



Promotionsgudstjänst Åbo domkyrka

Conferral Ceremony Service Turku Cathedral

23.5.2025



Ingångsmusik – Prelude

Kyrkomusiker / Church musician Nicholas Söderlund

Psalm – Hymn 322

1. Sanningens Ande, som av höjden talar,
som oss upplyser och som oss hugsvalar,
kom att oss leda. Bo i dessa salar.

Helga vår kunskap.

2. Led oss att söka i vad vi får lära
evige Faderns visdom, makt och ära.

Låt Kristi kärlek fostra oss att bära
frukt för Guds rike.

3. Du som är vägen, sanningen och livet,
eviga ljus, till salighet oss givet,
Kristus, låt ordet, i vårt hjärta skrivet,
här oss förnya.

4. Herre, du ensam är det sanna ljuset,
som oss kan leda hem till fadershuset.
Lys oss, att under vandrigen i gruset
dig vi må följa.

Inledning – Introductory Words

Kyrkoherde / Vicar Mia Bäck

Bön – Prayer

Fader / Father Ioannis Lampropoulos

Körmusik – Choral Music

Florakören vid Åbo Akademi & Studentkören Brahe Djäknar
- Dirigent / Conductor Hanna Kronqvist

Stjärnorna – Emil Sundberg & Karin Boye

Evangelium – Gospel reading

Professor Jason Finch

I sitt avskedstal till sin lärjungar sade Jesus:

”Nu går jag till honom som har sänt mig, och ingen av er frågar mig: Vart går du? utan det jag har sagt er fyller era hjärtan med sorg. Men jag säger er sanningen: det är för ert bästa som jag lämnar er. Ty om jag inte lämnar er kommer inte Hjälparen till er. Men när jag går skall jag sända honom till er, och när han kommer skall han visa världen vad synd och rättfärdighet och dom är. Synd: de tror inte på mig. Rättfärdighet: jag går till Fadern och ni ser mig inte längre. Dom: denna världens härskare är dömd.

Jag har mycket mer att säga er, men ni förmår inte ta emot det nu. Men när han kommer, sanningens ande, skall han vägleda er med hela sanningen; han skall inte tala av sig själv utan förkunna det han hör och låta er veta vad som kommer att ske. Han skall förhärlika mig, ty av mig skall han ta emot det han låter er veta.”

Johannesevangeliet 16:5-15

In his farewell address to his disciples, Jesus said:

“But now I am going to him who sent me, yet none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you, but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment: about sin, because they do not believe in me; about righteousness, because I am going to the Father, and you will see me no longer; about judgment, because the ruler of this world has been condemned.

I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me because he will take what is mine and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.”

The Gospel of John 16:5-15

Körmusik – Choral Music

Muusika – Pärt Uusberg & Juhan Liiv

Predikan – Sermon

Ärkebiskop emeritus / Archbishop Emeritus John Vikström

The English translation of the sermon may be found at the end of the program booklet.

Körmusik – Choral Music

Nu grönskar det – Johann Sebastian Bach & Evelyn Lindström

Kyrkans förbön – Prayer of intercession

Doktorand / Doctoral student Carolina Myrskog

Universitetslektor / University lecturer Kim Groop

Promota / Newly conferred doctor Anne Sörman

Herrens bön – Lord's Prayer

Vår Fader, du som är i himlen.

Låt ditt namn bli helgat.

Låt ditt rike komma.

Låt din vilja ske

på jorden så som i himlen.

Ge oss i dag det bröd vi behöver.

Och förlåt oss våra skulder,

liksom vi har förlåtit dem som

står i skuld till oss.

Och utsätt oss inte för prövning,

utan rädda oss från det onda.

Ditt är riket,

din är makten och äran,

i evighet.

Amen.

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those

who sin against us.

Lead us not into temptation

but deliver us from evil.

For the kingdom, the power,

and the glory are yours

now and for ever.

Amen.

Psalm – Hymn 535

1. Den blomstertid nu kommer
med lust och fägring stor.
Nu nalkas ljuvlig sommar
då gräs och gröda gror.
Den blida solen väcker
allt det som varit dött.
Den allt med grönska täcker,
och allt blir återfött.

2. De fagra blomsterängar
och åkerns ädla säd,
de rika örtesängar
och alla gröna träd
skall oss var dag påminna
Guds godhets rikedom.
Låt oss den nåd besinna
som räcker året om.

3. Nu hör vi fåglar sjunga
med mångahanda ljud.
Skall icke då vår tunga
lovsäga Herren Gud?
Min själ, till Herrens ära
stäm upp din glädjesång.
Han vill oss rikligt nära
och fröjda på en gång.

Herrens välsignelse – Benediction

Utgångsmusik - Postlude

The Spirit of Truth

This spring, these days and weeks, I hear two voices, two tones that remind me of what kind of world we live in right now. In one ear, I hear a few lines from one of *Pär Lagerkvist's* most famous poems: "Anguish, anguish is my heritage, my throat's wound, my heart's cry in the world..." My heart's cry in the world – my thoughts and gaze turn to Edvard Munch's famous painting on the same theme, *The Scream*. In the other ear, I hear, these weeks, the student song with its hope for a brightening future. I believe many of us now observe and personally experience this tension and strain between anguish and hope.

Seldom has our outlook on the future been as anxiety-filled as now. Seldom have we needed the faith-filled student song about hope as much as now – now that our future is overshadowed by a multitude of simultaneous crises in our continent and our world, crises concerning both the climate and the entire rules-based world order.

✕ Our shared question, then, is how we are to find the strength to carry on. That is what the students are also asking, I believe. Not all students can wholeheartedly join in the song about the brightening future. Storms have begun to brew in young minds as well – too many of them. What we need now is resilience – not only material but also mental resilience and crisis endurance. A mental resilience, as it is now often called. Resilience against looming hopelessness, apathy, and paralysis. Often it is hopelessness that is the ultimate cause of anguish. How, then, can we rekindle the flickering flame of hope? What does it mean to hope? Hope is more than optimism. The anchor is, as is well known, the symbol of hope. Hope is anchored.

That anchor is trust, faith. If we have nothing to trust, we have no hope. Without trust, no hope. Trust and hope, faith and hope are closely connected. Faith gives birth to hope. They are mother and daughter. The ultimate opposite of faith is not knowledge, as we often assume. The opposite of faith is hopelessness. Nor is doubt the opposite of faith, but despair. In the Christian tradition, faith and doubt are twins, born at the same time. In the circle around Jesus, there was room for both – even for doubting Thomas.

✧ So what can we trust in as we face the future? What are we allowed to believe in to overcome hopelessness and despair? “Hope is our friend, and we its promises trust.” That is how students sing these weeks. To believe is to believe in promises. We have many examples of that. Both history and the present provide such examples. The bold and joyful belief in development and the future that existed just over a hundred years ago was based on strong belief in the promises offered by natural science and technology. The so-called hard values of technology and the economy are also today part of the promises on which we are to build our belief in the future.

In the Bible, we find numerous examples of how people’s faith was a faith in God’s promises – God’s promises of care, forgiveness, guidance, security, and future. There we find, for example, the promise: *“Do not fear, for I have redeemed you; I have called you by name, you are mine... Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed.”* (Isa. 43:1; 54:10)

Another promise, which it is comforting to lean on today, is the one Jesus gave at his temporary farewell: “I am with you always, to the very end of the age.” (Matt. 28:20)

✧ The classical paradigm for this worldview, this way of thinking, believing, and hoping, is well known: the 40-year desert journey of the people of Israel from slavery in Egypt to the promised land, the land God had promised to Abraham. This paradigm is part of our Western cultural DNA. With our linear understanding of time, we gaze toward the future – toward a future we have believed would brighten. That belief in the future was challenged by two world wars. And now it is challenged a third time. No wonder that uncertainty and anxiety now creep into our lives.

✧ Personally, I am convinced that we will, despite everything, withstand hopelessness. Europe, as we know, is now beginning to build new armament factories. These may unfortunately be needed for Ukraine’s and our own security. But these factories are not sufficient to defend us against the onslaught of hopelessness and anguish.

Our mental defence now also needs other forges – forges of the spirit. Out in the desert, the people of Israel had such a forge. There they clung to the

promise made to Abraham of a land ahead – a promise which, as we know, can also be brutally misused. We see that today.

In the spiritual forge of the desert, another promise was also received – a promise to build belief in the future: God’s Ten Commandments, with the promise of life and future for those who uphold the commandments of love, honesty, justice, truth. On such ethical values and promises we are to build our belief in the future – regardless of worldview. We share the belief that “honesty lasts longest.”

✕ The desert thus became a land of promise and hope for the people of Israel. It is good today to recall and reflect that even the desolate desert can be a land of promise with belief in the future – that there may be a glimmer of light on the desert’s horizon. I am reminded here of what Archbishop and Nobel Peace Prize laureate Desmond Tutu replied when asked how he had the strength to fight the seemingly hopeless battle against apartheid in South Africa. Desmond Tutu replied that he had strength because he trusted that goodness is stronger than evil, that love is stronger than hate, that light is stronger than darkness, that truth is stronger than lies. He trusted that God’s commandment of love is the very law of life and thus a promise of life and a future. Desmond Tutu also believed in another promise. I have strength, he said, because I believe in the God who in Christ has triumphed over the powers of evil, darkness, and lies, and thereby promised and opened a way for us to a new future.

✕ A few years ago, I received a book as a gift titled *“I Have Pitched My Tent in the Land of Hope.”* My tent. The tent, the sensitive tent where all disturbing voices and sounds penetrate. It is hard to live and sleep there today. We know that. It would be easier to live in a fortress – with walls that muffle loud and alarming voices, a fortress with small slits so we wouldn’t have to see all that worries us in today’s world. Fortress or tent? Where are we to dwell? I believe that we humans are called to live in tents. Even today. Despite everything. In the fortress, life becomes rigid. There one settles. One has already arrived. In the tent, one has not arrived, is not complete. Life pulses there – with repeated departures toward new goals, new challenges, new experiences, new insights. The fortress’s security is inward and static. The tent’s security is a security in the midst of departure and change, a security not built on walls but on promises.

I believe this also applies to our society and its various institutions. Our society, too, is called to be a tent – for departure and journey. A journey forward, not backward, as is now wished and strived for in more and more places in our world. Forward toward an ever better realization of freedom, equality, and solidarity – these three, which together express what love means in the various structures of society.

Of such a future, the Apostle Paul once wrote in a letter to the Christians in the city of Corinth. He wrote: *Love “does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres... Now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.”* (1 Cor. 13:6, 12–13).

A glimpse of a brightening future.