

In this number

JOHAN BASTUBACKA

Agency and Cultural Object in the Sacred Space: Genesis and Reception of the Sculpture by Essi Renvall

Religious art in the sacred spaces of the Finnish Lutheran church has been subject to innovations, modifications of traditional ideas and heated discussions in the late twentieth century. *The Second Coming of Christ*, a sculpture by Essi Renvall located in Karjasilta Church in Oulu, appears as an interesting indicator of the cultural and political currents and influences of the 1960s and moreover as one of the first artworks in Finland's sacred spaces to mirror issues of religion, gender and power in a multifaceted and momentous manner.

SARI DHIMA

Communication in an Altar Space

Not much research has focused specifically on the altar space, yet the way in which the altar space is laid out has a far greater impact on the interaction there than is generally thought. The altar space embodies a number of factors that must be taken into account. The revised liturgy has increased the number of persons officiating at services. The location of the altar and the architecture of the church must also be taken into account. The layout of the altar space and the placement of furniture in it may either help or hinder interaction.

ANNUKKA KALSKE

Symbolic Communications and Power: Proposed Feminist Adjustments to Philosophy of Religion

Feminist criticism contends that the practice of philosophy of religion by men has biased its questions and research angles in a way inconsistent

with the ideal of scientific objectivity. The concept of divinity outlined in traditional philosophy of religion and the world of symbols that has evolved around it constitutes one, rather broad problematic area. Christian symbolism includes not just the myths, rites and symbols that go into it but also the religious language. In this article, I present proposals from a feminist point of view to adjust key biases in Christian symbolism and philosophy of religion. My angle is the notion put forward in post-modern feminist philosophy of religion that the world of symbols can be an enabler of change in philosophy of religion and in culture.

HEIKKI KIRJAVAINEN

The Conceivability of Religious Language

The article sets the topic of the conceivability of religious language into a larger historical and theoretic context of discussion on linguistic meaning. It shows that various suggestions have been made regarding truth-conditional meaning. As fresh starting points for the analysis of meaning, the article mentions links to well-known difficulties within twentieth-century semantics theories as well as to novelties within Model Theory and Game Theoretical Semantics. The main point of the article is that the tools provided by these recent developments in logical theory enable the best ways of dealing with the philosophical analysis of religious language too.

Translation: Jaakko Mäntyjärvi