

SUMMARIA

Randar Tasmuth, Some Aspects of Formation of Image of Man in St. Paul's Letters

Anthropological vocabulary used in Antiquity and also by St. Paul consists of general terms like *anthrōpos*, *anēr*, *gynē*, *arsēn*, and *thēlys*. More specific words like *sōma*, *sarx*, *psychē*, *pneuma*, *nous*, *kardia* describe different aspects of hu(man)s and hu(man)kind. The questions of terminology and comparisons of words and their meanings in different languages make the task more exciting.

The present study is limited to exploring the meanings of two previously unstudied words: *arsēn* and *thēlys*. Nearly all instances of these words occur in Romans 1:26–27. Paul's point of departure is based on his Jewish background, the awareness of belonging to the chosen people, necessity of observing the Law, and full acceptance of the basic narratives of the Scripture. In his view of humans as created beings, creation narratives of Genesis were of basic importance and stand in the background of Romans 1, too. In Romans 1:26–27 Paul used the words ארשן three times and אלהים two times. These words, being used in LXX and corresponding well to the Hebrew words ארשן and אלהים, are best to be translated as male and female and describe one aspect or part of (the image or idea of) humans. These words accentuate physical and biological differences between men and women. Designations *thēleiai* and *arsenes* (plural) even accentuate sex(uality), an aspect which is common to humans and animals.

At the same time, in Romans, both words express natural human condition which according to Paul is in harmony with *physis* and reflect order of creation. Sexual relations between man and woman are in harmony with this order, but this order is not extended to the same-sex relations. Linguistically females (*thēleiai*) are *perforata*, whereas males are not, and the same-sex relations are according to the naturalistic law shameful. Paul calls these relations *para physin*.

Surprisingly enough, in Galatians 3:28 Paul used these two quite naturalistic words to characterize baptized people. Baptized males and females have clothed themselves with Christ. Differences based on two sexes in the natural sense of word do not play any essential role any more.

Thomas-Andreas Pöder, Eucharistie und Gottesdienst.

Grundzüge der Theologie des Gottesdienstes in lutherischer Perspektive

Die ersten offiziellen Gespräche zwischen Lutheranern und Orthodoxen in der Geschichte Estlands nahmen ihren Anfang im Dezember 2006 als ökumenischer Dialog zwischen der Estnischen Apostolisch-Orthodoxen Kirche (EAOK) und der Estnischen Evangelisch-Lutherischen Kirche (EELK). Im Frühjahr 2007 wurde bei einer Begegnung das Thema „Christus als der Grund der Kirche“ diskutiert. Eine geeignete Fortsetzungsmöglichkeit wurde in der Beschäftigung mit der Theologie des Gottesdienstes gesehen. „Eucharistie und Gottesdienst“ wurde als Thema formuliert.

Gottesdienst – was ist das? Was geschieht im Gottesdienst? Die dogmatische Abhandlung, die bei der zu Beginn des Jahres 2010 stattgefundenen Begegnung zwischen der EELK und EAOK vorgetragen und diskutiert wurde, hat vier Teile: (1) Gottesdienst als Gebot: das gottesdienstliche Wesen des Menschen; (2) Gottesdienst als Gnade: der dreieinige Gott dient uns; (3) liturgischer Gottesdienst der Kirche Christi: Mitteilung des Evangeliums und Lobpreis; (4) Gnadenmahl (die übliche Bezeichnung auf Estnisch für das hl. Abendmahl): Mitteilung der Gnade Gottes und Danksagung. Der vierte Teil schließt mit einem Hinweis darauf, dass und wie im Rahmen der Theologie des Gottesdienstes auch eine Entfaltung der Grundlagen theologischer Ethik erfolgen sollte. Deren Thema wäre (5) Gottesdienst im Alltag der Welt: Das Leben im Geist oder die christliche Freiheit.

Henn Käärik, Johan Calvin and syllogismus practicus

The controversy over Calvin's possible use of practical syllogism (*syllogismus practicus*) is centuries-old. Closer examination of Calvin's texts indicates that in some cases he indeed explores *argumentum ab effectu* and *syllogismus practicus* – in commenting others' texts. In all these cases without exception Calvin simultaneously stresses the causal foundations of the deductive procedure. In fact, describing the patterns of *argumentum ab effectu*, he has contextually actualized the corresponding *argumentum a causa*. So it becomes clear why Calvin did not use and could not use practical syllogism: it was not inso much impossible as became senseless. It is not sensible to conclude something that has been simultaneously presumed. Calvin presumed genuine faith, *syllogismus practicus* concluded it – from works. Calvin did have *Bewährungsgedanke* – idea of proof –, but he did not have *syllogismus*

practicus, contrary to the claims of many prominent Calvin scholars. Obviously Max Weber made an error, identifying *sylogismus practicus* with *Bewährungsgedanke* and negating the presence of the latter in Calvin's texts.

Kaarina Rein, *Medical Orations by Students of Theology at Academia Gustaviana Dorpatensis*

In the seventeenth century medical education at the University of Tartu was insufficient as compared to theology, law or rhetoric. There were also very few students studying in the Faculty of Medicine at *Academia Gustaviana Dorpatensis*. The main reason for the lack of interest was related to the problems of finding a job as a physician. Medical works written in Tartu between 1630 and 1656 originated mainly from the students of theology and future clergymen.

The first Professor of Medicine at *Academia Gustaviana* was Johann Below (1601–68), who held that post from 1632 to 1642. He was born in Rostock. In 1628 he was awarded the degree of Doctor of Medicine at the University of Rostock. It has been presumed that Johann Below was interested in Paracelsus' doctrine.

As there were almost no students of medicine in Tartu during his professorship, Johann Below delivered lectures on anatomy and botany for students from other faculties. No medical disputations were written nor defended in Tartu during Below's professorship, but there are two orations from that period dealing with medical themes – „*Oratio de medicina*” by Friedrich Hein from 1637 and Sequardus Wallander's „*Oratio de homine*” from 1640. Both students were in fact studying theology at the University of Tartu and their orations could probably be considered as a symbiosis of medical and theological approach to the subject matter, i.e. medicine. There are mainly quotations from the Bible and ancient authors cited in both orations.

It can be said that although delivering orations belonged to the field of the professor of rhetoric at *Academia Gustaviana*, both „*Oratio de medicina*” and „*Oratio de homine*” are also influenced by the activities of the professor of medicine, namely Johann Below at that time, although in different ways.

Toivo Pilli, *Hillar Palias: a Pastor with the Rank of Captain*

Hillar Palias (prior to 1940 his name was Gottfried-Georg Palias) (1896–1969) was an Estonian Baptist pastor. Before 1940 he pursued a military

career in the Tapa Armoured Train Regiment, being awarded the rank of Captain in 1936. While working as an army officer he also preached at Tapa Baptist Church and fulfilled other pastoral duties. In 1940–1941 he was for a short period in the Soviet Army, before allowing himself to be imprisoned by German troops in autumn 1941, after which he was a prisoner of war camp for seven or eight months. The military and ministerial sides in his life mean that he represents a rather extraordinary identity combination, at least in Estonian Free Church history. Hillar Palias was not ordained, however, until 1949, in Sweden. He had emigrated with his family to Sweden in 1944, towards the end of the Second World War. In his earlier years he had been influenced by the German General and evangelist Georg von Viebahn, and Viebahn's writings probably helped Palias to find peace between his military and ministerial identities. In Sweden, serving an Estonian Baptist congregation in Stockholm and beyond, he helped to organise church life and co-ordinated social ministries for Estonian refugees. In 1951 he moved to Toronto, Canada, and in 1956 he was elected an assistant pastor of the Estonian Baptist Church in Toronto. Being influenced by the spirituality of the holiness movements, he was engaged in a sincere striving for a deeper personal experience of sanctification. In Stockholm and Toronto he devoted himself to Christian ministry: besides preaching and other ministerial duties he gave much time to pastoral counselling and visiting sick and elderly people. With his balanced character, Palias helped to create an atmosphere of trust and security among Estonian refugees.

Hillar Palias belongs to Estonian cultural and church history, both as an army officer and as a pietistically-minded Baptist pastor who served both in Estonia and abroad. In addition, his biography is one example of many Estonian life-stories that were deeply affected by the political storms of the Second World War and its aftermath.

Peeter Espak, *One early theory about numinous by Uku Masing*

The paper discuss one early theory of Uku Masing who tried to establish a connection between the different terms associable with the general notion of the numinous: the Sumerian word *inim*, the Hebrew term dbr YHWH and Polynesian *mana*. Some textual examples about the use of Sumerian *inim* (“word”) are discussed and it is concluded that it is used similarly to its Hebrew counterpart dbr but has no close or identical associations with the Polynesian *mana*.

Some considerations about the Polynesian *mana* are also treated in the

paper and it is argued that the similarities or equation of *mana* and *inim*/dbr are hard to detect. However, it is concluded that from the Sumerian culture and language several concepts or words close to „the numinous force“, such as *mana*, are detectable: me, hé-gál and me-lem⁴.

Vladimir Sazonov, *Some Remarks Concerning The Legends About Punishing Damned Akkadian King*

The importance of Akkadian kings for the whole mankind in political history, and especially in establishing and evolution of royal ideology and state administration, is very significant. The imperial system, which was founded by Akkadian kings, was followed by many Ancient Near Eastern monarchies and states like Neo-Sumerian kingdom, Babylonia, Assyria, Persia, Hittite empire etc.

Sargon I (24th century BCE), the legendary founder of the Akkadian Empire, and also his grandson Narām-Su'en (23rd century BCE) became very popular and famous people in the ancient Near Eastern literature, first of all in the Sumerian and Akkadian legends and chronicles, which were later translated into other ancient oriental languages like Hittite or Hurrian. The famous legend „The King of Battle“ (*šar tamhari*), which was written in the Akkadian language, tells us about the military campaign of Sargon I in Anatolia against the state of Purushanda.

If Sargon I was mostly represented and described in literary works as „a positive king“, as the „chosen one of Goddess Ištar“ and „a favourite of Enlil and other great gods of Sumer and Akkad, as legitimate shepherd and vice-regent of gods on the Earth“ (with one exception in „Chronicle of Weidner“, where Sargon was represented as a negative personality), then his grandson – also a great conqueror –, king Narām-Su'en was in almost all cases described and showed as a very negative person, a wrongful and unrighteous king, who had overcome restrictions of god, being very insolent and having destroyed and befouled the main sanctuary of the main god Enlil. For that reason he and his city Agade and also the Akkadian king were punished and damned to eternity. Literary works such as „The Curse of Agade“, „The Tenth Battle“ etc. can be observed as didactical lessons, which purpose lies in showing for the future rulers what may happen to a king if he is very insolent and conflicted with priesthood and gods.

Erki Lind, *Hindu fundamentalism: Nationalism and Religion in India*

The most prominent form of Hindu fundamentalism is *Hindutva*. The term, meaning hinduness, derives from the book „*Hindutva: Who is a Hindu?*” by V. D. Sāvarkar and is an ideology that combines both nationalism and religious fundamentalism. Its main goal is to create a Hindu state out of the now secular India. A Hindu state would be both a nation-state of the Hindu nation and a state based on Hinduism. *Hindutva* is hostile to both Islam and Christianity, regarding these two as religions not to be allowed on what they consider as the holy ground of India.

Because of its usage of nationalist ideas, it is often hard to tell religious fundamentalism apart from nationalism and that has led most authors to address it as nationalism. But scientists from the field of religious studies, such as Hans Joachim Klimkeit (1981) have clearly shown the religious nature of *Hindutva*.

In this paper I would like to give a brief account of the history and characteristics of the Hindu fundamentalism. The beginnings of the phenomenon trace back to the 19th century, when the negative image of Hinduism, created by the British, had a great influence on Hinduism itself, resulting in a number of reform movements, trying to cleanse Hinduism of ritualism and idolatry in order to be able to compete with Christianity. Some of the reformers like Dayananda Sarasvati (1824–1883) or Bāl Gangadhār Tilak (1856–1920) can be seen as fundamentalists or predecessors of the fundamentalist thought.

In the last two decades of the 20th century, Hindu fundamentalism saw a rapid growth, resulting in a coalition led by BJP, the political party advocating *Hindutva*. The rise of *Hindutva* in Indian politics can be explained by a shift in the Indian society, leading to the formation of a middle class.

In this paper I demonstrate that Hindu fundamentalism has all the characteristics of a religious fundamentalism. According to the University of Chicago Fundamental Project, literalism does not occur in *Hindutva*. Based on events of 2007 it can be shown that literalism, too, is a feature of Hindu fundamentalism.