

SUMMARIA

Peeter Roosimaa, *Die Verfassungszeit des Johannesevangeliums*

Lange Zeit herrschte unter den Theologen eine recht einmütige Meinung, dass das Johannesevangelium am Ende des ersten Jahrhunderts geschrieben worden ist. Diese Einschätzung beruhte auf den dramatischen Ereignissen, die im Judentum stattfanden. Im Judentum des ersten Jahrhunderts, aus dem auch das Christentum entsprang, gab es verschiedene Bewegungen. Solange man sich um den Tempel sammelte, konnte das Judentum durchaus unterschiedliche Ideologien erdulden. Als der Tempel aber zerstört wurde, verlor das Judentum einen zentralen, zusammenbindenden Stützpunkt. Jetzt wurde eine innere Reinigung des Judentums notwendig. Gemeinsam mit anderen Abweichlern wurden auch die Judenchristen mit dem Bann belegt.

Im Johannesevangelium kommen neben anderen Themen auch eigene Probleme der Johannes-Schule zum Ausdruck, darunter die traumatischen Erlebnisse, die sich aus dem Ausschluss vom Judentum ergaben. Ebenso ist zu sehen, dass man versucht hat, mithilfe des Evangeliums den Spalt zwischen der Johannes-Schule und den Anhängern Johannes des Täuflers zu überwinden.

Während für die Judenchristen die dramatischen Ereignisse gleichsam mit dem „Großputz“ des Judentums einhergingen, begannen diese für die Johannes-Schule oder zumindest für ihren Kern bereits wesentlich früher. Die hellenistischen Judenchristen mussten nämlich wegen ihrer Verfolgung die Gemeinschaft der Juden und auch die Synagoge verlassen; zuerst in Jerusalem und dann auch in Damaskus. Das traf die jüdische Identität ins Mark, und stellte die Legitimität ihrer Tätigkeit in Frage. Diese bitteren Erfahrungen mussten bearbeitet und in Worte gefasst werden. Man musste intensiv nach Antworten auf die christologischen Fragen, vor allem im Bezug auf den Tod Christi, suchen. Die Probleme zwischen dem Judentum und Christentum, die Frage nach Prioritäten: wer ist wichtiger, der Täufer oder Jesus, und eine Menge weiterer Fragen brauchten eine sofortige Antwort. Hätte sich die Beantwortung dieser Fragen hingezogen, hätte dies auf das Glaubensleben dieser Christen zerstörerische Auswirkungen haben können. So bestand ein dringender Bedarf, aber auch eine Gelegenheit, das Evangelium bereits in den 40ern oder 50ern Jahren zu schreiben. Diese Jahre könnten somit die Verfassungszeit des Johannesevangeliums sein.

Ergo Naab, *The Christian Elevation Tradition as Historical Narrative and Metaphor of Power*

The article addresses to the elevation motive of Christ from the viewpoint of cultural semiotics. The elevation motive is one of the most prominent constructions in the New Testament writings. It is part of the *kerygma* (proclamation) and on this notion are based all other schemes and dogmas of Christian thought. The elevation motive is presented in the royal Psalm 110:1 that is a quite often cited inauguration-oracle in the New Testament (“Sit at my right hand until I make your enemies your footstool”). This sort of the Messianic hope of Davidic kingship in the Second Temple Hebrew tradition had formed the core of the newborn Christology and constituted the basis to the *evangelium* as a historical narrative. The main hypothesis of the article states that the ideology of ruler cult had an influence on the Christian language and argumentation. This hypothesis will be affirmed from the perspective of cognitive metaphor theory, which the root-concept is the presumption that a human being always constructs his picture of the world from body to mind. The somatic concept in the elevation motive is based on the universal phenomenon of space perception that is expressed by directional metaphors. From this point of view the Christ elevation motive is also observable as a metaphor of power.

Thomas-Andreas Pöder, *Poeticity of Theological Language – What Does it Mean?*

There is a relatively wide consensus today – and it may even seem trivial – that theological language should be regarded as poetic in its core. The article takes a closer look at what is actually meant by emphasizing the poetic nature of theological language. What is the underlying hermeneutical/theological idea behind such a stance? In order to clarify this issue, a form of answer that would be given in a radically negative theological manner is examined more closely. Hereby the work of William Franke serves as an example. Then a short look is taken at another two modern approaches. One could provisionally refer to these as interpretations of the poetic nature of theological language in the spirit of enlightened Protestantism (e. g. Martin Laube) and of a cataphatic theology of the cross (e. g. Eberhard Jüngel). As a third and extravagant step, a reference to mostly ignored but vigorous *advocatus diaboli* Eilert Herms is made. Naturally, he denies the fundamentally poetic nature of theology. He claims to reveal a condition of possibility for theological language and to

make its actual logic transparent for the very first time. This is accomplished in a transcendental theological manner.

The reconstructed overview of the semantical landscape for understanding the poeticality of theological language ends with an interim-conclusion. The variety of discussed approaches may contain very different or even contrary views. The emphasis on poeticality could be a symptom of anthropocentricity, rational mysticism or dull negative theology. In this unsatisfactory situation one may wonder whether the renaissance of a theology of God's name that has been emerging since the last decade (e. g. Günter Bader, Heinrich Assel, Philip Stoellger etc.) could turn out to be helpful and a step forward.

Indrek Peedu, *Review of the Current State of Research in the Ecological and Cognitive Study of Religion*

This article is concerned with presenting a thorough overview of the research in the ecological and cognitive sciences of religion. Several different theories and research programs are analysed, among them the standard model of the cognitive science of religion, the costly signalling theory and the newer biocultural perspective. The supernatural punishment theory and modes of religiosity theory are also briefly analysed. The aim of the brief overviews is to assess the current state of research in the evolutionary approaches towards religiosity overall and see how they have tried to answer questions about religiosity as such. Special attention is given to the demonstration how these new approaches relate to the historical and more general discussions and questions of the study of religion. Overall it has been concluded that although a great amount of interesting research has been carried out and various different theoretical explanations of religion have been put forward, there remains still a lot of work to be done as none of the currently existing theories can be considered conclusively proven through empirical research or without theoretical or/and methodological problems.

Tõnu Lehtsaar, Kaido Soom, Olga Schihalejev, *Contemporary Developments in the Field of Pastoral Counselling*

The present article gives an overview of the developments in the theory and practice of pastoral counselling in Estonia of the early 21st century. The definition and meaning of the term "pastoral counselling" is discussed.

Three development trends are analysed: changes in the meaning of pastoral counselling, convergence of pastoral counselling with psychology, and the emergence of new forms of pastoral counselling. Changes in the meaning of pastoral counselling are reflected in an accelerating shift from religious to profane in the vocabulary describing pastoral counselling. Increasingly common is a systemic pastoral counselling model, in which an individual is viewed as an integral part of the socio-ecological system. Pastoral counselling is converging with psychology when pastoral counselling events are explained using psychological theories, treatment plans are prepared taking into account psychological changes, and psychological language is used in pastoral counselling. Psychologically refined pastoral counselling methods, integrated (holistic) image-of-man-centred pastoral counselling and dealing with new domains, such as internet dependency or bioethical issues, may be mentioned as new forms. Pastoral counselling is an inherently cultural phenomenon. In Estonia the training of pastoral counsellors, the emergence of ecclesiastical pastoral counselling centres, and the chaplaincy services in various governmental structures are seeing considerable improvements.

Marko Uibu, *“Sensing the True Being”, “Modern Religion” or “Nonsense”:
Naming and Understanding of New Spirituality in Estonia*

With the decline of traditional institutional religions in the Western secular societies, religiosity has emerged in a variety of individualized forms. Contemporary manifestations of individualistic spirituality challenge the researchers to find the accurate terms and concepts to name and describe the phenomena. The article focuses on the questions related to the Estonian term for “new spirituality”. The study is based on the qualitative and quantitative survey material collected in 2014 using the internet questionnaire with 470 respondents, out of whom more than 96% were involved in spiritual milieu (e.g. practiced something spiritual like Reiki or meditation, or read spiritual books). Although the number of respondents who approved the term “new spirituality” was surprisingly high (56%), the qualitative analysis of people’s opinions reveals the reluctance to the naming of spirituality and the tendency to prefer very wide and existential terms like “life itself”, “self-creation” or “true wisdom”. The respondents expressed strongly the opposition for categorizing spirituality as a religion (less than 9% agree that new spirituality could be called like that). People saw spirituality as natural and intrinsic to human beings whereas religion brought out negative connotations, e.g. as being

violent, forced, too narrow, and oppressive. Evidently, naming is a strategy both for proponents and opponents of spirituality. Therefore, the study demonstrates that the terminology about contemporary spirituality is not an instrumental issue but indicates the complexity of changing religiosity itself and the battles over the social meanings and the position of spirituality.

Jaán Lahe, *Mithra and Mithras: the Question of the Relationship between the Cult of Mithra in Iran and Asia Minor and the Cult of Mithras of Rome and the Origins of the Roman Cult of Mithras*

The cult of Mithras was one of the so-called oriental cults that were spreading during the first four centuries AD in the Roman Empire. The cult spread from Spain and Britain to Asia Minor, Syria and Egypt, leaving behind a notable number of extant monuments – more than 1,000 epigraphs, 700 reliefs depicting the god Mithras and more than 500 other reliefs. While the cult first began to spread at the end of the 1st century AD, a deity named Mithras was already present in the epigraphs of the Achaemenids and in the Avesta and was also worshipped in Hellenic Asia Minor before the area was absorbed by the Roman Empire. Up to the present day, one of the key questions in researching the Roman cult of Mithras has been the relationship of Mithras to the god Mithra worshipped in Iran and Hellenic Asia Minor. The author of this article analyses the points of contact between the Roman Mithras and the cult of Mithra of Persia and Asia Minor to answer the question of how to interpret the relationship between these gods and cults. The author arrives at the conclusion that while the Iranian cult of Mithra, the Hellenic cult of Mithra of Asia Minor and the Roman cult of Mithras share some common elements – the name of the god, its relationship to the Sun and commonalities in the case of Asia Minor and Rome, including a similarity in the way the god was depicted (in Persian clothes, with a halo around his head), there are still significant substantive differences between the cults, out of which the most notable are the absence of the definition of mystery and mystic features in the Roman cult of Mithras, as well as the absence of a depiction of the most important events (the birth of Mithras from a rock; Mithra slaying the bull; meal shared by Mithra and the god of the sun; Mithra and the god of the sun riding a carriage to heaven) in Iran and Asia Minor in the pre-Christian era. Based on these observations it can be said that the cult of Mithra of Iran and Asia Minor and the cult of Mithras of Rome should be regarded as separate cults and not the local versions of a single “Religion of Mithra”. The Roman

cult of Mithras has not grown out of the cult of Mithra of Asia Minor, but it is possible that the cult of Mithras which emerged in Rome has borrowed some elements from it, out of which some parts can be traced back to the ancient Persian religion or even the ancient religion of Indo-European tribes.

Vladimir Sazonov, *Universalistic Ambitions and Claims of Divine Origin of Early Dynastic Sumerian and Akkadian Rulers*

As we can see, ideology and religion (theology) played a significant role in warfare and especially in the justification of wars in Mesopotamia already since ca. 2400 BCE (or even earlier). We have hundreds of pieces of evidence from Ancient Mesopotamia where the ruler used theological justification for his military campaign or the invasion of another country.

The theology of warfare in Ancient Mesopotamia developed with the new period and became better formulated and more complex during the course of history. If the inscription of Ur-Nanše (Early Dynastic ruler of Lagash) does not document the use of theology (or much use of it) to support his wars against Umma (we have no evidence) then his grandson E-anatum certainly did use it and a lot of relevant ideas were already quite well developed.

Many ideas from the Early Dynastic period (E-anatum, En-metena, Lugal-zage-si, etc.) were adapted by Sargonic kings such as Sargon of Akkad or Narām-Sin, or Neo-Sumerian kings (Ur-Namma, Šulgi) who tried to implement theology more effectively than their predecessors. We can see that the theology of war was used by Sargonic and Neo-Sumerian kings in their aggressive politics as a tool for justifying war; theology even helped them to create a centralized state (Akkadian 'empire', Neo-Sumerian kingdom). In the Ur III period we find many texts (especially Šulgi's hymns, royal inscriptions, etc.) in which theology was often used very masterfully and to propagandistic ends, and it seems that the theology of war at that time was already quite well-developed. In Assyria as far back as the late second millennium (Middle Assyrian period) and the first millennium BCE the theology of war became a very important part of state ideology, one of the fundamental pillars of state propaganda, and was used for justifying wars, deportations, mass killing, etc.

So the theology of war is a very old and traditional phenomenon, continually changing, developing, transforming with each new epoch or new term of rule, yet still retaining many similarities with its earlier manifestations. If we compare the theological justification of the Neo-Assyrian kings with that

of the period of E-anatum, En-metena, Lugal-zage-si or the Sargonic period or the Ur III period, we find a lot of similarities and certain differences. Of course, on the one hand it was the same Mesopotamian cultural area where people greatly honoured ancient tradition, while on the other hand it was also a dynamic culture, not isolated from outside influences. This is the reason why in the inscriptions of the Neo-Assyrian kings we find several elements originating from earlier times – from their predecessors in Assyria, but also from even the Early Dynastic, Sargonic, Neo-Sumerian and Old Babylonian periods.