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Books, Conflicts and the Learned in John's
Gospel

It is frequently assumed that texts and their interpretation were among the disagreements the Johannine community dealt with. This study seeks to dispel the conflict paradigm by taking a closer look at ancient practices related to book production and consumption. Authors of the early Christian gospels, including John's, must have belonged to networks of people with literary interests. John's gospel produces an image of the disciples as one such textual community, but it neither reveals nor explains when the disciples had begun their work of textual interpretation. Ancient accounts of how the learned conducted discussions about books set the background for how Jesus and his opponents engaged in debate on scriptures. Comparison to the pseudo-Clementine *Klementia* reveals that John's gospel pays little attention to the views attributed to the opponents of Jesus, focusing very much instead on the character of Jesus as the authoritative interpreter of scriptures.

JANNE MATTILA

Mu'tazilite Theology on Animal Suffering

The article deals with the problem of animal suffering in the Mu'tazila theological school, the most prominent one of the first Islamic centuries. Divine justice is one of the two primary principles for the Mu'tazilites and concerns also non-human animals. Consequently, Mu'tazilite ethics requires that humans not cause needless suffering, not only to one another but also to animals. The article comprises three sections.

The first introduces the concepts of Mu'tazilite ethics on a general level. The second discusses the solution provided by 'Abd al-Jabbār (d. ca. 1024), the most prominent Mu'tazilite theologian, to the contradiction between divine justice and animal suffering. The third shows how al-Jāhīz (d. 868), a literary author influenced by Mu'tazilite theology, employs the conceptual framework of Mu'tazilite ethics to discuss a concrete problem concerning the treatment of animals. The Mu'tazilite example furthermore serves the larger goal of calling into question the categorical claim about the inherent anthropocentrism of the Islamic worldview.

JARI PIRHONEN & SUVI SAARELAINEN

How Might Those Who Have Forgotten God
Express Their Faith: Religiousness and
Dementing Illnesses

The Constitution of Finland secures the freedom to practice one's religion for all citizens. However, there is a rapidly growing group of people whose freedom of religion is compromised today –namely, people with dementing illnesses. How should the freedom of religion be secured if a person forgets who God is? Ten priests working mainly in nursing homes were interviewed to understand expressions of faith in people with dementia. Priests interpreted various expressions of faith: emotional responses to religious situations, the ability to participate in religious rites, and the ability to differentiate between secular and religious situations. The results may be utilized in recognizing religiousness in nursing homes and thus providing people with opportunities to practice their religion until the end of their days.

ELISA MIKKOLA

FreeFlowFactory: One Link in the Chain of Enchantment in the Field of New Spirituality

The change in Finnish society in the 21st century has also affected the religious field, and new forms of religiosity and spirituality have emerged. The use of spiritual services and their production are related to modern consumerism and individualized spirituality. I use the concepts of lived religion, new spirituality and enchantment to analyse the activities of FreeFlowFactory. My research shows that multidisciplinary expertise is needed to produce Irish mystic Lorna Byrne's talks, alongside a wide variety of collaboration, to keep participants consistently engaged after each event. FreeFlowFactory works as an enabler at Byrne's events, as one link in the larger chain of enchantment.

PETRI JÄRVELÄINEN

Dice Prohibition from the Perspective of the Philosophy of Religion

In this article, the canonical ban on the playing of dice games is analysed from the point of view of the philosophy of religion. It first addresses the relationship between canons and the current debate on gambling then examines theological themes of probabilistic reasoning in Blaise Pascal's classic wager argument and Richard Swinburne's probabilistic proof of the existence of God. The latter is then compared with the views expressed in the patristic tradition, in particular with the themes set out by Athanasius in *The Incarnation* and with the Hesychastic tradition as interpreted in light of the Origenist tradition and, in particular, the theology of Evagrius Pontus, considered a correction of that expounded in pseudo-Makarios's *Homilies*. The article provides new philosophical insights for interpreting canons in theology and in the larger intellectual discussion.