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ELISA UUSIMÄKI

Proverbs Turning towards the Torah: The *Beatitudes* (4Q525) as an Example of the Continuity of the Jewish Wisdom Tradition

This article discusses the late Second Temple wisdom text *Beatitudes* (4Q525), found at Qumran, as an example of early Jewish wisdom thought. The author has shaped and renewed earlier tradition in the light of his view of the world: he was clearly inspired by the Proverbs tradition but, unlike the Book of Proverbs, connected wisdom explicitly with divine revelation and interpreted that true wisdom may be found in Torah. The text invites scholars to pay attention to the continuation of the Proverbs tradition in the pre-canonical era and to evaluate the function of wisdom teaching from the viewpoint of spiritual and social formation.

MIIKKA ANTTILA

Affects in the Theology of Philip Melanchthon

The Latin word *affectus* may be translated as ‘emotion’, ‘mood’, ‘inclination’ or ‘affection’. In essence, *affectus* comprises the involuntary movements of the human soul. Affectivity plays a major part in Lutheran theology. The writings of Philip Melanchthon

have a peculiar affective emphasis. In *Loci communes* (1521), Melanchthon distinguished two parts of the human soul, understanding and will, the latter being the source of affects. Affects were considered to rule over the will. The academic textbooks written by Melanchthon show that, compared to Luther, Melanchthon developed a more thorough taxonomy of emotions and also explained their origin in physical terms. In the various versions of the Augsburg Confession, Melanchthon repeatedly used affective words such as *motus cordis*, *motus spiritualis* or *vivificatio* to imply that the human heart is unable to love God unless God changes the direction of its basic affect through the Holy Spirit. The affectivity of Lutheran theology is related to the issue of free will. Humans do not have free will in the sense that one cannot decide to fall in love. Both sin and faith have an affective character.

ROPE KOJONEN

Trust in the Testimony of Others as a Reason for Belief in God and Evolutionary Theory

Recent philosophical work in epistemology has highlighted the social nature of knowledge. The present article illustrates this discussion, focus-

ing on the work of Linda Zagzebski. These philosophical insights are then applied to the cases of testimony-based belief in God and acceptance of evolutionary theory. It is argued that trust in the testimony of others provides a rational ground for belief but that this does not make dissent from majority opinions impossible. To gain the maximal epistemic benefits from group activity, it is important to foster a culture of tolerance that responds to minority opinions with dialogue and arguments rather than with peer pressure.

HANNELE PÄIVIÖ

Confirmation School and Confirmation: Three Views by Confirmation School Teachers

In the Evangelical-Lutheran Church of Finland, some 86% of all 15-year-old teenagers go to confirmation school, and almost all of them are confirmed, i.e. take first communion. International comparative research shows that the young people are pleased with the instruction they receive. A Finnish curriculum for confirmation school instruction, *Life-Faith-Prayer*, was drawn up in 2001. The students to be confirmed are seen as a gathering congregation. The pedagogical grounds of the instruction rely on constructivism and see confirmation school as part of catechisation in church. In this article, the focus is on the pedagogical views and beliefs of a confirmation school teacher. Three types of teacher are identified: the Spiritual Mentor, the Shepherd and the Guide. They differ from each other in terms of their views of confirmation school and first communion.

Translation: Jaakko Mäntyjärvi