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DAN NÄSSELQVIST

The Test Translation by the Swedish Bible Society in Historical Perspective

This article examines how the test translation of Luke 9:51–19:28 and Galatians issued by the Swedish Bible Society (2015) relates to a number of earlier Swedish Bible translations (from 1526 to 2015) in terms of figurative language, concordance, gender-inclusive language and translation principle. Specifically, the article explores to what extent the test translation achieves continuity with present and earlier traditions of Bible translation in Swedish. The results of the study indicate that the test translation applies its directives in ways that achieve a clearer continuity with earlier traditions of Bible translation than the current official translation, *Bibel 2000*. Even the application of gender-inclusive language builds upon two parallel traditions from older Bible translations. The test translation combines older and newer translational ideals but also encounters some difficulties in balancing them against each other (e.g. in the case of employing functional equivalence while at the same time aiming for concordance). In summary, the test translation is not of the same type as any earlier Swedish Bible translation, yet it stands in clear continuity with them, both the older ones (1526, 1703) and the more recent ones (1917, 2000, 2015).

TARJA-LIISA LUUKKANEN

From Cinderella to King's Bride: Finnish Religious-Nationalist Myth-Building and the Effort to Appoint Olavi Kares Professor of Church History

In 1943, a group of conservative theologians launched a project whose aim was to get Olavi Kares – a writer and pastor who was a notable figure within the Awakened, Finland's major Revivalist movement – appointed Professor of Church History at the University of Helsinki, despite Kares having no academic merits beyond a Bachelor of Theology degree. His qualifications, however, included popular books on the Awakened as well as being a member in the movement, the national importance of which was a part of his creed. In addition, he was of the opinion that Church History was a religious discipline. The Kares project was eventually rejected by the University Senate as unlawful in 1949. The Kares affair was not an isolated incident but rather a continuation of the nationalist myth-building process within the field of theology, a process which began in the early years of the 20th century and which provides a Finnish example of the myth-building processes discussed and analysed by writers such as Roland Barthes, Eric Hobsbawn, Georg Schöpflin and Anthony D. Smith. The myth of genuine Finnish theology claimed that the excellent Finnish theologi-

ans of the 19th century were Finnish speakers and members of the Awakened movement, or at least sympathetic to that movement. The idea was to create a new past by ignoring the Swedish-speaking theologians and by taking over the education of the Lutheran clergy. The myth maintained that it was the religious revival of the Awakened, which was just one of the many Revivalist movements of the era, that was responsible for the rise of scientific research within academic theology in the 19th century.

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Conceptions of Religious Education at School Among Estonian and Finnish Adolescents

The main focus of the article is on studying conceptions of religious education at school among Finnish and Estonian adolescents. The study is a part of an international project entitled REDCo (Religion in Education: A Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries). This quantitative study is based on a questionnaire with a total of 406 (41%) participants from Finland and 582 (59%) from Estonia. Women were in a slight majority in the sample (women N=538, 57%, as opposed to men N=406, 43%). Despite historical and cultural differences pertaining to religious education, the results showed striking similarities. Young people in both countries considered the aims of modern religious education very important. At the same time, the majority of respondents were of the opinion that religious education should be an elective subject. The respondents also appreciated the model of religious education been applied in their own country (whether religious education is organised along denominational lines as in Finland or whether pupils of different confessional backgrounds are taught together as in Estonia). Gender, age and country of residence were significant factors only to some extent.

ESKO RYÖKÄS

A Deacon is the Priest's Assistant: A 19th-century Example of Defending One's Position

At the end of the 19th century, the Catholic Church was obliged to defend its understanding of deacons. On the Evangelical side, remarkable socio-charitable activities arose in the middle of the 19th century, activities which did not include liturgical roles for deacons or deaconesses. It was in this situation that a German Catholic encyclopaedia described the activities of deacons on the basis of acts of church councils and patristic sources. In comparison with literature from the 17th century, the 19th-century *Real-Encyklopädie der christlichen Alterthümer* used the older Catholic tradition, adding only a few elements related to charitable activities. According to its definition, *diaconia* included almost no charitable helping activities. To validate this position, passages from church councils and other traditions were employed. The *Real-Encyklopädie* cites passages from the Church Fathers in its description of deacons. Based on such sources, the *Real-Encyklopädie* assigns deacons the role of priests' assistants, a role which includes an important liturgical function. The *Real-Encyklopädie* citations regarding the deacon's charitable activities were accurate but few in number. The technique used in the dictionary was skilful. The writing of its arguments was accomplished using technical language accompanied by using citations of patristic sources where material was carefully selected and carefully excluded. The result was a position based firmly on Catholic tradition and sources, while at the same time it contradicted the Evangelical newcomer. An analysis of this technique can help us understand recent discussions as well.