

ARTICLES  
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PIETARI HANNIKAINEN & ANTTI RÄSÄNEN

Assessing Religious Literacy: What Do 9th Graders Know about World Religions?

The article examines the knowledge of 9th graders about world religions based on data collected from Finland (N=1,337) as part of an international research project. In addition to measuring knowledge about religions, the purpose is to consider the theory of evaluation and the meaningfulness of the use of measuring instruments in school subject like RE. The debate about religious literacy often lacks empirical perspectives. This article brings one evidence-based perspective to the ongoing debate. The data were collected using a questionnaire containing questions about the characteristics of world religions and factors that unite or separate them. The results show that 9th graders' knowledge of world religions is satisfactory. Differences were explained by geography/more multicultural area, gender, RE subject studied and interest in RE. The weaker results of minority RE groups give rise to further research and the development of the research instrument.

RIINA-JUULIA SOLMAN

Satan on Twitter (Now Known as X):  
The Contradictory Narrative of the Satan  
Constructed by the Parody Account Satan@s8nstan

This article explores the contradictory narrative of Satan constructed by the Twitter parody account Satan@s8nstan. In this article, Twitter is considered a place where fiction is produced in serial form through micro-narratives. The data consist of around 1200 tweets posted by Satan@s8nstan from March 2020 to July 2021. Narratives of Satan constructed by Satan@s8nstan in the Twitter environment and for humorous purposes do not constitute a cohesive narrative, as is typical of narratives produced on Twitter. Lacking the cohesion of narrative, there are simultaneously different kinds of contractionary roles played by Satan in the data. The Twitter environment does not require simplifying the narrative of Satan into a single whole or constructing a coherent narrative; the narrative of Satan constructed by Satan@s8nstan thus does justice to the complicated heritage of the Christian Satan figure.

## REETTA KALLANNE

War, Peace and Prayer: The Ukraine War in the Rhetoric of the Finnish Lutheran Church, 2022

This article examines the rhetoric of the bishops and priests of the Finnish Evangelical Lutheran Church regarding the war in Ukraine in 2022. The analysis is based on three perspectives: ecumenism, ethics and the Church's relationship with Russia. The study uses Alexander Wendt's social constructivist theory to explore the concept of identity and how identity influences attitudes towards oneself and others. The Church's identity and rhetoric changed after Russia attacked Ukraine in February 2022. The rhetoric on ethics varied from a theoretical peace ethic to acceptance of a just war and siding with Ukraine. The relationship with Russia changed drastically, with doctrinal discussions and contacts cut off and Russia seen as an enemy. Some advocated for peace in general rather than singling Russia out as the invader. Despite preconceptions, there was little ecumenical justification for the rhetoric of war. All views fit within the Finnish Evangelical Lutheran Church, which did not have to create a separate approach to war from the Finnish state's perspective.

## ANDREAS BERGMAN

For Teaching, Not for Worship: Martin Chemnitz's Critique of the Second Council of Nicaea

In his *Examination of the Council of Trent*, Martin Chemnitz criticizes the teachings of the Second Council of Nicaea regarding images and their veneration. This article utilizes the methods of argumentation and assumption analysis to explore the arguments posited by Chemnitz against the teachings of the council. Additionally, it examines the theological assumptions that underpin Chemnitz's reasoning. In analyzing Chemnitz's argumentation, it becomes evident that his critique of the Second Council of Nicaea arises not only from historical considerations but also from his distinctive understanding of Scripture and hermeneutics, a theology of Scripture no longer subscribed to by the majority of Lutherans. As a result, this article gives cause for contemporary Lutherans to reflect on the implications for image veneration, encompassing both the potential for ecumenical convergence and the enhancement of Lutheran spirituality.

*Teologinen Aikakauskirja* on siirtynyt sähköpostilaskutukseen.

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