

# In this number

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## Frankincense and Cannabis Remains at the Shrine of Yahweh in Arad

Chemical analysis of the residues on the Iron Age altars of Arad, recently reported by Eran Arie, Baruch Rosen and Dvory Namdar in the journal *Tel Aviv*, revealed residues of frankincense and cannabis blossoms. This article reviews these results, discussing their importance for understanding the ancient Israelite use of incense altars and narcotic substances in cultic contexts. Textual and archaeological evidence from the southern Levant and its neighbouring areas are discussed to understand the wider historical religious context of the finds. The article concludes with an attempt to identify the deity for which sacrifices were made at the altars of Arad.

JAKOB DAHLBACKA

## The Re-inauguration of the Luther Church Helsinki as an act of Sacralization

This article discusses the re-inauguration of the Luther Church Helsinki in 2016. Since the 1990s, the church—dedicated in the 1930s—has served alternately as a nightclub and a restaurant, before it was restored to its original purpose. The article suggests that the re-inauguration of the church in 2016 can be regarded as an act of sacralization, aimed at re-sacralizing the church building. Referring to scholars such as G. U. Gumbrecht and Karl-Siegbert Rehberg—according to whom symbols and signs that create the presence of something absent are especially important for the creation and legitimation of institutions—the article proposes that the inauguration of the Luther church served to point to the presence of God in the church building, thus sacralizing it.

TIMO KAPANEN

## “Accurate, Factual and Precautious”: The Newspaper *Kotimaa* as a Peek Window into the Western Media in Hungary, 1957–1958

This research analyses the period from December 1957 throughout 1958, during which the Hungarian Communist government tightened its grip on the country's churches. The Finnish Christian newspaper *Kotimaa* was sent to Finnish-speaking Hungarian Lutherans; however, its reach extended beyond this audience. Abstracts of the newspaper were drafted for dissidents within the church and digests of it orally disseminated. Likewise, abstracts were drafted by Lutherans close to the Communists for Hungarian authorities. *Kotimaa* was well regarded, since it relayed information that was undistorted or had not been published in the Hungarian newspapers. Consequently, some of the more critical issues of the paper were censored. The editorship of *Kotimaa* voiced their support for Bishop Ordass but, after his forced resignation in June 1958, adopted a more cautious stance. Hence, the risk of censorship was diminished, which favoured the newspaper's communication aims.