

ARTICLES  
IN THIS NUMBER



MIKKO KETOLA

Nuncio Giovanni Tonucci and the Influencing  
Efforts of Finnish Lay Activists  
in the Jan Aarts Case, 2005–2006

The beginning of the 21st century welcomed Finnish Catholicism with crisis. A Polish bishop, Jozef Wróbel, newly appointed to Finland, had had a quarrel with the Dutch Fr. Jan Aarts, who had been working in Finland for a long time, for an unknown reason and expelled the latter from Finland. A small popular movement of Catholic lay people subsequently formed to defend Aarts. One part of the campaign was to appeal to the Apostolic Nuncio stationed in Stockholm, Archbishop Giovanni Tonucci. Aarts's defenders met him twice in Helsinki, many sent him letters of appeal, and some appealed to him by phone call. A significant part of this effort was the correspondence of a Finnish Lutheran laywoman, Johanna Politi, with Tonucci. Politi was active in the matter because his spouse was Catholic, and both were part of the core group defending Aarts and critical of the Bishop. This correspondence constitutes the main source of the article. While it is impossible to say how much the direct appeals influenced the Nuncio, it is certain that the Nuncio was fully informed about the concern that the Bishop roused among Finnish Catholics.

OTSO KORTEKANGAS

Climate Responsibility without Guilt:  
The Climate Documents of the Finnish Lutheran  
Church from a Responsibility Perspective

The aim of the article is to examine how the Evangelical Lutheran Church of Finland discusses climate responsibility. The article examines the definitions of this responsibility a) historically, b) today and c) in relation to future generations. The source material comprises the most important climate documents of the church. The article concludes that, while the climate responsibility of the Evangelical Lutheran Church of Finland is defined clearly for historical and contemporary contexts, the intergenerational, future-oriented definition of climate responsibility remains vague. This vagueness emanates from the climate documents' emphasis on love and faith instead of guilt as the driving forces behind a shift towards a more sustainable relationship with nature. The climate documents of the Evangelical Lutheran Church of Finland are ambitious in many ways, but they do leave one pressing question unanswered: how is our intergenerational climate responsibility to be understood, if acknowledging the guilt of our unsustainable choices is not a part of its definition?

## OUTI LEHTIPUU

Who Silenced the Corinthian Women?  
1 Cor 14:34–35 in the History of Research

The command “let the women keep silent in the church” (1 Cor 14:34–35) is one of the most controversial passages in the First Letter to the Corinthians. Especially problematic is the fact that, earlier in the same letter, Paul seems to approve of women prophesying (1 Cor 11:5). In this article, I analyze how the relationship between these two passages has been resolved in research. I evaluate how scholarly views on Paul, the authority of the Bible and the status of women have influenced how these passages have been interpreted. The research history of Paul’s command to silence illustrates how strongly the historical, cultural and religious context of the researcher affects their understanding of the biblical text. For centuries, the command to silence was hardly questioned, as it corresponded to the prevailing values in society. The problem was rather that Paul sometimes does approve of women partaking in public activity. As gender equality has progressed, the command has become problematic, especially for interpreters who want to adhere to both the authority of the Bible and modern principles of equality. The most common solution is to assume that the command is a later addition to the text and does not accurately represent Paul’s views. I discuss whether this would actually make Paul woman-friendly and why Paul’s woman-friendliness is so important to so many interpreters.

## KIRSI VALKAMA

A One-Man Show:  
Aapeli Saarisalo and Biblical Archaeology

Aapeli Saarisalo (1896–1986), Professor of Oriental Languages at the University of Helsinki, was a popular lecturer and a prolific writer who brought studies in the Bible, the Near East and biblical archaeology to the wider public in Finland. The aim of this article is to offer a critical overview of Saarisalo’s archaeological work and publications in the context of the 20th-century research history of Biblical Studies in Finland. Reviews of his publications by his peers are also used to examine why his conservative views dominated the field of the archaeology of Israel-Palestine in Finland during his lifetime.