

# In this number

MATTI-PEKKA VIRTANIEMI

## The Many Meanings of Spirituality

The term spirituality was imported into the Finnish theological lexicon in the 1970s from Roman Catholic tradition. At the same time, the use of the term started to spread outside religious institutions in Anglophone countries. This article addresses the many meanings of the term spirituality in English-language theological and medical writings, noting how the term has broadened from its original context to denote the interior life of a person more generally. This wider understanding of spirituality may include religion but is not defined by it.

While the term spirituality has become ambiguous, it has taken on universal appeal. Increasingly, theological writings have given spirituality a functional definition, defined as a fundamental component of human existence, rooted in the deep-seated desire for meaning, purpose, and connection. The spiritual core is the deepest center of a person, which is open to transcendence. Like religion, spirituality strives to answer

existential questions such as meaning in life and suffering. Spirituality as an expanded concept has proven useful, but researchers must accept the ambiguity of the term, parsing through the definitions for a suitable concept.

HEIDI ZITTING

## A Pastor among Pastors? The Views of the Lutheran Bishops of Finland on the Episcopal Office, 1965–1985

Lutheran churches have been far from unanimous in their theology of episcopacy. There is variation among Lutherans for instance in determining the relevance of apostolic succession and the differences between pastors and bishops, as well as whether the induction of a bishop should be named consecration, installation, or ordination. This article examines how the understanding of episcopacy has been developed in the writings of the Lutheran bishops of Finland between 1965 and 1985. During this period, important changes occurred in the Finnish Lutheran understand-

ing of episcopacy. While the episcopal office had most often been understood as part of the one ordained office, similar to the office of vicar or dean, the understanding of the episcopal office developed at this time, nevertheless, towards that of a distinct office, one with a separate ordination in episcopal succession and marked by the signs of the office, such as the bishop's cord, crozier, and miter.

MIIA KONTRO

### **Attitudes towards Euthanasia among the Finnish Evangelical Lutheran Clergy**

In recent years, there has been an ongoing debate over the legalization of euthanasia in Finland. Officially, the Evangelical Lutheran Church of Finland does not support the legalization of euthanasia, but there has hitherto been no empirical data gathered on attitudes towards euthanasia among the clergy. The purpose of this study is to analyze data gathered from 541 Evangelical Lutheran pastors and to investigate the factors associated with attitudes towards euthanasia. Data were collected online with an electronic questionnaire and analyzed using factor-analytic and regression methods. The results show that one out of every five pastors expressed acceptance towards the inclusion of euthanasia in Finnish health care. Gender, religiosity, and diocese were found to be relevant factors associated with views on euthanasia.

EVELIINA OJALA & SALLA POROPUDAS

### **Mobile Devices in Confirmation Preparation: A Case Study from a Confirmation Camp**

The aim of this article is to study the use of mobile devices in the process of Finnish Evangelical Lutheran confirmation preparation. The research material for this study was collected by observing confirmation preparation at a camp in 2015. The observations were analyzed using David Jonassen's theory of meaningful learning. The incorporation of mobile devices has become more common in instruction both at schools and during confirmation preparation, as mobile devices have become a part of everyday life for the youth. However, the observed use of mobile technology in confirmation preparation cannot be justified on the basis of Jonassen's theory. Nevertheless, the analysis raises questions about the suitability of Jonassen's meaningful learning theory for analyzing non-formal teaching like confirmation preparation.