themes of our conversations vary. Even the chairmen and the participants change. However, our goals do not change: we seek for unity in God for all mankind and, first of all, for the good of our churches and our peoples. God has made us responsible for religious life".

On behalf of the Evangelical Lutheran Church of Finland, Archbishop John Vikström replied to the speech of Metropolitan Antony. He emphasized the great importance of the dialogue between our churches. He also pointed out that our dialogue could be characterized as an open pattern of approaching one another step by step. It is important that the churches should not restrict themselves to dogmatic analysis only, but strive for a better understanding of each other. They should also attempt to appreciate each other's views on spiritual life.

Metropolitan Antony read out the letter sent to the conversation participants by His Holiness Patriarch Pimen.

The meeting sent a telegram to Mauno Koivisto, President of the Republic of Finland. In his reply, President Koivisto thanked the meeting for the telegram and wished it the best success. A telegram was also sent to His Holiness Patriarch Pimen.

The programme of the conversations covered two themes:

1. The Nature of one Church
2. The work of Churches for promoting peace in the modern world

On the first theme the following papers were read:

On behalf of the delegation of the Russian Orthodox Church: Archbishop Mikhail's paper "On the concept of the Church as the Body of Christ as expressed in the New Testament" and Mr S.P. Raaskazovskiy's paper "On the nature of the Church from the eucharistic point of view."

On behalf of the delegation of the Evangelical Lutheran Church of Finland: Professor Jukka Thurén's paper «On the Church as the body of Christ according to the New Testament» and Dr Juhana Pihkala's paper «On the nature of the Church from the point of view of faith, love and the Eucharist».

On the second theme the following papers were read:

On behalf of the Russian Orthodox Church: Hieromonk Aleksiy's (Makrínov) paper «Promoting peace in the modern world» and Hieromonk Yanuary's (Ivliev) paper «The role of the Russian Orthodox Church in promoting peace today.»

On behalf of the Evangelical Lutheran Church of Finland: Professor Kauko Pirinen's paper «Peace programmes and the most recent views of churches on peace» and Provost Maunu Sinnemäki's paper «On the role of the Evangelical Lutheran Church of Finland in promoting peace». The paper was supplemented by a document on peace accepted by the meeting of the bishops of the Evangelical Lutheran Church, of Finland in 1982.

The papers inspired lively discussion in the plenary sessions as well as in the working groups characterized by an atmosphere of cordial fraternity and mutual trust.

Additional papers had been prepared by Archmandrite Augustin (Nikitin) on the history of the relations between the Lutherans and the Orthodox in Russia, and by Professor Kauko Pirinen on Luther and ecumenicity.

The results of the conversations are included into the two summaries following this communique.

With great gratitude both parties pointed out that the theological conversations between our churches are of continuous character. They also noted that the Leningrad conversations were based on the results of the previous theological conversations.

The conversations have helped our churches to come to a better understanding of each other, to enjoy the rich traditions of each other as well as to understand better the tradition of the participants' own churches. The work done during the conversations has contributed our churches to come to a deeper understanding of the gift of the Lord of the church and the task He has given us perform

in the modern world where we continually need each other as Christians and as churches.

Both parties pointed out that the dialogue between our churches is important also from the point of view of the general Lutheran-Orthodox dialogue and the ecumenical movement.

The parties also noted that the conversations have helped our churches and peoples to come closer to each other and to build up friendship for which we can thank God today. Thus the dialogue between our churches has contributed to the strengthening of peace, which mankind urgently needs. Both parties are unanimous of the necessity to continue the theological conversations.

The conversation participants stated that these conversations are a new beneficial phase in the cooperation between our churches. During the past years, our cooperation has grown to embrace a great variety of different aspects and thus has a promising future. The participants concluded their work by thanking God the Father, the Son and the Holy Ghost who in His mercy has guided them in the spirit of faith, hope and love.

Leningrad, June 10th, 1983

John Vikström

Archbishop of Turku
and Finland

Antony

Metropolitan of Leningrad
and Novgorod

SUMMARY

on the theme »The Nature of the Church«

1. The Holy Bible contains the bases of the doctrine of the Church in a way that is binding upon us at all times. They have given rise to the definitions of the Church which are to be found in the Niceno-Constantinopolitan Creed.
2. Jesus Christ, our Saviour, is Head of the Church. As the Council of Chalcedon teaches us, He is God and man in one person, without confusion, without change, without division and without separation. The mystery of the Church is revealed to us only through Him.
3. The most essential of all the definitions of the Church in the New Testament is »the body of Christ«, often used by Paul the Apostle. We have become members of the Church of Christ through faith and baptism into Christ, (Gal. 3:26-28) who is Head of the body. As members of the body of Christ, we all have a special task to perform (1 Cor. 12:4-13); we are bound to each other and we have been called to rejoice and suffer together as well as to serve each other in love. The Church is a living organism, in which all its members have by one Spirit access through Christ to the Father (Eph 2:18).
4. The new life of the members of the Church in Christ and the everlasting joy of salvation are inseparably connected with the Holy Communion, in which we are given the body and the blood of Christ. »The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.« (1 Cor. 10:16-17).
5. In celebrating the Holy Communion, the Church proclaims to the world the sacrifice of Christ on the cross, which covers all mankind, as well as His death and resurrection. In the eucharistic

liturgy we together with the heavenly powers and all the saints thank and praise the Triune God.

6. In participating in the Holy Communion the Christian is strengthened as a member of the Church, the body of Christ. So, all Christians together are the mystical body of Christ. Unity in God as well as unity in faith and love between the members of the whole Church is realized in the Holy Communion.

7. The celebration of the Holy Communion and the Church belong together. As there is no Holy Communion outside the Church, neither can there be the Church without the Holy Communion.

8. We believe in the One, Holy, Catholic and Apostolic Church and teach that this One, Holy Church will remain permanent forever. The presence of Christ in the Church, in the word of God and in the sacraments, as well as the fact that He is Head of the Church, give the Church great hope and joy everywhere, on all occasions.

9. There are both real and nominal members of the Church. In striving to live righteously, no Christian will be perfect in this life. Only God, who is omniscient, can rightly judge the real membership of the Church.

10. The word of God calls every member of the Church to continuous repentance, renewal and striving for righteous life. God's word teaches the Christian that he is a member of Christ's body, as well as Christ's disciple and follower in everyday life.

11. Christ Himself, God and man (St. John 14:9-11), is present in the Holy Communion, which unites all the members of the Church. Therefore, schisms among Christians contradict Christ's work to create unity. This work He performs through the Church and the Holy Communion which He has given to the Church.

Separation between people, particularly schisms between Christians are a result of sin; the stand in sharp contrast to the unity which was Christ's legacy to His disciples and followers.

When we in faith have come to know God's love for us, love for God and man leads us to go in the direction where the schisms can be overcome (1 John 3: 16; 14: 19). According to the teaching of the Apostle Paul, without Christ and the love given in Him (1 Cor 13: 1-3, Gal. 5:5) no works, not even the achievements

of the inward spiritual life, can play a decisive role in salvation, which is the meaning and the goal of the whole Church and of every member of her.

Leningrad, June 10th, 1983

John Vikström

Archbishop of Turku
and Finland

Antony

Metropolitan of Leningrad
and Novgorod

SUMMARY

*on the theme »The Work of the Churches for the Promoting of
Peace in the Modern World«*

The concern of the Churches over the present world situation

1. The Churches note with deep concern that during the first years of the 1980's peace has been endangered more seriously than ever before. Detente has ceased and the attempts to bring the arms race under control have not produced the desired result. Many states are falling into the vicious circle of an increasing arms race and the great powers have less trust in each other than previously. During the past years, the arms race, including nuclear weapons, has reached a new and unknown dangerous phase.

2. In different countries an increasing number of people react with less and less patience to the threat of nuclear weapons and the arms race. As the same time people, particularly young people, are losing hope for the future.

3. Because the big sums of money spent on the arms race are urgently needed for the fight against poverty and other social injustice, and because nuclear war is a threat to mankind, culture and nature, both the arms race and nuclear war must, therefore, be regarded as crime against mankind.

Christians and peace

4. The faith of Christians proves that peace in the world is a gift of God. Mankind is responsible for this gift. Therefore, the Christians have to do all they can in order to maintain and strengthen peace.

Having confidence in God's guidance, Christians have to maintain hope at all times, understanding that they are called to achieve peace in line with God's will. They have to abandon any feelings of false security as well as passivity.

5. The Holy Bible and the faith of the Church see in Adam the prototype of sinful, divided mankind. Having become the new Adam, Jesus Christ gave mankind salvation and hope. (Rom. 5: 12–21, 1 Cor. 15: 21–22).

6. Christians see in the Church a universal community, the prototype of the future unity of mankind. Particularly now, when contradictions and schisms threaten to endanger man's prospects of survival, it is important to remember the unity of the Church which crosses all boundaries, and understand that it is an invitation to work for the cause of peace.

7. Christians know that there will never be a complete guarantee for peace and that they have to work hard in order to create it. This is also one of the reasons why Christians are called to contribute to the work for peace at all times.

8. International conflicts often give one party a distorted impression of the other party. Therefore, Christians should not see their opponents as an incarnation of evil, nor ought they to go to extremes in idealizing their own nations. Instead, attention must be paid to the demands of different parties as well as to the interests that give rise to conflicts.

9. Confidence can be built up only when one party does not seek for security at the other's expense, but when, instead, both parties together stop to discuss the conditions of common security. At the same time, their intentions and plans must create mutual confidence.

10. It is particularly the task of Christians to try to influence nations so that they should not drift apart nor consider their conflict of interests to be irreconcilable. Building bridges of confidence between different nations is one of the Church's tasks. Here the Church must be faithful to its Lord, who «hath broken down the middle wall of partition between us – the enmity» (Eph. 2: 14).

The work of the Church for the promoting of peace

11. The work for the promoting of peace originates in the Holy Bible. God created the world, which was meant to be one and in which people were meant to be brothers and sisters. In becoming

man, Christ gave his followers the task of demonstrating love and brotherhood (St. John 34–35). Therefore, the work for the promoting of peace means the defence of justice and human dignity.

12. The fact that the Church serves people means that it already works for peace. The Church serves the cause of peace by preaching the Gospel. It wants to attract attention to Christ, whom the Bible describes as «our peace» (Eph. 2: 14). In every service, the Church prays for peace. In this way it calls its members to work for peace.

13. By serving in different fields, the Church educated its members in the spirit of peace. It is the Church's task to contribute to the growing understanding between different opinions, generations and peoples. In doing this, the Church turns to its own members and also to all those who in cooperation with the Church seek the same goals for mankind.

14. In working for the strengthening of Christ's peace, the Church acknowledges the great importance of the work for the promoting of peace. The members of the Church play an increasingly active role in the work of Christian peace organizations, in the ecumenical movement, as well as broadly humane forms of work for peace outside the Church.

15. In the present situation we support the widespread idea of creating nuclear-free zones (particularly in the Nordic countries). We actively try to prevent the proliferation of weapons of mass destruction and to freeze their numbers as the first step on the way to general disarmament.

16. The task of the Church in the work for the promoting of peace is to awaken people's consciousness and to support their conscientious decisions. The Church cannot present or propagate any detailed social models. It expects statesmen to have a sense of responsibility and high moral qualities when they attempt to solve international problems.

Leningrad, June 10th, 1983

John Vikström

Archbishop of Turku
and Finland

Antony

Metropolitan of Leningrad
and Novgorod

MIKKELI 1986

COMMUNIQUE

on the seventh theological discussions between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

The seventh theological discussions between delegates of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church took place in Mikkeli, at the Varsavuori Hotel on June 3—11, 1986.

The first discussions were held at Sinappi, Turku in 1970, the second in Zagorsk in 1971, the third at Jarvenpää in 1974, the fourth in Kiev in 1977, the fifth in Turku in 1980, and the sixth in Leningrad in 1983.

The members of the delegation of the Russian Orthodox Church were as follows: Metropolitan Philaret of Minsk and White Russia, Hon. D.D. (Halle-Wittenberg), Director of the Department of External Church Relations of the Moscow Patriarchate (Head of the delegation); Archbishop Mikhail of Vologda and Veliky Ustyug, Hon. D.D. (Åbo Academy), Professor at the Leningrad Theological Academy; Archimandrite Yannuary (Ivliev), Docent of the Leningrad Theological Academy, Secretary of the Council of the Theological Academy; Dean Bogdan Soiko, Superintendent of the congregations of the Moscow Patriarchate in Finland, Vice-Rector of the Holy Trinity Cathedral of Alexander Nevsky Lavra in Leningrad, Lecturer at the Leningrad Theological Academy; Dean Vladimir Mustafin, Professor at the Leningrad Theological Academy; Professor Alexei Osipov, from the Moscow Theological Academy; Professor Konstantin Skurat, from the Moscow Theological Academy; Grigory Skobei, B.D., Member of the Department of External Church Relations of the Moscow Patriarchate, and Sergei Raskazovsky, B.D., Lecturer at the Leningrad Theological Seminary.

Pastors Viktor Lytik and Gennady Bartov, scholarship-holders at the Faculty of Theology of the University of Helsinki, and Zinoviy Krivich, a student at the Leningrad Theological Academy, acted as secretaries to the delegation.

The members of the delegation of the Evangelical Lutheran Church of Finland were as follows: The Most Revd. John Vikström, Archbishop of Turku and Finland, Hon. D.D. of the Leningrad Theological Academy (Head of the delegation); The Right Revd. Kalevi Toivainen, Bishop of Mikkeli; The Right Revd. Samuel Lehtonen, Bishop of Helsinki; Dr. Kauko Pirinen, Professor Emeritus of the University of Helsinki; Professor Jukka Thurén of Åbo Academy; Professor Eino Murtomäe of the University of Helsinki; The Revd. Maunu Sinemäki, General Secretary of the Church Office for Foreign Affairs; Docent Juha Pihkala, Director of the Church Training Centre; Docent Hans-Olof Kvist, Assistant Professor at Åbo Academy; Docent Eeva Marikainen, Researcher of the Finnish Academy.

Acting Professor Fredric Cleve of Åbo Academy and Dean Kosti Lai-tinen of the Deanery of Hamina acted as observers.

The secretaries of the delegation were Docent Risto Cantell, secretary to the Archbishop, the Revd. Lorenz Grönvik, D.D., Director of the Theological Division of the Church Office for Foreign Affairs, the Revd. Hannu T. Kampuri, Licentiate in Theology, Assistant Curate of Olari Church, the Revd. Simo S. Salo, Licentiate in Theology, General Secretary of the Diocese of Mikkeli, the Revd. Reino Tillanen, Licentiate in Theology, Vicar of St. John's Church, Helsinki, the Revd. Jaakko Kuusela, Chaplain of St. Mary's Hospital, Martti Kotiranta, a student of theology, Milana Valiaho Secretary at the Church Office for Foreign Affairs, and Kaija Toivanen, Secretary to the Bishop of Mikkeli.

Ms Helena Pavinsky, Dean Arvi Karpov and Pastor Mstislav Mogiliansky acted as interpreters. The Russian texts were typewritten by Ms Marina Laischinnoff, B.Sc. (Eng.).

The information service of the Church of Finland was represented by Ms Anneli Janhonen, B.D., Head of the Press Department of the Church Information Office.

The Evangelical Lutheran Church of Finland invited the following persons to participate in the meeting as observers: from the Orthodox Church of Finland, Bishop Tikhon of Joensuu and Pastor Veikko Purmonen, lecturer at the Finnish Orthodox Theological Seminary; as representatives of the Finnish Ecumenical Council, Bishop Paul Verschuren of the Roman Catholic Church in Finland, and Erkki Verkkonen, Mission Director of the Finnish Free Church. Professor Bioch-Hoell of

the Church of Norway also participated in the meeting as an observer.

During the discussions the delegates constantly turned to the Triune God in prayer. A Lutheran communion service was held on Wednesday, June 4th in Mikkelin Cathedral. Bishop Kalevi Toivainen officiated, assisted by the clergy, and Bishop Samuel Lehtonen preached the sermon. An Orthodox liturgy was held on Saturday, June 7th in Mikkelin Orthodox Church. It was conducted by Metropolitan Johannes of Helsinki, Archbishop Mikhail and Bishop Tikhon, assisted by the clergy. During the liturgy Metropolitan Johannes preached the sermon. On Sunday, June 8th both delegations were present at a service in Mikkelin Cathedral, where Bishop Kalevi officiated, assisted by the clergy, and Archbishop Mikhail preached the sermon. During the discussions morning and evening devotions were held following the traditions of both churches.

The governor of Mikkelin province, Uki Vuolteen, arranged a reception in honour of the delegations on Wednesday, June 4th. On Thursday, June 5th the town of Mikkelin arranged a reception for the delegations in the town hall. The delegations visited Bishop Kalevi Toivainen's home on Saturday, June 7th. On Sunday, June 8th the delegations visited the farm of municipal councillor Esko Pekonen. On the same evening the delegations were present at a church evening in Lahenmäki Church, where Dean Voitto Huotari gave a talk on the Finnish revival movements, and Metropolitan Philaret gave a greeting to the congregation. Afterwards the delegations visited the home of Simo S. Salo, General Secretary of the diocese of Mikkelin. On Monday, June 9th the delegations were invited to a supper offered by the cathedral chapter of Mikkelin and the Russian delegation at the Teri manor house. On Tuesday, June 10th the delegations took part in a trip to Ristiina, Savonlinna and Kerimäki, arranged by Gustav Björkstén, Minister of Culture and Science.

When he opened the meeting Archbishop John Vikström welcomed the participants with the following words: »As we now for the seventh time begin serious theological discussion there are two important themes before us: firstly 'Holiness, sanctification and the saints' and secondly 'The Sermon on the Mount and the churches' work for peace'. In our discussions we shall examine in the manner already established the central questions of our faith, and on this occasion in particular the problem of holiness, sanctification and holy people, and in second place the im-

portant question of peace. These two subjects are closely connected. The holy will of God is that peace should reign on earth. The saints also take part in the work for peace. On the basis of the general priesthood all Christians are called to work as peacemakers in their own surroundings.» In his speech Archbishop Vikström exhorted the participants in the meeting to honour the memory of Metropolitan Antony of Leningrad and Novgorod, who died recently. Metropolitan Antony had taken an active part in the preparations for these discussions. Archbishop Mikhail replied to Archbishop Vikström's speech on behalf of the delegation of the Russian Orthodox Church.

Archbishop Mikhail read to the participants in the meeting a letter sent by His Holiness Pimen, Patriarch of Moscow and All Russia. In it the Patriarch greeted the meeting and drew attention to the fact that what the Orthodox and Lutheran parties had in common in the theological question to be considered »is an awareness of the fact that holiness is a gift of the Holy Spirit.» His Holiness expressed his conviction that this meeting »is likely to strengthen the common service of our churches in building peace.»

The meeting sent a telegram of greeting to the President of Finland, Mauno Koivisto. The meeting also sent a telegram of greeting to His Holiness Patriarch Pimen of Moscow and All Russia. In the telegram congratulations were sent to the Patriarch on the fifteenth anniversary of his institution consecration as patriarch. The meeting also sent a telegram to the head of the Finnish Orthodox Church, Archbishop Paavali of Karelia and All Finland.

On the agenda of the meeting were two themes:

1. Holiness, Sanctification and the Saints
2. The Sermon on the Mount and the Work of the churches for Peace in Today's World.

Bishop Kalevi Toivainen and Professor Jukka Thurén from the delegation of the Evangelical Lutheran Church of Finland read papers on the theme of 'Holiness, Sanctification and the Saints'. Bishop Toivainen's subject was »Holiness, Sanctification and the Saints, with special reference to the General Priesthood», and Professor Thurén's title was »Sanctification according to the New Testament». The lectures from the delegation of the Russian Orthodox Church were Archbishop Mikhail,

on the subject »Holiness, Sanctification and the Saints», and Professor Konstantin Skurat, on the subject »Holy Preachers in North-west Russia and Eastern Finland».

Assistant Professor Hans-Olof Kvist from the delegation of the Evangelical Lutheran Church of Finland delivered a paper on the theme »The Sermon on the Mount and the Work of the Churches for Peace in Today's World». Professor Alexei Osipov from the delegation of the Russian Orthodox Church delivered a paper on the subject »Peacemaking as the Fulfilment of the Will of God in our Time, in the Light of the Sermon on the Mount».

The papers stimulated lively discussion both in the plenary sessions and in the working groups.

The results of the discussions are included in the two summaries appended to this communiqué. These deal with the two themes in question.

Both parties stated with gratitude that the doctrinal discussions between the churches formed a complete and continuous unity. On this occasion also it was possible to build upon the achievements of previous meetings.

The delegation of the Russian Orthodox Church drew the attention of the participants in the discussions to the fact that in 1988 one thousand years will have passed since by God's grace the Russian people accepted holy baptism. In the discussions the common wish was expressed that through this forthcoming celebration the rich spiritual treasures of the Russian church should become better known throughout Christendom.

The discussions were held in a spirit of sincere love, mutual respect and open trust. The participants in dialogue are convinced that theological discussions serve the cause of friendship between our peoples. While remaining faithful to their own religious heritage, our churches have been able by their contacts to promote peace and mutual understanding between nations.

The parties are of the unanimous opinion that theological discussions should continue.

The parties in the discussions concluded their work with gratitude to

Almighty God, Father, Son and Holy Spirit, and together expressed their faith in the influence and guidance of the Holy Spirit in these meetings.

Mikkeli, June 11th, 1986

Philaret
Metropolitan of
Minsk and White Russia

John Vikström
Archbishop of Turku
and Finland

SUMMARY

on the theme of Holiness, Sanctification and the Saints

- 1) Holiness is one of the basic concepts of religious and spiritual life.
- 2) Holiness is the holiness of God. God is holy, because He is God. His holiness makes man tremble and at the same time attracts him (*mysterium tremendum at fascinosum*).
- 3) Holiness in its absolute fullness is characteristic of God and only of Him. Any holiness in His creatures is relative and limited. Although it cannot be compared to the holiness of God, it has its origin in Him. Because holiness is characteristic of God, it cannot be defined, any less than God can. However, it is revealed and given in God's revelation in all its forms.
- 5) The holiness of God can be considered as the fullness of his characteristics, passing human understanding, only part of which is known to us from God's revelation.
- 6) God created man holy, when He created him in His own image. This image was corrupted by the Fall, whereby man lost his holiness. The Fall of man is reflected in the whole cosmos (Rom. 8:20—22). In Christ, the New Adam, the Christian becomes a new creation (2 Cor. 5:17). This foreshadows the renewal of the whole of creation.
- 7) Everything that God has created belongs to Him. God chose one people from among the nations to be His own and consecrated it (Ex. 19:5—6). The Church, the new people of God, is holy (1 Pet. 2:9), because it is the Body of Christ.
- 8) The believing members of the Church are also holy, because they partake of God's holiness. At the same time, however, they are sinners, because their faith and love are imperfect (1 Jn. 1:8).
- 9) Holiness in the world of man is not the same as sinlessness; rather liberation from sin is to be regarded as a fruit of sanctification. However, every sin violates the Christian's holiness, as illness breaks a person's health.

10) Sanctification is participation in the holiness of God. Sanctification is life in fellowship with God and Christ and the Holy Spirit living in man. »As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth» (Jn. 17:18—19). »The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me» (Jn. 17:22—23).

11) People have a share in sanctification when in the sacrament of baptism they are joined through faith to the mystical body of Christ. They become members of the Church of Christ. Then the holiness received creates the necessary requirements for salvation, in other words it has a decisive soteriological significance.

12) Sanctification takes place in the Church, where the Holy Spirit works in the Word of God and in the holy sacraments. Christians must constantly return in repentance and penitence to the holiness of God received in baptism. In the Church the Holy Spirit gives us forgiveness of sins, life and salvation. Sanctification is continuous growth in the knowledge of God's grace and of Christ, but at the same time in the knowledge of one's own sinfulness.

13) All the members of the body of Christ are his representatives in the world. God's people are a holy priesthood (1 Pet. 2:5, 9), who offer thankofferings to God, proclaiming His good works and serving their neighbour in love (Phil. 2:17; Rom. 12:1; Heb. 13:15—16).

14) Without a Spirit-inspired effort to carry out God's commandments no sanctification takes place in man (Mt. 7:21; Phil. 2:12—13). Sanctification also includes good works, which are a fruit of faith produced by the Holy Spirit.

15) Christians whose faith has produced rich fruits in this life and who are held in high regard because of their good works should be remembered in the Church. They should be regarded with respect and love, and their example should be a source of instruction.

16) The holy men and women who have reached the goal are an example to the members of the Church militant. The saints give us an example, because they followed Christ by faith (1 Cor. 11:1; Heb. 13:7). The Church militant unites with the Church triumphant in praise and

SUMMARY

on the theme of "The Sermon on the Mount and the Work of the Churches for Peace in Today's World"

prayer. The Orthodox party is convinced that salvation is furthered by turning to the highly-venerated saints as intercessors on our behalf, just as we, as members of the Church on earth, constantly turn to one another with prayer requests, and as we carry out those requests; likewise the saints accept our requests and carry them out in love.

17) The source of all holiness is God. The ultimate object of sanctification is man, but this process of sanctification also uses material reality as a channel. The requirements for sanctification are prayer and the Word of God received by faith. Without these there is no sanctification.

18) The world, where the sense of holiness is becoming obscured, needs more than ever the example of the saints, both those here on earth and those in heaven. "... that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life" (Phil. 2:15—16).

Note: Biblical quotations are taken from the Revised Standard Version.

1) The Sermon on the Mount expresses the law of God, the content of which is love. Christ, the Prince of peace, has fulfilled the law (Mt. 5:17).

2) By faith the Christian participates in Christ's fulfilment of the law, that is, love. In spite of sin and various temptations, Christians are called, according to the words of the Saviour (Mt. 5:9), to do good deeds aimed at making peace, and in every way to promote and serve peace in the world.

3) The Sermon on the Mount assures the Christian that God's care for him is unchanging. The love proclaimed in the Sermon on the Mount is not only directed towards friends, but also towards enemies (Mt. 5:43—48). The Sermon on the Mount is thus at all times a powerful stimulus to the work of Christians for peace.

4) The existence of the churches promotes the cause of peace in a fruitful way. Thus the churches have a great responsibility for the work of peace. They must systematically train their members in a spirit of peace.

5) The social work of the Church is called to serve justice and peace. Lasting peace is not possible, however, without a relationship of trust between nations. On the one hand, this presupposes that all peoples and states respect generally-recognized human rights and freedom. States should be responsible for meeting the essential, basic needs of men. On the other hand, relations between states are based on the principle that the abuse of rights and liberties is unacceptable.

6) The improvement of international law, alongside national legal systems, is of special importance. In this work the Christian has a great responsibility.

7) Christians should serve peace in different social positions and tasks. Their calling also includes taking part in the debate on justice and peace, and in the effort to solve current problems in this area.

8) Christians work for the strengthening of peace by praying, fasting and giving offerings, by participating in the work of the ecumenical movement, and by co-operating with all those engaged in the work for peace. Christians must support such political, diplomatic and other feasible peacemaking initiatives as are in harmony with justice and peace.

9) The churches participating in the discussions emphasize that in the present situation it has proved essential to develop international organizations to supervise the implementation of agreements on the limitation of nuclear armaments and the peaceful use of nuclear power. The churches reemphasize their earlier opinion on the necessity for general nuclear disarmament and the ending of the continuing arms race. They support the creation of a nuclear-free zone in Northern Europe. The churches oppose the development of existing weapons of mass destruction and the planning of new ones.

The churches consider their special task as being to maintain faith in the meaningfulness of and opportunities for working for peace as this millennium draws to an end, and hope that our world will be prepared to celebrate the 2000th anniversary of the birth of our Lord Jesus Christ as a festival of reconciliation and peace.

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