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PAULI ANNALA

Meister Eckhart's Way to Avignon and
the Critical Examination of the Avignonese Trial

The inquisitorial trial in Cologne produced three lists comprising altogether 150 suspect or evildoing statements extracted from the writings of Meister Eckhart. When the trial moved to Avignon in 1327, the commissioned theologians evaluated the lists of the Cologne process, condensing them to twenty-eight articles. This article first traces Eckhart's journey from Cologne to Avignon and the papal curia. It then closely examines seven of the twenty-eight articles to answer the following two questions: why it was so difficult for the Avignonese theologians to understand Eckhart, and how valid the charges against Eckhart actually were from the perspective of the Meister's philosophical theology. Along with these two main tasks, the article sheds light on the contest for theological identity taking place inside the Dominican order at the beginning of the fourteenth century and what Eckhart's role was therein. This contest was, neither more nor less, one between the Aristotelian-Thomistic tradition and the Neoplatonic-Augustinian tradition: the spokesmen of the former were those who sought to establish St. Thomas's theology as the normative theology of the order; those of the latter included Dietrich of Freiberg and Meister Eckhart, who wanted to preserve the theological tradition of Albert the Great, one that was more

Neoplatonic-Augustinian in its nature.

LAURI SNELLMAN

Worldviews and the Overlap of Science,
Religion, and Metaphysics

The article investigates the overlaps between science, religion, and metaphysics. The models of conflict, non-overlap, and partial overlap emerge as typical resolutions in both science-religion and science-metaphysics debates. The conflict model is due to the influence of scientism, the non-overlap model is dualist, and the partial overlap model presupposes a logic of worldviews. Both religion and metaphysics can form the background assumptions of research programs and help form strategies for interpreting reality that operate on different levels. Conceptual schemes are grand strategies, while paradigms correspond to operational plans and theories correspond to campaign strategies. Argument and manipulation, in turn, correspond to tactics. The different worldviews are critically assessed for how they recognize reality and the values that arise from the interpretative relationship between research and reality.

AINI LINJAKUMPU

The Evangelism of Jehovah's Witnesses
as a Form of Governmentality

The article deals with the evangelism of Jehovah's Witnesses, which often takes the form of door-

to-door ministry. Evangelism is analyzed from the perspective of governance. In the first part of the analysis, I assess how evangelism has become a necessity within the movement—i.e., what sort of problem to which it has been seen as the solution. In the second part, I analyze by what means governance is implemented in the context of evangelism. In the third part, I study the implications that the governance of evangelism has on the lives of members of the movement. The article uses publications by Jehovah’s Witnesses and interviews as primary sources for the study.

PEKKA METSO & TALVIKKI AHONEN

Participants and Spectators: Experiences on Streamed Services and Participation in the Eucharist amid Coronavirus Restrictions in the Orthodox Church of Finland

COVID-19 rapidly accelerated the so-called “digital turn” both in liturgical practices and liturgical scholarship. This article explores experiences of eucharistic communities in online services and accounts on eucharistic practices during the pandemic. Our data comprise 330 online questionnaire replies, collected in June 2020 from people who had participated in the online liturgical life of the Orthodox Church of Finland during the pandemic, and 43 responses to a follow-up survey with respondents who had participated in eucharist or online services. Our findings indicate divergent experiences of the changing liturgical landscape. Exclusively online services have cre-

ated new ways to pray and participate in a eucharistic community, while at the same time the shift has alienated and distanced worshippers.

MIKAEL LINDFELT, LINDA C. KARLSSON,
JAN ANTFOLK & ANNA SOVERI

COVID-19 Pandemic, Powerlessness, and Life Stance

In this study, we examine the extent to which people support life stance-related explanations for the pandemic that has swept the world since December 2019. The purpose of the study is twofold. The first is to investigate whether there is a connection between the health-threatening situation of and life stance-relevant dimensions during the first wave of the pandemic. The second is to investigate whether there is a connection between perceived powerlessness and life stance interpretations and explanations on the one hand and a then-forthcoming COVID-19 vaccine on the other. By focusing on how a potential future vaccine is imagined in a real crisis, we investigate whether there is a connection between the feeling of powerlessness in the situation and the tendency to see vaccines as a solution to the crisis. Our study shows that there seems to be no empirical support for the theoretical assumption that a pandemic situation would make visible certain life stance views. Our results further indicate that the powerlessness experienced during the pandemic situation was not related to any tendency to turn to life stance explanations for the pandemic’s origins or eventual outcome.