

Mission in the “society of risk”

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In today’s “society of risk”, which is judged by risk, the loss of favorite situations, habits, processes or goods and the emergence of increased anxiety about the future, about what is to come so much for the future man, as well as for creation as a whole, due to the dangers arising from climate change, biotechnology, the emergence of new epidemics and diseases, nuclear weapons, the financial crisis, developments in chemistry or genetics but also from the creation of a world society that deconstructs the Nation-State¹, the Welfare State, the acquired acquisitions of indigenous peoples, idea of a linear-one-dimensional rationality and challenging traditional politics and institutions², the orthodox mission

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1. K. Kotsiopoulos, *Orthodoxy and Globalization*, Department of AUTH Publications, Thessaloniki 2005, pp. 96-97. K. Kotsiopoulos, *Sociology of Christianity*, Mygdonia publications, Thessaloniki 2017, p. 34. “Our era can be described as the boundary between a world founded on the ‘Right Word’ of the Enlightenment, a consensus between history, identities and cultural values and another that comes to challenge this consensus, introducing subjectivity and relativism in the perception and interpretation of economic, social and political data. It is characterized by the strong challenge of all those assumptions, on which the modern nation-states were built, attempting to deconstruct the long, coherent narratives of the modern era, which constituted their nationalizing joint”. G. Nikolaou, “Educational policies for the management of cultural diversity in Greece and Europe”, in D. Mavroskoufis (ed.), *Training Guide: Intercultural education and training*, Thessaloniki 2008, p. 37.

2. “According to Bauman, it is the cause of our misery, which strongly opposes the institutions and practices of the local economy”. Z. Bauman, *Globalization. The human consequences*, Cambridge 1998, Polity Press, p. 11.

must contribute to the effort to overcome catastrophes and the general Native situations in indigenous communities³.

Moreover, in our time, in fluid modernity according to Bauman, the technological annihilation of time has led to the liquidation⁴ of space and time, life, individual or social, is felt “as a succession of the present”, with constant ruptures and discontinuities. Consequently, man consolidates in his mind the regulatory mentality of the temporary towards the permanent and the short-term commitment instead of the long-term one. The momentary and the episodic take precedence over the eternal and the continuous, while human relationships become unstable, transient, uncertain, and fragile without fixed, permanent and enduring bonds. The privatization of the subject prevails⁵, the insecurity, the fear of the other, the foreign⁶, the different, “The world is led to the quagmire of the impersonal and inhuman society, in which, as one of the leaders of existentialism, Jean-Paul Sartre, declared ‘*my closest is my hell*’”⁷ and the inability to create healthy interpersonal relationships⁸.

Also, the culture of fluid modernity no longer offers the experience of a culture of knowledge and accumulation, man does not feel any commitment from the past, he feels cut off from any tradition that tends to be forgotten⁹. The individual undertakes to identify himself

3. An. Giannoulatos, *Mission in the footsteps of Christ. Theological studies and speeches*, publications of the Apostolic Ministry of the Church of Greece, Athens 2007, pp. 189-190. See also and K. Kotsiopoulou, *Analects of Sociology*, Kyriakidis publications, Thessaloniki 2020, p. 145.

4. “The dominant feature is liquidity, which leads to the formation of a culture of discontinuity, forgetfulness and disengagement from any kind of commitment”. N. Demertzis, & K. Perezus, “Zygmunt Bauman and the Ambiguous Modernity”, in S. M. Koniordos (ed.), *Social Thought and Modernity*, Gutenberg publications, Athens 2010, pp. 347-348.

5. M. Begzos, *European Philosophy of Religion*, Grigoris publications, Athens 2004, p. 241.

6. V. Yioultsis, *General Sociology*, Kyriakidis publications, Thessaloniki 2004, p. 340.

7. K. Mouratidis, *Orthodoxy in United Europe*, “Orthodoxos Kypseli” publications, Thessaloniki 2015, p. 10.

8. D. Miell – R. Dallos (ed.), *Interpersonal Relationships, A Continuous Social Interaction*, trans. Penny Panagiotopoulou, Hellenic Letters Publications, Athens 2007, p. 357.

9. As Mr. Bauman will emphasize: “People who are part of the climate of post-modern uncertainty do not turn to the authority of the Church or the preachers to support them or to expose them to concerns about the inherent weakness of man. They seek

by making his autobiography, everyone is responsible for himself¹⁰. There is a crisis of values and certainties¹¹, which is a summary of the other parameters (political, moral, spiritual)¹². There is the avoidance of commitment and self-restraint, the citizen does not try to consolidate an identity but to avoid it. “Perhaps it is more accurate to speak of self-identity in the plural: the course of most people’s lives is likely to be paved with draped and destroyed identities. Most likely, each successive identity will remain incomplete and conditional”¹³. Thus, according to Bauman, the difficult thing is not to discover, to build, to compose an identity, but to create a compact and permanent identity¹⁴. Everything tends or should be transient, ephemeral, short-lived. There is a rapid exchange of experiences and experiences. Everyday life is not characterized by fluidity in the social and cultural field, the complexity of social interactions and the constant movement of people in space¹⁵.

confirmation through their self-referentiality that they can succeed and information on how they will succeed”. Z. Bauman, *The postmodernity and its sufferings*, trans. by G. Babasakis, Psychogios publications, Athens 2002, p. 172.

10. “In the moral vacuum or in the moral relativism of postmodernity the subject is deconstructed since the society of the fragmented identity of the many value systems and of privatization is constructed away from any community aggregation or traditional definition. The individualized reality of the postmodern privatization of the subject frees people from the feeling of responsibility, of supply, of solidarity”. K. Kotsiopoulos, *The Community. Contribution to the sociological investigation of Christianity*, Vania publications, Thessaloniki 2009, p. 12.

11. Certainties are past and the future is increasingly organized based on unforeseen circumstances. See Rev. P. Karamouzis, *The Sociology of Religion, between Education and Society*, Hellenic Academic Electronic Textbooks and Aids, Athens 2015 p. 149.

12. “In the society of risk, community frameworks cease to function as a collective source of meaning of the self, the social subject is left alone in the choice of principles of life and action, but through a blurred and confused landscape of existential identity and depth. The danger here for the nihilistic delusion of life is real and the spectrum of existential emptiness and failure is very probable”. K. Kotsiopoulos, *Globalization. Construction and reality*, Kyriakidis publications, Thessaloniki 2020, pp. 82-83.

13. Z. Bauman, *Labor, Consumerism and the Neo-Poor*, translated by Konstantinos D. Geormas, Metaichmio publications, Athens 2004, p. 89.

14. Z. Bauman, *The postmodernity and its sufferings*, translated by G. Babasakis, Psychogios publications, Athens 2002, p. 172.

15. Chr. Tsironis, *Globalization and local communities. Contribution to social ethics and social work*, Vania publications, Thessaloniki 2007, p. 9.

In addition, the new nuclear, biological and biochemical risks that exist in the second modernity according to Beck, are completely different from the dangers of modernity, of primary industrialization, as in the modern age the dangers were visible, the socio-racial discrimination, racism, violence, poverty, hunger, colonialism, while now they are invisible, the radioactivity, the rise in temperature, the pollution of the air and the water, ecological disaster¹⁶, biological wars, toxins, mutated foods, etc., which affect people of all social, racial and ethnic categories, ignoring borders, rich and poor¹⁷. So, what happens outside the borders of the Nation-State is more important than what happens inside it. The formation of a “global village” where the risks are present throughout humanity is now a fact¹⁸. All these threats make life today extremely adventurous, but also terribly dangerous.

In addition, the new global conditions that are being created are nullifying national economies¹⁹ and highlighting a global economy²⁰ driven by uncontrollable market forces²¹ and bringing uncertainty and inability to control local governments²². The multinational corporations, the International Monetary Fund, the World Bank, and the World Trade Center, which govern the economies of all the world’s citizens, now have the upper hand, while national governments come second and cannot

16. This is due to the overexploitation of the natural world, such as the forests that have been drastically reduced, the natural habitats that have been destroyed and the species that have become extinct. See M. Steger, *Globalization*, Hellenic Letters, Athens 2006, pp. 15-16.

17. Ul. Beck, *What is globalization? Misconceptions and answers*, Kastaniotis publications, Athens 1999, pp. 50,74.

18. See relative Ul. Beck, *What is globalization? Misconceptions and answers*, op.cit, p. 27.

19. Sp. Sakellaropoulos, *The Myth of Globalization and the Reality of Imperialism*, Gutenberg Publications, Athens 2004, p. 27. See and An. Giddens, *The World of Rapid Change*, Metaichmio Publications, Athens 2001, pp. 87-88.

20. “The world economy is the economic activity that develops outside certain state frameworks”. T. Raftis, *Introduction to Economic Theory A’*, Thessaloniki 1995, pp. 83-84.

21. G. Mardas – Efth. Balkans, *Social Policy, Theory and Practice, (Administration – Economics – Law – Sociology)*, Papazisis Publications, Athens 2005, p. 208.

22. There is subordination of politics to the economy, while political democracy is weakened, and popular sovereignty is reduced to the benefit of an aristocratic elite; see K. Kotsiopoulos, *Sociology of Christianity*, Mygdonia publications, Thessaloniki 2017, p. 239.

impose their own economic policies²³. In addition, basic human and democratic rights give way to a right that has become supreme: the right to profit²⁴. Consequently, a theoretical picture of society as an exclusively economic world is formed, which causes frictions in social relations and attitudes, exacerbates socio-economic inequalities, and generally contributes to social instability.

The predominant feature is the intangible economy, an economy that invests mostly in intangible assets, for example in research, software, product design and marketing, and less in physical capital. The creation of a proprietary technology, the benefits of networking and economies of scale and branding are the main components of the intangible economy, which differ greatly from the economic characteristics and investments that prevailed in modern times such as machinery, equipment, buildings, vehicles, etc. Thus, virtual transaction boards have replaced factory machines as means of production and modern workers are now software operators. In this way the productive process needs fewer and fewer people, while stable, well-secured and secured jobs are a rare phenomenon today. “New job vacancies tend to be temporary, ‘*until further notice*’, and part-time”²⁵. Jobs, professions therefore exist only “*until further notice*”, as they must be restructured and re-introduced continuously for negotiation.

In addition, in the stock market world there is always the great threat of a crash that will plunge the world economy into ruin and billions of people into unemployment and poverty²⁶. Also, with the push of a button

23. Global deregulation has resulted from the unrestricted freedom of capital, the predominance of market competition. See Z. Bauman, *The postmodernity and its sufferings*, translated by G. Babasakis, Psychogios publications, Athens 2002, p. 54.

24. An. Giannoulatos, *Universality and Orthodoxy, Studies of Orthodox Reflection*, Akritas Publications, Athens 2001, p. 250.

25. Z. Bauman, *Labor, Consumerism and the Neo-Poor*, translated by Konstantinos D. Geormas, Metaichmio publications, Athens 2004, p. 86.

26. K. Tsoukalas, “Public Space: Boundaries and Identity in the Period of Globalization”, Hellenic Semiotic Society, *Interculturalism, Globalization and Identities*, Edited by Eleni Hontolidou, Grigoris Paschalidis, Kyriaki Tsoukalas and Andreas Lazaris, Language Editing George Michailidis, Gutenberg Publications, Athens 2008, p. 149. Hegel will state that poverty “is one of the critical and disturbing problems that upset modern society”. G. W. F. Hegel, *Philosophy of Right*, Oxford University Press, 1967, pp. 277-278.

from a computer, virtual funds can be transferred which will contribute to the elimination of completely speculative short-term investment funds of the Countries to the end of the earth²⁷. Speed, mobility, and dynamism free up the capital, power, and resources of the nation-state, which leads to the process of “globalization”²⁸. All this creates a general feeling of insecurity, which forces the legal mechanisms to constantly adjust, expand and improve the precautionary measures, mainly legislative, to meet the new requirements for security. This new world situation that you are leading leads the world to constant vigilance until an “absolute” alarm²⁹.

In addition, a society is created that emphasizes consumption³⁰, essentially not the satisfaction of needs or desires, but the commercialization of the consumer himself and his transformation into a passive receiver. The consumer lives surrounded not so much by things as by fantasies³¹, which is due, among other things, to a sense of fictitious emotional fullness and ephemeral happiness that is unconsciously repeated in the perpetuation of time and has enslaved him in pursuits contrary to his interest³² in complete collapse of his personal dignity³³. So, the consolidation of

27. St. Hall – D. Held – An. McGrew, *Modernity today, economy, society, politics, culture*, translated by Thanassis Tsakiris – Viktoras Tsakiris, Savvalas publications, Athens 2003, p. 21. New speculative methods are emerging that deprive nation states of control, undermining the foundations of national economies. See Ul. Beck, *What is globalization? Misconceptions and answers*, Kastaniotis publications, Athens 1999, p. 86.

28. F. Tsombanidis, *Ecclesiology and Globalization, The Churches in the Ecumenical Path for an Alternative Globalization in the Service of People and the Earth*, Pournara Publications, Thessaloniki 2008, p. 29.

29. Ev. Venizelos, *The future of democracy and the endurance of the Constitution*, Polis publications, Athens 2003, p. 42.

30. An. Giannoulatos, *Universality and Orthodoxy, Studies of Orthodox Reflection*, Akritis Publications, Athens 2001, p. 250.

31. Kr. Las, *The minimal self*, Nisides publications, Thessaloniki 2006, p. 24.

32. Ath. Gikas, *Pastoral Courses*, Mygdonia publications, Thessaloniki 2005, p. 52.

33. G. Mantzaridis, *Christian Ethics, II, Man and God, Man and Fellow Man, Existential and Bioethical Positions and Perspectives*, published by the Holy Great Monastery of Vatopedi, Mount Athos 2015, p. 531. M. Bantsos, “The use of chemical products. Consideration of ecological ethics”, in *Theology and modern Ecclesiastical life*, Mygdonia publications, Thessaloniki 2016, p. 202. “The interest is more focused on abstract roles-masks of social subjects (consumer, etc.) at the expense of the personal and specific view of people”. F. Viola, *The Society of Abstraction*, Stachy publications, Athens 1993, pp. 23-24.

a perception that allows the identification of the individual himself based on the number of goods he consumes alters his moral condition, causes significant stress and a strong sense of pressure to cope with the consumer standards of the time, as they cause “brainwashing” and lead him into confusion³⁴.

Nevertheless, there are widespread refugee and migration movements in this era³⁵. People and groups are forced to change their place of residence because they are either persecuted or seek better living conditions, while migration and refugee flows have contributed to the creation of multicultural societies³⁶ in which racial and religious discrimination, social exclusion, marginalization of refugees and migrants are prevalent (creating ghettos within the major cities of the western world, ethnic, religious and social conflicts that threaten the internal cohesion of societies), economic misery and circumvention of the identity of peoples³⁷. The planet is leading to an amorphous “*internationalism*”, that is, a solidarity of peoples that does not recognize the particular identity of each community³⁸. Consequences of all the above, according to

34. Mr. Bauman will write in this regard that “post-modern strategy, having separated the dream of the culmination experience from the religion-inspired practices of self-denial and abstinence from worldly temptations, must embody the desire for worldly goods and abandon it as a motive power of intense consumer activity ... the postmodern version reconciles its followers with a life organized around the task of an ardent, greedy, eternal though never definitively satisfactory consumption”. “The models and prophets of a post-modern experience of the climax are being recruited by the consumerist aristocracy”. Z. Bauman, *Postmodernism and its sufferings*, translated by G. Babasakis, Psychogios publications, p. 19.

35. K. Holevas, *Globalization and Education (Greek nation and globalization)*, H.E.E.L. publications, Athens 2002, p. 42.

36. In this context, there is the theory of “cultural hybridism”, which states that globalization causes the mixing of cultures and produces new hybrid cultural developments that are not determined by either locality or globality. See on Cultural Hybridization, P. Burke, *Cultural Hybridization*, Metaichmio Publications, Athens 2010, p. 45.

37. “Large-scale and rapidly moving populations have decisively influenced the social composition and cultural identity of various States”. Ev. Pepes, “Religious identity and orthodox religious education in the era of globalization: The proposal of the Ecclesiastical Tradition”, *Holy Metropolis of Iliia, Proceedings of the Scientific Theological Conference “Education, Enlightenment, Globalization, Orthodox Ecclesiastical Vision” (14-15 February 2015)*, Thessaloniki 2016, p. 100.

38. Kotsiopoulos will write that: “religious relativism and the privatization of religion

the Holy and Great Synod held in Crete in 2016, are “Oppression society groups, religious communities and peoples whole, the social inequality, the restriction of human rights in the space of the freedom of conscience and religious especially freedom, the misinformation and manipulation of public opinion, the economic misery, the unequal distribution and the complete deprivation of the absolutely necessary for the living goods, the famine of millions of people, the violent displacement of populations and the illegal human trafficking, the refugee chaos...”³⁹.

As unpleasant consequences of all the data presented, towards a solution of this given situation, zeroing, relativistic and deconstructive currents are described that lead many young people to join the ranks of extremist jihadist-religious organizations and terrorist groups in search of meaning in life. These individuals are immersed in the warmth of either nationalism or religious fanaticism to superficially alleviate in some way or intensity the dilemmas they face⁴⁰. Indicatively examples include the Al Qaeda attack on the Twin Towers on September 11, 2001, in New York, the Islamic Terrorist attacks in Madrid in 2004 and in London in 2005, and the ISIS attacks in Paris on November 13, 2015, which resulted in aimed at the reaction against the military and economic armament, but also the exploitation of the areas of the Arab and other Muslim world by the West. Essentially, religious fundamentalism and global terrorism are the result of the prevalence of globalization throughout the world⁴¹.

that takes place in the context of postmodern individual choice, leads to a comparison of different religious traditions. In this case, and in the name of an indifferent and procedural liberal tolerance, the para-religious sects and movements of the so-called ‘New Age’, often condemned by the European courts, are revived”. K. Kotsiopoulos, *Globalization. Construction and reality*, Kyriakidis publications, Thessaloniki 2020, p. 83.

39. See “The mission of the Orthodox Church in the modern world”, in *The Decisions of the Holy and Great Synod of the Orthodox Church*, Edited by I. Lotsos, CEMES publications, Thessaloniki 2017, p. 51.

40. P. Theodoridis, *The transformations of identity, nation, modernity and nationalist discourse*, Antigoni publications, Thessaloniki 2004, p. 134.

41. K. Kotsiopoulos, *The Community. Contribution to the sociological investigation of Christianity*, Vania publications, Thessaloniki 2009, p. 163.

Therefore, the purpose of the mission should be to address the risks and insecurities posed by globalization⁴², the promotion of the public and social character of the Christian faith⁴³, which opens beyond the personal experiential experience in the field of human relations and interactions of the City Market, which deconstructs the illusions of an abstract morality and influences Human Civilization as an applied Theology of progress, freedom, and responsibility. In this way the mission through a spirit of prevention and diagnosis of potential dangers, through a well-planned and well-organized campaign of love for the neighbor⁴⁴ builds the personality of man⁴⁵, through a functional and organic interdependence between social persons⁴⁶, promoting equal value, dignity, the uniqueness of the person⁴⁷, collective decision-making, consent, challenging the impersonal structures of the modern globalized bureaucratic and technocratic society⁴⁸.

42. K. Vergopoulos, *Globalization. The Great Chimera*, Livani-Nea Synora publications, Athens 1999, pp. 271-272.

43. N. Berdiaeff, *Christianity and social reality*, translated by V. Yioultsis, Pournaras publications, Thessaloniki 1986, p.174. Schmemmann stressed that the Christian religion is a public action or act. See Al. Schmemmann, *Introduction to Liturgical Theology*, Published St. Vladimir's Seminary Press, 2003, p. 12.

44. According to the Founder of Christian teaching, "love your neighbor as yourself" (Matt. 22, 39). After all, the Christian's love for God, according to John the Theologian, is considered insincere and rebellious, if it is not addressed at the same time to his fellow man and his brother. "If anyone says that he loves God, and hates his brother, he is a liar; for he who does not love his brother whom he sees, how can he love God whom he does not see?" (I John 4, 20).

45. V. Yioultsis, "From the stranger to the neighbor, the overcoming of the xenophobia of the other", *Theology and the world in dialogue. Honorary Volume to Professor George I. Mantzaridis*, Pournara publications, Thessaloniki 2004, p. 213.

46. Ev. Pepes, *The religious education of immigrants in Greece*, Doctoral Thesis, Thessaloniki 2011, p. 205.

47. "Orthodox Christianity morality seriously expands the concept of person from the concept of individual. In the distinction of the persons of the Triune Deity, defined as a human person the separate and eponymous being in contrast to the anonymous natural person". V. Jioultsis, «La personne en communion. Aspects sociaux du dogme», *Scientific Yearbook of the Theological School of the University of Thessaloniki*, 20 (1975), p. 125.

48. Mel. Serafetinidou, *The phenomenon of bureaucracy*, Gutenberg publications, Athens 2003, p. 34.

At the same time, the ascetic ethos of Orthodoxy is an embankment in the torrent of consumerism, which threatens to erode our lives by accumulating useless things that are projected as necessary and stimulate an uncontrollable hedonism⁴⁹. Christian witness through mission emphasizes man and not things⁵⁰. Man in Christian teaching must participate and shape everyday life. Do not be a spectator. So, missionaries are forced to struggle to the ends of the universe to upgrade people's position in the face of things⁵¹ and power and seek ways to serve people by things⁵². Moreover, any system must be the means, in the formation of each person into a perfect and complete personality. Theological thought has much to offer in dealing with these phenomena, repositioning the value of man⁵³, as revealed by the incarnation of the second person of the Holy Trinity, the Son, and Word of God⁵⁴. The

49. An. Giannoulatos, *Vigilance, Debt of the Orthodox*, En Plo publications, Athens 2017, p. 107.

50. Ch. Giannaras, *The inhumanity of entitlement*, Domos publications, Athens 2006, p. 200.

51. "Material values are not absolute and should not be excluded from spiritual ones. On the contrary, they must be illuminated by the light of eternity, so that they can be used for the benefit and salvation of people and for the glory of God". A. Papatolios, *Mission and Secularization*, COSMOS publications, Thessaloniki 2020, p. 213.

52. The refusal of the envoys to the ends of the earth to face the great modern social, political, and economic problems means "essentially a denial of the Bible, and above all of the wise experience of God's people in the course of its history". Chr. Economou, *New Testament and Culture*, published by P. Pournara, Thessaloniki 2003, p. 167.

53. L. Al. Siciliano, *The human dimension of international law, interactions of general international law and human rights*, foreword by Emmanuel Roukouna, Law Library publications, Athens 2010, p. 99. "The orthodox man resists both the individual-centered bliss and the complacent justification of autonomy, which open abysses between people, and the collapse of the human person within modern impersonal, gigantic social, economic and political structures". K. Delikostantis, "Globalization and Orthodoxy", *Scientific Presence of the Halki Theologians' Center*, Volume G, [Memory of the Metropolitan Elder of Ephesus Chrysostomos Konstantinidis, Professor of the Holy Theological School of Halki (1921-2006)], Athens 2010, p. 496.

54. See G. Martzelos, *The Incarnation of the Word as a fundamental missionary principle of the Ancient Church, Orthodox Doctrine and theological reflection. Studies in dogmatic theology III*, Pournara publications, Thessaloniki 2007. "The Orthodox Church is not indifferent to the problems of man at any given time, but, on the contrary, participates in its agony and its existential problems, raising, like her Lord, the pain and wounds, which cause evil in the world and pouring, like the good Samaritan, oil and wine on his wounds (*Luke*

Anglican theologian John Hick stated in this regard: “The incarnation of the Second Person promotes the freedom of man from all forms of power and tyranny, contributes to the sanctification and protection of human existence threatened by enslavement”⁵⁵.

Furthermore, the contribution of the missionaries in defending the emergence of the difference of the social, cultural, and political subjects that make up a society⁵⁶ is considered important. After all, orthodox Christian teaching undermines the supranational universality that also works in favor of historical, geographical, and cultural peculiarities. Achieves the connection of Locality with Universality, of Nationality with Ecumenism⁵⁷. It is a restraining factor in any kind of political and cultural imperialism⁵⁸, a basis for the global solidarity of Nations and Peoples. Indigenous people thus maintain the Identity⁵⁹ of their homeland and community, but without neglecting their economic progress. Everyone must realize, as the Archbishop of Albania Anastasios aptly states, that

10, 34) for the sake of patience and consolation (*Rom.* 15, 4; *Heb.* 13, 22) and through factual love”. See “The mission of the Orthodox Church in the modern world”, in *The Decisions of the Holy and Great Synod of the Orthodox Church*, Edited by I. Lotsos, CEMES publications, Thessaloniki 2017, p. 48.

55. J. Hick, *God and the Universe of Faiths*, Oneworld Publications, London 2015, p. 148. Thus, the role of mission, as Anastasios of Albania rightly points out, “is the role of transferring the Gospel of man’s apprenticeship to the Word of God, the continuation of the redemptive work of Christ, the call to repentance, for the salvation of the whole human race”. An. Giannoulatos, “Purpose and motive of the mission from the theological point of view”, *Porefthentes* 35 (July-December 1967), p. 435.

56. N. Nisiotis, *Psychology of religion*, Maistros publications, Athens 2006, p. 197.

57. See K. Kotsiopoulos, *Orthodoxy and Europe*, Hellenic College of Thessaloniki, Thessaloniki 1998, p. 95. E. Kapsomenos, “Interculturalism, multiculturalism and national identities: A critical approach to globalization”, Hellenic Semiotic Society, *Interculturalism, Globalization and Identities*, Edited by Eleni Hontolidou, Grigoris Paschalidis, Kyriaki Tsoukalas and Andreas Lazaris, Language Editing George Michailidis, Gutenberg Publications, Athens 2008, p. 21.

58. St. Hall – D. Held – An. McGrew, *Modernity today, economy, society, politics, culture*, translated by Thanassis Tsakiris-Viktoras Tsakiris, Savvalas publications, Athens 2003, p. 336.

59. Fukuyama in his latest book talks about the need for (national) identity of every human being, especially in the age of globalization where the society of endangerment (eg. pandemics, etc.) has a great impact. Fr. Fukuyama, *Identity. The demand for dignity*, Ropi publications, Thessaloniki 2020, p. 1.

“in order for the ‘whole’ to work, that is, the whole planet, it needs all its parts. In no case, however, should the parties be imposed on the whole”⁶⁰.

Thus, mission must contribute to the respect and equality of cultures⁶¹, to their dialectical relationship and interaction⁶². It also needs to cultivate empathy, oppose nationalism⁶³ and bigotry⁶⁴, seek to lead to the solidarity and cooperation of other peoples, to respond to the homogenizing forces of globalization⁶⁵ and market forces, emphasizing a way of life that promotes spirituality, respect for institutions, tradition⁶⁶, and the timeless consciousness of indigenous societies⁶⁷, as progress is not the destruction or contempt of the past of the local populations, but the reconstruction and dynamic expansion towards the future. The formation of culture,

60. An. Giannoulatos, *Universality and Orthodoxy*, Akritas publications, Athens 2000, p. 53.

61. “The Church did not identify with any culture, nor did it compete with cultures, but gave them a spirit of life”. P. Heinz, *Die Zukunft der Entwicklung*, Bern-Stuttgart-Wien 1974, p. 393. “The Orthodox mission fought for an authentic local liturgical community of ascetic and worship life with respect for local cultural customs and manners, but which do not negate the core of the Christian Apocalypse. After all, the translation of the hagiographic and liturgical texts in the local languages proves to be the fullest the above”. K. Kotsiopoulos, *Analects of Sociology*, Kyriakidis publications, Thessaloniki 2020, p. 144.

62. N. Vernikos-S. Daskalopoulou, *Multiculturalism. The dimensions of cultural identity*, Kritiki publications, Athens 2002, p. 38.

63. “Nationalism as a divisive fact that divides the universality of Orthodoxy and violates the unity of the people, is in stark contrast to the preaching of the universality and transcendence of salvation in Christ”. M. Tritos, *The Orthodox Church in the Balkans Today*, Tertios publications, Katerini 2004, p. 30. Moreover, in the light of the Christian view, Nationalism is a denial of the basic principle, “no Jew, no Greek, no slave or free man, no male or female” (*Gal.* 3, 28).

64. Fanaticism, according to Nietzsche, is the only dynamic will that a weak person can have. It is the expression of the impossible, of the failed. It darkens the mind, leads to irrationality, and alters critical ability. See Ap. Nikolaidis, *Fanaticism, Theological, psychological, ethical and sociological approach*, Grigoris publications, Athens 2012, pp. 66-67.

65. “Modern man seeks the mutual understanding of the cultural peculiarities of everyone and helps the functioning of democracy locally and globally”. V. Yioultsis, *The “other” view of the social*, published by P. Pournara, Thessaloniki 2005, p. 144.

66. C. Levi-Strauss, *Race and History, Race and Culture*, Patakis Publications, Athens 2003, p. 39.

67. K. Tsoukalas, *War and Peace, After the “end of History”*, Kastaniotis publications, Athens 2005, pp. 161-162.

the social construction and the meaning of the world⁶⁸ are therefore the necessary guarantees for the success of the missionary work.

At the same time, to avoid future ecological crises, he states the position that we must drastically change our diet through the production of ecological products for the good of nature and human health. The creation of an ecological consciousness, which recognizes the sanctity of the universe⁶⁹ and the dangers of the supreme exploitation of the earth⁷⁰. Cultivating responsibility for use, not abuse. Awareness of the need to reduce consumer habits, awareness of the concept of recycling, which among other things helps protect the environment from chemicals and hazardous substances that can pollute the atmosphere, water, and soil with tragic consequences for human life. Mission thus functions as an understanding of the daily practice and behavior of people for the continuation of life. Knowledge in man that he is an administrator⁷¹ and not the possessor of creation contributes to this direction⁷².

In conclusion, in a society of risk the problem of economic, political, social, and ecological crisis is primarily a problem of moral and spiritual crisis⁷³. Christian testimony confronts in every way the alienation in social relations, fights for social justice, freedom, equality, peace⁷⁴ and

68. The meaning of the world according to the Evangelist John comes from the source of love, God himself, who sent his only begotten Son into the world to renew, transform and save it. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3, 16).

69. P. Vassiliadis, *Postmodernity and Church, The Challenge of Orthodoxy*, Akritis Publications, Athens 2002, p. 29.

70. I. Petrou, *Multiculturalism and Religious Freedom*, Vania publications, Thessaloniki 2005, p. 80.

71. The earth and natural resources are not the property of man, but of his Creator, God. "The earth is the Lord's, and the fullness thereof, the world, and all that dwell therein" (Psalm 23, 1).

72. "Man should not exercise power against nature as if he were its owner but should act as a steward and priest of creation, being a member, part and sharer of it, cultivating it with love and referring it with gratitude to its creator". St. Tsobanidis, *Church of the Exodus, Universe, Society, Man, Issues of ecumenical reflection*, Ostrakon publications, Thessaloniki 2018, p. 152.

73. G. Mantzaridis, *Christian Ethics II, Man and God, Man and Fellow Man, Existential and Bioethical Positions and Perspectives*, published by the Holy Great Monastery of Vatopedi, Mount Athos 2015, p. 582.

74. Erich Fromm defines peace as a state of fraternal harmony among all people. See

the integrity of creation⁷⁵, protects man from the passion of insatiable greed, hedonistic utilitarianism, and savage egoism⁷⁶. It speaks of the transcendence of the ego, the corporeal society of persons⁷⁷, the dialectical coexistence⁷⁸. It also condemns any authoritarian or totalitarian system of political, religious, and scientific power, any logic of mass narcissism⁷⁹, which idolizes and deifies the group of the so-called elite and demonizes and persecutes the outsiders, the different, the foreigners⁸⁰.

In addition, it provides solutions and answers to the problems that have arisen to avoid turning the world into a trading house. It formulates the functional service of man from money, the defense of the person instead of the economy⁸¹, the development of a just economic system

E. Fromm, *To have or to be?*, trans. Eleni Tzelepeglou, Boukumanis Publications, Athens 1978, p. 148.

75. St. Tsobanidis, *Ecclesiology and Globalization, The Churches in the ecumenical course for an alternative globalization in the service of people and the earth*, Pournara Publications, Thessaloniki 2008, p. 104.

76. “Man, by crushing his egoism, embracing his neighbor, incorporates the whole of humanity”. Archim. Sophronius (Sakharov), *Asceticism and Theory*, Essex, England 1996, p. 159.

77. Amf. Radovič, *The Catholicity of Orthodoxy*, Estia Publications, Athens 1971, p. 26. See also G. Mantzaridis, *Christian Ethics I, Introduction – General Principles, Contemporary Problematic*, Pournara Publications, Thessaloniki 2003, p. 110.

78. Orthodox Christian testimony contributes to “coming out of the hell of isolation, lack of love, friendship, communion and finally nonparticipation in relation to the glory of God to the goodness of the communion of love, of the fraternal communion of persons, of peace, of justice, of truth, ultimately of the goodness of God”. N. Matsoukas, *Ecumenical Theology. Exposition of the Christian Faith. Prerequisites of an ecumenical dialogue*, Pournara Publications, Thessaloniki 2005, p. 13.

79. P. Vassiliadis, *Unity and testimony, Orthodox Christian Testimony and Interreligious Dialogue – Missionary Handbook*, Epikentro Publications, Thessaloniki 2007, p. 185.

80. V. Yioultzis, *General Sociology*, Kyriakidis publications, Thessaloniki 2004, pp. 339-340.

81. G. Mantzaridis, *Globalization and Universality (Chimera and Truth)*, Pournara publications, Thessaloniki 2001, p. 28.

away from corruption and speculation⁸². Struggles to eradicate poverty⁸³, inequality and the accumulation of wealth among certain groups of people⁸⁴ defends the use of natural resources⁸⁵ by the natives but also the right of States to manage their mineral wealth⁸⁶. It also pioneers care and medical care projects, builds Health Centers and hospitals, enabling missionaries to have free medical examinations, medicines, and vaccines to preserve the supreme good of human life. It organizes meals and food distributions for the needy and sick brothers regardless of race, color, and religion for the necessities of life⁸⁷.

82. “The Church cannot remain indifferent to economic situations, which negatively affect the whole of humanity. Insists on the necessity, not only that the economy should be based on moral principles, but also that man should be served through it, according to the teaching of the Apostle Paul, ‘*striving to see the sick, remembering also the words of the Lord Jesus, that he said, blessed are they that give than receive*’” (Acts 20, 35). St. Basil writes that “*the purpose of everyone who is in such a situation should be to serve those in need and not his own need*”, *Terms in width* 42, PG 31, 1025A. See “The Mission of the Orthodox Church in the Modern World”, in *The Decisions of the Holy and Great Synod of the Orthodox Church*, edited by I. Lotsos, CEMES Publications, Thessaloniki 2017, pp. 57-58.

83. A. Ziaka, “Overcoming violence and strengthening peace – a common reference and imperative in interreligious dialogue and european curricula”, in *And peace on earth*, Holy Metropolis of Demetrias Academy of Theological Studies, Indictus Publications, Athens 2010, p. 140.

84. “Globalisation has marked an increase in the geographical expansion of the sphere of action and arbitrariness of the rich and powerful countries, while at the same time disregarding the wishes and particularities of an increasing number of countries”. K. Vergopoulos, *Globalization. The Great Chimera*, Livani – Nea Synora Publications, Athens 1999, p. 271.

85. P. Naskou Perraki, *Mechanisms for the Protection of Human Rights, International acts, theory and practice*, Contributed by K. Hainoglou, M. Vayas, Publications Ant. N. Sakkula, Athens-Komotini 2008, σ. 84.

86. L. Fytouris, *Colonial empires, the expansion of Europe in the world 16th-20th century*, Asini Publications, Athens 2014, p. 43.

87. “*Hunger not only threatens the divine gift of life of entire peoples, but also offends the majesty and sanctity of the human person, and at the same time offends God Himself. Therefore, if caring for our own food is a personal matter, caring for our fellow man’s food is a spiritual matter (James 2, 14-18)*”. See re. “The Mission of the Orthodox Church in the Modern World”, in *The Decisions of the Holy and Great Synod of the Orthodox Church*, edited by I. Lotsos, CEMES Publications, Thessaloniki 2017, p. 58.

Finally, the knowledge of social reality, the analysis of the causes that create social problems⁸⁸ and even the recording and decoding of changes and conditions of fluid modernity are key elements in dealing with life-threatening situations⁸⁹, but also in the search for innovative alternative proposals for the liberation of the whole creation from the dangers that threaten it with extinction⁹⁰. In other words, mission is the ascetic view of the world, which realizes the effects of decay and fall, and turns man with optimism and hope in overcoming them⁹¹.

ΠΕΡΙΛΗΨΗ

Ἡ ἱεραποστολή στὴν «κοινωνία τῆς διακινδύνευσης»

Ἀχιλλέα Β. Παπατόλιου
Διδάσκωντος καὶ μεταδιδάκτορος Θεολογίας
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Στὴ σημερινή «κοινωνία τῆς διακινδύνευσης», ἡ ὁποία διακρίνεται ἀπὸ τὸ ρίσκο, τὴν ἀπώλεια ἀγαπημένων καταστάσεων, συνθηγιῶν, διαδικασιῶν ἢ ἀγαθῶν καὶ τὴν ἐμφάνιση αὐξημένου ἄγχους γιὰ τὸ μέλλον, γιὰ τὸ τί μέλλει γενέσθαι τόσο γιὰ τὸν ἄνθρωπο ὅσο καὶ γιὰ τὴν κτίση ὀλάκερη, λόγῳ τῶν κινδύνων ποὺ προκύπτουν ἀπὸ τὴν κλιματικὴ ἀλλαγὴ, τὴ βιοτεχνολογία, τὴν ἐμφάνιση νέων ἐπιδημιῶν καὶ ἀσθενειῶν, τὰ πυρηνικὰ ὄπλα, τὴ χρηματιστικὴ κρίση, τὶς ἐξελίξεις στὴ χημεία ἢ

88. I. Petrou, *Social Theory and Modern Culture*, Vania publications, Thessaloniki 2005, p. 85.

89. P. Vassiliadis, *Together for Life: Mission and Evangelism in a Changing World, The New Missionary Declaration of the World Council of Churches*, CEMES publications, Thessaloniki 2017, p. 24.

90. K. Kotsiopoulos, *Sociology of Christianity*, Mygdonia Publications, Thessaloniki 2017, p. 9. where this truth is emphasized in conjunction with the contribution of the Sociology of Christianity to the Church, Theology and Mission. "Scientific contribution helps in the better development of the Ecclesiastical and pastoral work". K. Kotsiopoulos, *Sociology of Christianity*, op.cit.

91. See A. Papatolios, *Mission and Secularism*, COSMOS Publications, Thessaloniki 2020, p. 208.

τῆ γενετικῆ ἀλλὰ καὶ ἀπὸ τῆ δημιουργία μιᾶς παγκόσμιας κοινωνίας ποὺ ἀποδομεῖ τὸ Ἔθνος-Κράτος, τὸ Κράτος Πρόνοιας, τὰ κεκτημένα ἀποκτήματα τῶν γηγενῶν πληθυσμῶν, ποὺ θέτει σὲ κρίση τὴν ἰδέα μιᾶς γραμμικῆς-μονοδιάστατης ὀρθολογικότητος καὶ σὲ ἀμφισβήτηση τὴν παραδοσιακὴ πολιτικὴ καὶ τοὺς θεσμούς, ἡ Ὀρθόδοξη ἱεραποστολὴ ὀφείλει νὰ συμβάλλει στὴν προσπάθεια ὑπέρβασης τῶν καταστροφῶν καὶ τῶν γενικώτερων ἀρνητικῶν καταστάσεων σὺς κοινωνίες τῶν ἰθαγενῶν.

Ἐπιπλέον, ἡ γνώση τῆς κοινωνικῆς πραγματικότητος, ἡ ἀνάλυση τῶν αἰτιῶν ποὺ δημιουργοῦν τὰ κοινωνικὰ προβλήματα καὶ ἀκόμη ἡ καταγραφή καὶ ἀποκωδικοποίηση τῶν ἀλλαγῶν καὶ τῶν συνθηκῶν τῆς ρευστῆς νεωτερικότητος ἀποτελοῦν βασικὰ στοιχεῖα στὴν ἀντιμετώπιση τῶν καταστάσεων ποὺ καταστρέφουν τὴ ζωὴ, ἀλλὰ καὶ στὴν ἀναζήτηση καινοτόμων ἐναλλακτικῶν προτάσεων γιὰ τὴν ἀπολύτρωση ὅλης τῆς δημιουργίας ἀπὸ τοὺς κινδύνους ποὺ τὴν ἀπειλοῦν μὲ ἀφανισμό. Μὲ ἄλλα λόγια, ἡ ἱεραποστολὴ εἶναι ἡ ἀσκητικὴ θέαση τοῦ κόσμου, ποὺ συνειδητοποιεῖ τὰ ἀποτελέσματα τῆς φθορᾶς καὶ τῆς πτώσεως, καὶ στρέφει μὲ αἰσιοδοξία καὶ ἐλπίδα τὸν ἄνθρωπο στὴν ὑπέρβασή τους στὴν «κοινωνία τῆς διακινδύνευσης».