
PARTE IV

Science of Religions
Study Centre

Activities Report (1998-2002)

Fontes & Documentos

RELATÓRIO DE ACTIVIDADES - 1998-2002

*P*resentation

The activities of the Theology/Science of Religions Study Centre were organized in order to answer a need for a great variety of future accomplishments ranging from cultural dynamization and scientific activity to the pedagogical practice and the correspondent editorial activity.

With this activity project one intended, at first, to respond to the appeal of the civil community that clearly found in this Study Centre the answer to a lack of credible and exempt investigation, concerning the studies about the religious phenomenon in this country.

Secondly, our purpose is to find a consolidation line in that same area including investigators of different institutions in activities that could answer, with quality, that challenge.

In this way, as it was pointed out before, the activities may be grouped in the following points which will be subsequently developed:

1 Pedagogical Complementary Activities:

- 1.1 Post-Graduations;
- 1.2 Free Courses.

2 Scientific Communication Activities:

- 2.1 Conferences about the Science of Religions;
- 2.2 Courses about the History of Religions;
- 2.3 Studies about Mysticism and Christianity;
- 2.4 Cycle of Conferences about the Science of Religions;
- 2.5 Debate "Martin Luther. Dialogue and Modernity: 450 Hundred Years After his Death";
- 2.6 Debate "Laicality and the Religious Pluralism in Europe";
- 2.7 Debates in the "Sociology Meetings";
- 2.8 "Inter-Religious Forum" Reception.

3 Self-Editions:

- 3.1 Martin Luther's Book *Dialogue and Modernity*;
- 3.2 Science of Religions Notebooks;
- 3.3 Edition of the *Newsletter of the Theology/Science of Religions Study Center*;
- 3.4 Translation and Edition of the Book: Guy Bechtel, *Les Quatre Femmes de Dieu: la putain, la sorcière, la sainte & bécassine*, Plon, 2000;
- 3.5 Publication of the Portuguese Journal of Religious Science.

4 Investigation Projects (Short Term):

- 4.1 Religious Transmission: Strategies of the Legitimizing of Belief and Ways of Religions Identification in the Christian Community of Campo Grande (1999-2001);
- 4.2 History: Between Tradition and Science, Chronology of the Ancient World and the Sciences of the Natural World.

5 Investigation Projects (Long Term):

- 5.1 Study, Translation and Commented Bilingual Edition of the Classical Texts on Religions;
- 5.2 The Reign, the Power and the Glory forever: Histories of Science in the name of God;
- 5.3 Cape-verdian Emigration to Portugal Nowadays: Expectations, Realities and Religious Characterization.

Investigators

Board of Assistants

During the four years of existence of the Theology/Science of Religions Study Center there were many direct collaborators (besides investigators in the Center) in activities we developed such as Conferences, Teaching, Publications, etc.

Here is a synthetic board, which includes:

1. Teachers and Investigators in the High National Teaching;
2. Foreign Institution Investigators;
3. Candidates to the Mastership;
4. Candidates to a Degree;
5. Religious Entities;
6. Political and Juridical Entities;
7. Writers and Journalists.

1. Teachers and Investigators of the High National Teaching:

Alberto Oliveira Pinto	José Mattoso
Alfreda Fonseca	José Nunes Carreira
Alfredo Margarido	José Pedro Serra
Ana Luísa Janeira	Juan F. Ambrosio
Anselmo Borges	Luís Filipe Barreto
António Teodoro	Luís Manuel de Araújo
Armando dos Santos Vaz	Manuel da Costa Leite
Artur Parreira	Manuel Villaverde Cabral
Borges de Pinho	Maria Antonieta Garcia
Braga da Cruz	Maria Engrácia Leandro
Carlos H. da Silva	Maria Helena Trindade Lopes
David Sampaio	Maria João Silveira
Eduardo Prado Coelho	Mário Lages
Eliana Laborinho	Moisés Espírito Santo
J. Bragança de Miranda	Nuno Martins Ferreira
João Carlos Espada	Paulo Fontes
João Miguel Teixeira Lopes	Pinharanda Gomes
Jonatas Machado	Rui Afonso da Costa
José Augusto Martins Ramos	Rui Vieira Nery
José Augusto Mourão	Teresa Martinho Toldy
José Eduardo Franco	Tolentino Mendonça
José Fialho Feliciano	Viriato Soromenho Marques
José Manuel Pereira de Almeida	

2. Investigators of Foreign Institutions:

Charles Marie Ternes
Francolino Gonçalves

3. Candidates to Doctorship and Mastership

(non-affected to High Teaching and Investigation Institutions)

Aline Hall	José Manuel Fernandes
Ana Paula Goulart	Maria Antónia Pereira
Ana Valdez	Paulo Almeida Fernandes
Célia do Carmo José	Ricardo Cabrita
Filomena Barros	Tiago Pires Marques
José Carlos Calazans	Vasco Resende

4. Candidates to a Degree in Science of Religions

(Students of the License in Science of Religions)

Angelina Lemos	José Dias Pires
António Gonçalves	Luciana Miguel
Constantino Caetano	Manuel da Costa Afonso e Sousa
Francisco Artur Vieira	Maria Julieta Mendes Dias
Helena Castelo Branco	Paulo Carreira
Henrique Madeira	Regina Pereira

5. Religious Entities

D. Januário Torgal Ferreira	Faranaz Keshavjee
D. José Policarpo	Jean-Yves Leloup
Esther Mucznik	Pe. Tony Neves

6. Political and Juridical Entities

Dias Bravo	José Sousa e Brito
Guilherme d'Oliveira Martins	Maria de Lourdes Pintasilgo
Helena Neves	Miguel Portas
José Manuel Martins	Vera Jardim

7. Writers and Journalists

António Alçada Baptista	Fernando Dacosta
António Barahona	José Saramago
António Marujo	Maria Estela Guedes
Doina Zugravescu	

1. Complementary Pedagogic Activities

1.1 Post-Graduate Studies:

1.1.1 "Europe, religious pluralism and the return of the sacred"

Post-Graduation offered during the 1997/1998 academic year at the Universidade Lusófona de Humanidades e Tecnologia's facilities in Campo Grande.

The tutors were: Bento Domingues, Teresa Martinho Toldy, Dimas de Almeida, Alfredo Teixeira.

1.1.2 "Religious Tourism"

Post-Graduation Courses coorganized with CISE (Social and Enterprising Investigations Centre).

This course will start in a date (still to be defined), and it has two Investigators from the Theology and Religious Science Study Centre in the Scientific-Pedagogical Council: Brother Bento Domingues, and Reverend Dimas de Almeida.

The Seminars taught by profsors from the Centre are:

- *Religions of the Book: Christianity, Islamism and Judaism*: Paulo Mendes Pinto;
- *Destinations, Routes and Historical-Religions Itineraries in the Past and in the Present*: Brother Bento Domingues.

1.2 Open Courses:

1.2.1 "Philosophy of Religions - I"

Tutor: Carlos Silva.

Date: from February to June, 2000.

Attended by 36 students.

The Course took place in the evening and lasted for twenty sessions of two hours each.

1.2.2 "Philosophy of Religions - II"

Tutor: Carlos Silva (as in "Philosophy of Religions - I").

Date: November, 2000, to February, 2001.

Attended by 25 students

The Course took place in the evening and lasted for twenty sessions of two hours each.

1.2.3 "Religion and Politics"

Tutor: Alfredo Margarido.

Date: November, 2000, to February, 2001.

Attended by 32 students

The Course took place in the evening and lasted for twenty sessions of two hours each.

1.2.4 "Religion, Science and Technology"

Tutor: Clara Pinto Correia.

Date: November, 2000, to February, 2001.

Attended by 40 students

The Course took place in the evening and lasted for twenty sessions of two hours each.

2. *Activities involving the Scientific Exchange of Ideas*

2.1 Science of Religions Conferences:

2.1.1 1st Science of Religions Conference:

"Millenarium. Images of End and New Beginnings in Western Culture"

25, 26 and 27 November, 1999.

Presentation:

Since Ancient Times, the idea of the end of Humanity and its restart has been in the imaginary of societies. Monuments, which have been distinguished by the symbolism of

a number, a date or an event, promote these attitudes of fear, hope, and enthusiasm, while motivating the building of narratives about the end or the last place of the revelling catastrophes, or of the final happiness. In the Western World we find many examples like this, both in the universe of popular beliefs and in the chronicles of the great intellectual and artistic constructions.

Programme:

Thursday, 25

- *Opening:* Fernando Santos Neves (Director of the Study Unit and Investigation of "Science, Technology and Society" of U.L.H.T., and Chancellor of U. L. H. T.)
- *Inaugural Lecture:* Maria de Lourdes Pintasilgo

17.00/19.00 – Apocalypses, Catastrophes and Ecologies in Contemporary Culture

Viriato Soromenho Marques
J. Bragança de Miranda
Eduardo Prado Coelho
Moderator: Brother Bento Domingues

Friday, 26

10.00/11.30 – The Idea of Order and End in the Ancient World

José Augusto Martins Ramos
Franolino Gonçalves
Armando Vaz
Moderator: José Nunes Carreira

12.00/13.30 – Christianity and the End of the Empire

Dimas de Almeida
Pedro Serra
Moderator: Esther Mucznik

15.00/17.00 – Utopia and Hope in the Modern World

Luís Filipe Barreto
Ana Luísa Janeira
Rui Vieira Nery
Moderator: Maria João Silveira

17.30/20.00 – Decadences and Sebastianisms in the Portuguese Culture

Fernando Dacosta
José Eduardo Franco
Moderator: Teotónio de Souza

Saturday, 27

10.00/12.00 – The Final Enthusiasm or the New Era?

Brother Bento Domingues
José Sousa e Brito
Pinharanda Gomes
Moderator: José Fialho Feliciano

2.1.2 2nd Science of Religions Conference:

"Religions and Youth Cultures"

23 and 24 November, 2000.

Presentation:

Children of the post-war generation, as well as young people from the 80's and 90's, showed the same mistrust towards religious institutions, and the same desire that the great spiritual narratives could answer their real needs. In a time of deep remodeling of the collective references, the imaginary and watched coherence of the religious systems saw itself, in this way, weakened by the different modalities of individual rebuilding of the religious matter. The institutions that performed a role in the religious transmission, the family, the churches, the schools, were faced with new difficulties in their work of forming believers. But the studies about youth cultures do not seem to agree with the fears of God's death, nor with the oracles of the end of religion. The religious references persist under the changing sign. The social changing we have been passing through originated a new religious picture signed by a great diversity in what concerns religious identification. In this new context, it became clear that it is not possible to separate ways of believing from life styles.

Actually, one should not forget, that the institutions which promoted religious socialization, have been adapting themselves, with more or less facility, to the new pluralistic tendency. From the point of view of Religious Science, knowing the strategies of these institutions' "make believe" is a seductive challenge. It is also seducing to ponder on the role that religious culture may perform in the education policies, according to the new demands of a responsible citizenship.

Programme:

Thursday, November 23

16.30 h

Youth Cultures, today

João Miguel Teixeira Lopes (Faculdade de Letras da Universidade do Porto)

Artur Parreira (Universidade Lusófona de Humanidades e Tecnologias)

18.30 h

Round-table: The Youth Catholic Movements: Life Stories

Paulo Fontes (Centro de Estudos de História Religiosa)

Alfreda Fonseca (Professor of Philology)

José Manuel Pereira de Almeida (Medical Doctor and Theologian)

Moderator: António Marujo (Journalist from the newspaper *Público*)

Friday, November 24

10 h

The inherited religious entities erosion

Maria Engrácia Leandro (Instituto de Ciências Sociais, Universidade do Minho)

Mário Lages (Faculdade de Ciências Humanas, UCP, Lisboa)

Moderator: José Fialho Feliciano (ISCTE)

12 h

The religious transmission in the context of the minority groups

Maria Antonieta Garcia (Universidade da Beira Interior)

Faranaz Keshavjee (Comunidade Ismaelita)

Moderator: Paulo Mendes Pinto (ULHT)

15 h

Religions in the school

Juan F. Ambrosio (Faculdade de Teologia da UCP, Lisboa)

Dias Bravo (Aliança Evangélica)

Moderator: Alfredo Teixeira (Centro de Estudos de Teologia/Ciência das Religiões)

17 h

Final round-table:

Knowing religions – a new challenge to the Portuguese school

Anselmo Borges (Universidade de Coimbra)

Helena Neves (Universidade Lusófona de Humanidades e Tecnologias)

D. Januário Torgal Ferreira (Vigário Castrense)

António Teodoro (Universidade Lusófona de Humanidades e Tecnologias)

Moderator: Tony Neves (Jornalist)

18. 30 h

Closing Conference:

Guilherme d'Oliveira Martins (Minister of the Presidency)

2.1.3 3rd Science of Religions Conference:

Religion and the Media: Ten years of weekly chronicles

by Brother Bento Domingues in the newspaper *O Público*.

This conference took place at the Victor de Sá Auditorium of the Universidade Lusófona de Humanidades e Tecnologias, June 19th, 2002.

Programme:

Religions and the Public Television Service

Brother Bento Domingues (ULHT),

Júlia Fernandes (RTP2 – programme «O lugar da História»),

Mário Mota Domingues (Secretary of the Air Time Commission for Religious Denominations),

Moderator: Dimas de Almeida (ULHT))

Journalistic Praxis and Religions

António Marujo (from the newspaper *O Público*),

Francisco Sarsfield Cabral (Rádio Renascença),

Manuel Villas Boas (TSF),

Moderator: Clara Pinto Correia (ULHT)

Communication and Religion

José Augusto Mourão (Un. Nova de Lisboa),

Jorge Leandro (ULHT),

Alfredo Teixeira (ULHT),

Moderator: Paulo Mendes Pinto (ULHT))

Presentation of Brother Bento Domingues book *As Religiões e a Cultura da Paz* [Religions and the Culture of Peace] by Lídia Jorge and Anselmo Borges, with the presence of His Excellence Dr. Jorge Sampaio, President of the Portuguese Republic.

2.2 *History of Religions Cycles:*

2.2.1 *1st History of Religions Cycle: Problems and Polemics*

The Cycle took place between March and June 2000.

Speakers:

- Ana Paula Goulart – *Moses, the Egyptian?!;*
- Luís Manuel de Araújo – *Mono/Poli-Theism of Akhenaton;*
- Paulo Mendes Pinto – *To name the divine: theology, politics, power;*
- Filomena Barros – *The "Satanic Verses". Inspiration and prophetism in Islam issues.*

2.3 *Mysticism and Christianity Studies Cycle:*

Cycle of 13 tutorials, from the 22nd of January, 1998, to April 30th, 1999.

Programme:

January 22, 23 , February 5, 12 e 19

Phenomenology of the mystic

Carlos Silva

February, 26

St. Paul and the mystic

Dimas de Almeida

March, 5

The affection mystic: the gift of the tears

José Mattoso

March, 26

Hesicasmus, a forgotten contemplative tradition

Jean-Yves Leloup

April, 16

Spirituality and mystics in Portuguese contemporary poetry

Tolentino Mendonça

April, 23

Mystics in the Portuguese Culture

Pinharanda Gomes

April, 30

Mystics of the sacrifice or the violence of the sacred?

Alfredo Teixeira

2.4 *Science of Religions Cycle of Conferences:*

2.4.1 **Prophets and Politics in the Ancient Near East**

Francolino Gonçalves (Jerusalem Biblical School)

Date: March 26, 1998

Place: Universidade Lusófona de Humanidades e Tecnologias.

Presentation:

Prophecy is one of the main characteristics of the Middle East ancient Semitic people. Prophecies are considered as divine messages. Outside the Hebrew world, we only know they were addressed to kings. A god addresses himself, through a human being, to a king, in order to tell him to do this or that, related to public life: religious, military, political, diplomatic or administrative. The prophecy is, consequently, one of the means to legitimate the authority and the king's decisions, by giving them a divine guarantee. We shall illustrate this fact through a road which goes from Mesopotamia and from Syria to Palestine, from the first half of the eighteenth century b. C., to the last centuries of the Christian era.

2.4.2 The Art of Being a Catholic in Portugal during the Sixties

António Alçada Baptista (writer)

Date: 3 June, 1998.

Place: Universidade Lusófona de Humanidades e Tecnologias.

2.4.3 www.god? God's Address

Manuel da Costa Leite (Universidade Lusófona de Humanidades e Tecnologias)

Date: 19 October, 1998.

Place: Universidade Lusófona de Humanidades e Tecnologias.

Conference inaugurating the Bachelor Degree in Science of Religions.

2.5 "Martin Luther: Dialogue and Modernity. 450 Years After His Death" Colloquium

Date: November 30 and 31, 1996.

Place: Universidade Lusófona de Humanidades e Tecnologias.

Presentation:

Being precursor of Modernity, Martin Luther paradoxically never worried about his present time, even about his intention of introducing in history the new Reform Paradigm. In him and in that extraordinary "event of the word" he particularly embodied, there is a world which trembles from the Middle Ages to Modern Times. Jaurés would say, referring to him in a provocative way, "the one that renews heaven and earth".

With the participation of:

– David Sampaio (Universidade Católica Portuguesa):

THE IMAGE OF LUTHER IN CATHOLIC HISTORIOGRAPHY

– Dimas de Almeida (Universidade Lusófona de Humanidades e Tecnologias):

THE PROTESTANT PARADIGM OF THE REFORMATION

AND THE REFORMATION OF THE PROTESTANT PARADIGM

– Borges de Pinho (Universidade Católica Portuguesa):

CATHOLIC-LUTHERAN DIALOGUE

– Alfredo Teixeira (Universidade Lusófona de Humanidades e Tecnologias):

LUTHER AND THE THEOLOGICAL MODERNITY: ITINERARIES OF THE HERMENEUTIC ISSUE

– Carlos Silva (Universidade Católica Portuguesa):

CHRISTIAN FREEDOM AND SIN

– Viriato Soromenho Marques (Universidade de Lisboa):

THE REFORMATION IN THE HORIZON OF POLITICAL PHILOSOPHY.

2.6 "Laicality and Religious Pluralism in Europe" Colloquium

Date: February 18, 1997.

Place: Universidade Lusófona de Humanidades e Tecnologias.

Colloquium inaugurating the Post-Graduate Studies in Science of Religions Course, hereinafter referred (1.3).

Presentation:

Nowadays, after the revision and renewal of the different theses of secularization, we need new perspectives on religion in Europe. The experience of a more and more visible religious pluralism, the emergency of new religious movements, the role played by religious traditions in the imaginary which organizes the various speeches about Europe and nationalities, and the new social and political outlines of the question about the laicality of the states are problems which are presently being discussed and largely investigated.

With the participation of:

- Guilherme d'Oliveira Martins
- João Carlos Espada
- António Barahona
- Bento Domingues
- António Marujo (moderator)
- Fernando Santos Neves (chairman)

2.7 Sociology Conference Round Tables:

2.7.1 "Recomposition of the Religious in the post-25th April Period"

Round table held during the 6th ULHT Sociology Week, on 22 April, 1999.

Round table integrated in the general theme of the conference-Portuguese Society and Universities, 25 years later.

Speakers engaged:

Moderator: Reverend Dimas de Almeida;

– Mário Lages (Universidade Católica Portuguesa):

"RELIGIOUS MINORITIES IN PORTUGAL"

– Teotónio de Souza (Universidade Lusófona de Humanidades e Tecnologias):

"HINDUISM AND ISLAM AFTER THE 25TH OF APRIL"

– Brother Bento Domingues (Universidade Lusófona de Humanidades e Tecnologias):

"THEOLOGICAL DEBATE AFTER THE 25TH OF APRIL"

– Alfredo Teixeira (Universidade Lusófona de Humanidades e Tecnologias):

"SOCIAL FRAGILITY OF THE LIBERAL CATHOLICISM"

– Vice-Procurador Geral da República, Juiz José Dias Bravo
(Procuradoria Geral da República):

"RELIGIOUS FREEDOM IN PORTUGAL UNDER THE JUDICIAL POINT OF VIEW"

2.7.2 "Ecumenism and Globalization"

Round table held during the 5th ULHT Sociology Week, at Universidade Lusófona de Humanidades e Tecnologias.

Round-table integrated in the general theme of the conference-Contemporary Societal Globalization, Regionalization and Lusophony: Facts and Challenges.

Science of Religions round table entitled "GLOBALIZATION, RELIGIOUS ECUMENISM AND UNIVERSAL ECUMENISM".

Date: January 9, 1998.

Participants in the debate:

- Bento Domingues
- Dimas de Almeida
- Alfredo Teixeira
- Tony Neves

2.7.3 "Religious Freedoms"

Round table held during the 7th ULHT Sociology Week, at Universidade Lusófona de Humanidades e Tecnologias.

Science of Religions round table entitled "STATE AND RELIGIOUS FREEDOMS".

Date: May, 2001.

Participants in the debate:

- Dimas de Almeida
- Braga da Cruz
- Miguel Portas
- Faranaz Keshavjee
- Jonatas Machado

These communications were published in the 1st Volume of the *Portuguese Revue of Religious Science*.

2.8 "Inter-religious Forum" Reception

Forum organized by the CRC – Centro de Reflexão Cristã (Centre for Christian Reflexion) and held on 10, 11, 12 and 13 May 10, 11, 12, and 13, 1999.

Speakers from different religious views, participated with the following subjects:

- Council Judge, J. Sousa e Brito: *Introduction*
- Luís Moita: PRESENT PERSPECTIVES ON GLOBALIZATION
- Rabino Samuel Tov Lev: TODAY'S JUDAISM
- Padesh L. Waghela: SELF-DEPURATION MECHANISMS IN HINDUISM
- Pratima Kamat: THE WOMAN IN HINDUISM
- Chandra da Silva: BUDISM'S ACTUALITY
- Wang Hoi Yuan: TODAY'S CHINESE RELIGIOUSNESS
- Sheikh Munir: ISLAMISM – THE INTER-RELIGIOUS DIALOGUE
- Alfredo Teixeira: IDENTITIES AND GLOBALIZATION
- Mino Farhangmehr: A CIVILIZATION IN CONTINUOUS PROGRESS – BAHAI' PERSPECTIVE
- Peter Stilwell: THE WESTERN AND EASTERN CATHOLIC CHURCHES

- Lefteris Mizancioglo: THE ORTHODOX CHURCHES NOWADAYS
- Manuel Pedro Cardoso: THE PRESBITERIAN, METHODIST AND LUSITANIAN CHURCHES
- Rui Santos: PORTUGUESE EVANGELICAL ALLIANCE
- Ezequiel Quintino: SEVEN DAY ADVENTISTS' PORTUGUESE UNION. THE ADVENTIST PERSPECTIVE FACING GLOBALIZATION
- Hans Kung (Video-conference): A GLOBAL ETHICS, comented by Prof. Anselmo Borges

3. Publications

3.1 *Martin Luther: Dialogue and Modernity book publication*

Martin Luther: Dialogue and Modernity.

Preface by Brother Bento Domingues, Lisbon, Edições Universitárias Lusófonas, 1998

Publication of the 1996 - *Colloquium: «Martin Luther. Dialogue and Modernity»*, papers.

Contents:

Brother Bento Domingues: «*Preface – Martin Luther in Portugal*»

Viriato Soromenho Marques: «*The Reformation on the horizon of political philosophy*»

Alfredo Teixeira: «*Martin Luther and theologic modernity: hermeneutic itineraries*»

David Sampaio: «*The image of Martin Luther in Catholic historiography*»

Carlos Silva: «*Sin and Christian liberty*»

Borges de Pinho: «*The Catholic-Lutheran dialogue and future prospects*»

Dimas de Almeida: «*The protestant paradigm of the Reformation and the reformation of the protestant paradigm*»

3.2 "*Science of Religions Booklets*"

Texts published by the Centre reflecting the research activity of its members, in a reduced-size format.

They will include as yet unpublished texts, collections of texts and reports on the Study and Research Centre's past and future research activities.

The volumes already published are:

- Vol. 1: Paulo Mendes Pinto, Célia do Carmo José, *Bíblicos, Antigos e Contemporâneos na formulação do conhecimento Renascentista: a biblioteca virtual de Frei Gaspar de São Bernardino*, [Ancient and Contemporary Views in the Formulation of Renaissance Knowledge: The Virtual Library of Brother Gaspar de São Bernardino], Nov. 2000, 85 pp.
- Vol. 2: Paulo Carreira, *Isa Ibn Maryan: O Jesus no Corão* [Isa Ibn Maryan: Jesus in the Coran], Nov. de 2000, 45 pp.
- Vol. 3: Alfredo Teixeira, Dimas de Almeida, *Da Memória à Experiência: perspectivas sobre a religiosidade contemporânea* [From Memory to Experience: Perspectives on Contemporary Religion], Nov. de 2000, 55 pp.
- Vol. 4: Paulo Fernandes, *A Mesquita-Catedral de Idanha-a-Velha* [The Mosque-Cathedral of Idanha-a-Velha], Fev. de 2001, 96 pp.

- Vol. 5: Teotónio R. de Souza, *Orientalismo, Ocidentose e outras Viroses: A Sabedoria Oriental e outros Valores* [Orientalism, Ocidentosis and other Viroses: Oriental Knowledge and Other Values], Mar. 2001.
- Vol. 6: Regina Pereira, *Sobre a Teologia do Nome de Jesus* [About the Theology of the Name of Jesus], Jun. 2001.
- Vol. 7: Manuel Afonso, *A fenomenologia do religioso no contexto do "retorno do sagrado": nova era e novos movimentos religiosos* [The phenomenology of the religious context of the 'return to the sacred': New Era and New Religious Movements], Jun. 2001.
- Vol. 8: Paulo Carreira, *Emerson e o transcendentalismo americano* [Emerson and the American Transcendentalism], Jul. 2001.
- Vol. 9: António Gonçalves, *A comunidade caboverdiana da Cova da Moura – Projecto Museu de Vizinhança: elementos para uma caracterização sócio-religiosa* [The Capeverdian Community at Cova da Moura – Project for a Neighbourhood Museum: Elements for a Sócio-Religious Characterization], Dez. 2001.
- Vol. 11: Simão Daniel Fonseca da Silva, *A religião de Sócrates: para uma hermenêutica do espírito* [Socrates' Religion: Towards a Hermeneutic of the Spirit], Set. de 2002.
- Vol. 12: Paulo Mendes Pinto, *História & Grafia: sobre a formulação da história sagrada e da decadência cívica* [History and Graphy: About the Formulation of Sacred History and Civic Decadence], Dez. 2002, 93 pp.

3.5 *Publication of the Theology/Science of Religions Study Center Newsletter*

Objectives: The publication of a Newsletter is vitally important to research institutions, particularly in the Social Sciences area, as a means of consolidating its presence and making known the projects and results of their activities.

By centralizing the circulation and discussion of learning, a Newsletter does, in fact, catalyze a wide range of information coming from outside the institution.

Furthermore, publishing a newsletter, albeit a modest one, is an important step in the affirmation and maturity of an institution, not to mention its future assessment.

Content: The Newsletter will centralize information on activities related to the study of religions and publicize the activities of the Theology/Science of Religions Study and Research Center as well as those of the Science of Religions undergraduate students.

Consequently, the newsletter will comprise various sections, to define when the information available, on the past and future events, provides us with a global idea of the publication.

Thus, the Bulletin presents at the moment, the following edition formulary:

- | | |
|------------------|---------------|
| - At Lusófona | - File |
| - An Institution | - Events |
| - Interview | - Exhibitions |
| - Research | - Conferences |
| - At work | - Lectures |
| - People | - Outdoors |
| - Memory | |

Director: Paulo Mendes Pinto

Edition: Constantino Caetano

Composition: Angelina Lemos, Helena Castelo Branco, Henrique Madeira, José Dias Pires, Luciana Miguel, Manuel Afonso.

Newsletter N.º 0 (1st term of 2000), 18 pp.

Participants:

Alfredo Teixeira	Francisco Artur Vieira
Ana Paula Martins Goulart	Luciana Miguel
Dimas de Almeida	Manuel Afonso
Fernando Santos Neves (entrevistado)	Moisés Espírito Santo
	Rui Afonso da Costa

Newsletter No. 1 (2nd term of 2000), 32 pp.

Dedicated to the following topics:

- Nietzsche, one hundred years after;
- Faculdade de Letras;
- René Girard.

Invited participants:

Alfredo Margarido	José Nunes Carreira (interviewed)
Alfredo Teixeira	Luís Manuel de Araújo
Ana Paula Martins Goulart	Manuel Afonso
Carlos H. da Silva	Maria Antónia Pereira
Charles Marie Ternes	Maria Helena Trindade Lopes
Dimas de Almeida	Maria Julieta
Filomena Barros	Nuno Martins Ferreira
Francisco Artur Vieira	Paulo Almeida Fernandes
José Carlos Calazans	Regina Pereira
José Manuel Fernandes	Tiago Pires Marques

Newsletter No. 2/3 (1st and 2nd terms of 2001), aprox. 154 pp.

Main contents:

File «RELIGIOUS LIBERTY LAW»: texts from Alfredo Margarido, Clara Pinto Correia, Esther Mucznik, José Manuel Martins, Manuel Villaverde Cabral, Moisés Espírito Santo, Vera Jardim

File «FUNDAMENTALISM, RELIGION AND VIOLENCE». Paulo Mendes Pinto (org.): texts from:

Part I – ABOUT THE DESTRUCTION OF THE AFGHAN BUDAS: texts from Vasco Resende, Teotónio R. de Souza, Carlos H. do C. Silva, Doina Zugravescu, José Carlos Calazans;

Part II – RELIGION, VIOLENCE AND POLITICS: texts from José Saramago, Maria Estela Guedes, Cláudio Torres;

Part III – RELIGION AND THE REPRESENTATION OF THE "OTHER": texts from Mário Botas, Alfredo Teixeira, Dimas de Almeida, José Augusto Mourão, Ricardo Cabrita.

Extra collaborators in this Bulletin:

António Gonçalves, Eliana Laborinho, Nuno Ferreira, Regina Pereira.

3.3 Translation and edition of the book: Guy Bechtel, *Les Quatre Femmes de Dieu: la putain, la sorcière, la sainte & bécassine*, Plon, 2000.

It is an essential and highly innovative work, in what concerns the forms of historical analysis, as the main Western religious peoples face the woman with their theologies, religiousness and cults.

The translation is ready and it was accomplished by a group of Theology/Science of Religions Study Center investigators of the Universidade Lusófona.

The coordination and scientific revision is the responsibility of Paulo Mendes Pinto.

3.4 Edition of the Portuguese Magazine of Science of Religions

Edition of Dimas de Almeida, Alfredo Teixeira and Paulo Mendes Pinto.
The first volume was edited by the Universidade Lusófona Editions, in July of 2002.

- Index
- Presentation (Alfredo Teixeira and Paulo Mendes Pinto)

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MILLENARIUM. IMAGES FROM THE END AND THE RESTART IN THE WESTERN CULTURE

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- Francolino Gonçalves, *The ideas of order, end and restart in biblical prophetism;*
- José Augusto Ramos, *The idea of order and end in the apocalyptic literature;*
- Ana Valdez, *The Apocalyptic Literature as a Literary Genre (300 b. C - 200 a.C.);*
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- Dimas de Almeida, Braga da Cruz, Miguel Portas, Faranaz Keshavjee, Jonatas Machado, *State and religious freedoms;*

4. Short - Term Research Projects

Small investigation projects which intend to link the Center investigator activities with young investigators who came from Degree Courses or Post-Graduation Studies from ULHT:

4.1 Transmitting religion. *Strategies for the legitimizing of belief and modes of religious identification in the Campo Grande parochial community (1991-2001)*

Researcher: Alfredo Teixeira

Presentation:

In all societies, compromises constantly take place between continuity and transformation. Even in societies with pre-capitalistic (or traditional) life-styles, transmission processes do not cease to carry within them a certain degree of innovation-i.e., tradition carries itself its own change. What happens in our late-modern culture is something of a different sort. When we speak of a transmission crisis, we do not question the integrational adaptations alone, but the deep fractures, which affect the identities and the relationship of individuals with the world, as well as his/her capacity of communicating. Those fractures are the result of a profound remodeling of collective references, of a reorganization

of values, in sum, of a radical transformation of the foundations of the social ties. It suffices for us to remember that all the institutions that were generally presented as the places where the continuity among generations were constructed, are today viewed as lacking credibility, given the new forms of a socialization centered on shared experience, on direct communication, and on discreet compromise. Throughout such turbulent transformations, all traditional institutions that used to preside to the construction of a social identity were affected: the State, the political parties, the unions, the school, the church, and the family. This latter institution, however - the one, which, par excellence, has always played a primordial role in religious and social transmission - seems to be placed where, in an exemplary form, such transformations are concentrated. The sociologists of the family know that those institutions can no longer be analyzed as a mere organism for reproduction. The family, in the same way as the other institutions of socialization, has undergone, after the 1960's, profound alterations as to its role. It is very clear, today, that religion is not something one inherits. This does not mean that presently, in the majority of cases, people practicing religion are not, in fact, sons and daughters of other human beings practicing religion; it rather means that the family is no longer the repository of religious tradition. The ethic and religious values transmitted are re-appropriated by the individual and are conducent to uncertain plural destinies: a progressive movement away from the religious institution; adherence under conditions, or limited to specific moments; or a continuity of the ties with the institution under more traditional forms, or rather, under forms marked by personal life choices.

Studies about the baby-boom generation (a term used in North America to designate the generation born between 1946 and 1962, and which is known by its increase in birth rate), allow us to find some of the indicators of this great mutation. As far as religious values are concerned, the more meaningful trait stems from the fact that validation through the coercive authority of an institution, or the tradition that claims it, is no longer sufficient. Religious values are judged given the pragmatic results they bring to the life of the individual, that is, a value or a belief is appreciated in view of its usefulness. Personal experience has become, for today's generation, the prevailing norm capable of legitimizing the choices presiding to ethic or religious orientations.

These points of view, furthermore, allow us to understand why the process of religious identification is, in specific cases, an exploration of religious pathways that could better respond to the spiritual demand of a given individual. It is not by chance that the word "spiritual" was mentioned - for this term designated precisely *the most subjective experiential dimensions of religiousness*, in contrast with *a religiousness already domesticated by the institutions*. The spiritual, or religious spirituality often designates a real alternative to the religion of dogmas and institutions.

The identification of these aspects has often created the illusion that the present generation, given its extraordinary investment in personal realization, is rather egotistic. But, in fact, we have no proof that the present generation may have less altruistic values than the previous ones. What could be concluded, however, is that the awakening of consciousnesses for the need to engage into a personal life project may contribute for an increasing availability towards the "other", and to a better valorization of all dimensions of social solidarity. The conclusion is obvious. This trilogy - experience, usefulness, and investment in personal identity - deeply modifies the relations the individual establishes with religion, in particular with the status of authority and tradition. One should not lose sight of the fact that the present generation, that has experienced the wide relativity of the institutional dimensions of Churches, has been recently, or is right at this very moment, in a position as to transmit religion to its descendents. That generation, nonetheless, experiences, in general, a deep uncertainty as to its educational role, as well as to its role in religious transmission, in particular.

It should be stressed that the children of the post-war generation are in a totally different situation than his parents who underwent, in their great majority, a process of religious socialization. It was through that same process that they managed to construct a critical distance towards traditions and institutions while submitting their beliefs to a critical form of experience, throughout their various life choices. The situation facing their children is quite different: they seem to be faced with the impossibility of articulating, in a coherent form, their own life experiences and the imaginary universe of their own parents. That is, given the lack of any religious socialization, they are not in a position as to decode the cluster of beliefs of their parents, or as to understand the current language of the Churches. It may be due to this fact, that the comparative study I did, based on my research about the beliefs of the post-war generation, as well as of the beliefs of their children, in Europe and North America (more precisely, USA and Canada) revealed a curious fact: the percentage of inclusivist Christians (the ones including in their beliefs other religious universes) is more meaningful in what concerns the parent's generation rather than the generation of their children.

The reproduction of a religious tradition through family channels seems, therefore, to go against the spirit of the times. The sociological data from an Inquiry into European values, in the last decade, point to it: Religious beliefs do not show among the attitudes the parents care most in their educational tasks, and this tendency includes a great number of "practicing" parents.

Even when a great importance is placed on the teaching of the Catechism and on religious education, such emphasis seems to correspond more to the hope that such teachings might promote a given ethic orientation in a time presently characterized by a polytheism of values.

It is necessary to take into account that what I designate as a "religious objective" has been fed by processes that aim at constituting a believing lineage. They depend on the capacity to mobilize collective memory. It is in that memory, in that amnesic gesture, present in rituals and all traditional forms of indoctrination, that religion constitutes itself, though time, as a social institution (the sociologist Danièle Hervieu-Léger tried to prove, recently, that the management of the believing memory is the very process of the institution of the religious). How could, therefore, this dimension of the religious not be affected, in societies that, to a certain extent, are societies without memory due to the experience of the accelerated change and to the individualizing tendencies that mark contemporary culture? Thus, it could be explained that, in our own society, though estranged from beliefs in rituals and in gods (I would state that in certain sectors of society such beliefs have been rising), they may be adverse to an institutional management of religion, distant, when faced with the authority of a tradition, and idle as far as the coherence of religious universes are concerned. Individuals build their religious identity according to their life stories, placing a great importance on a utilitarian profile in all that concerns their beliefs. That is, the religious imaginary no longer appears as something that has been received in a tradition of religious coherence, but as the search for an answer to concrete situations lived under the sign of race crossing.

It is obvious that religious representations that are thus formed reflect the history of a religious tradition in which the individual has been socialized, but the institutions no longer have the power to regulate the consequences of that received memory. There are many illustrative examples. I would like to mention a curious one related to prayer among the Europeans: in the Inquiry that took place in Switzerland, the percentage of mothers who pray with their children under the age of twelve, rised above two thirds. This proves that religious feelings are not outside the field of family interactions – but such feelings do not immediately depend on any positive form of belonging to a religious community.

It should also be noted that the parent's generation, to which I have been referring,

show a great consensus in the belief in God's existence, in an afterlife, and in a sense of realization for all humanity. This constitutes, precisely, the wider believing statements easy to manipulate in a life-story context. We could, thus, state that the parents transmit a given religious heritage, in the wider sense of a "re-ligare" with something that surpasses the limits of everyday life. But, due to its fluid nature, this cannot draw a believing lineage; it is rather that this religious minimum, lived in a context of family affection, soon faces the challenge of representations that have been re-elaborated after other spaces: the school, the chosen groups, the media, etc...

Based on this contextualization, it is possible to find, in the religious field we have been discussing, two items to be investigated: 1) the effort towards the adaptation of the strategies of "make-believe" on the part of agents specialized in the religious field, and 2) parents' expectations as far as the religious socialization of their adolescent children is concerned. In this double perspective, through inquiry and participation, we may draw a religious transmission chart, taking into account the possibilities for the recomposition of the following four poles: the communitarian, the ethical, the emotional, and the cultural.

Based on this project of investigation I have written, up to this moment, an article that shows the epistemological frame of the project:

Alfredo Teixeira, *Itinerários de identificação religiosa* [Itineraries of religious identification], in: *Igreja e Missão* 183 (2000) 29-48.

4.2 **History:** *between tradition and science. Chronology of the Ancient World and Sciences of the Natural World*

Researcher in charge: Paulo Mendes Pinto

Presentation:

The present project intends to analyze the break of the chronological paradigm which took place in the historiography concerning the Ancient World, theoretically expressed through a new conception of time which came first from Geology, and secondly from the Theory of the evolution of species.

This alteration of the notion of time, created the mental capacity to work, in Pre-History and in the Pre-Classic World, in its true temporal dimension and no longer in the traditional picture that pointed out to a simultaneous creation of the world and of man in the year 4004 b. C.

We will examine, therefore, the historiography on the Pre-Classic World; we will analyze the passage from a Sacred History to a Profane History; we will see what are the contents in which one observes total dependence of this alteration, in view of recent scientific progresses; we will try to identify those contact points, either the bibliographic links, the national and the foreign ones, or the personages that worked out the two knowledge areas, which was through this rupture, one of the highest they ever had.

In the second half of the last century, it was experienced a deep proximity between Exact Sciences and the Social and Human Sciences, which perhaps never happened before.

That proximity expresses itself, primarily, in the proposed classification in the *Cours de la philosophie positive* (1830), from A. Comte. The so-called Century of History is marked by a never-ending search for positivism.

But such proximity is still concerned with the chronological conception of the world. There is a change in the almost strictly theocentric vision, which correspond to a creation that could be perfectly datable (4004 b. C.), to an evolutive and dynamic construction of the world and of the species, where the geological time and the sacred one are more and more unfitable.

So, the History of Pre-Classic Antiquity is a perfect example of the interdisciplinary that results in an epistemological cut essential for its contemporaneity.

This proximity becomes possible only because History discovered some elements that did not fit in the existing classification of Pre-History and the History of the Pre-Classic World, and because it was possible to analyze them within a new chronological picture that came from Geology and Biology.

The rupture is abyssal: Man, is no more the result of a divine and instantaneous creation but the "descendant" of the monkey; in the same way, Israel and the History of the Patriarchs stop being the most distant chronological reference from the Western Culture, the Egyptian chronology gets shape and points to much more ancient times, as it will happen afterwards with Sumeria; and in a still more marked way, with the birth of Pre-History.

Actually these facts are not assimilated and accepted in a short time. To different historians, different cultures, different tendencies, correspond different ways of reaction. According to Hayden White, Collingwood liked to say, that the type of history that someone used to write, was in direct connection with the type of person; or better, adapting a popular saying: *tell me how you write history, and I'll tell you who you are*. This is what one can find in the school texts which were available then: there are Sacred History and Ancient Profane History Manuals, talking about the Ancient World, that coexist having the same object, but a totally different look upon the same matter.

Since a very early time, strong polemics arise in the choosing of the school manuals. Since a very early time different positions got radical. But also since a very early time, positions in the way to conciliation, show up; an important role in the building of this new chronology was played by some manualists coming from the Catholic Church heart, such as José Alves Mattoso who came from the hierarchy, appointed to the Bishop of Guarda, or like João Soares, a Priest that asked for vows release.

As a result of this project, seven articles have already been presented at international conferences:

- "*Macaco era o teu pai! As resistências às novas visões da antiguidade histórica e cultural do homem na segunda metade do século XIX*" [Your father is the monkey! Resistance to New Visions of the Historical and Cultural Antiquity of Man in the Second Half of the 19th century], *Revista de Humanidades e Tecnologias*, n.º 4/5, 1.º e 2.º Semestres de 2001, Lisboa, 2001, pp. 14-18.

- "*Paralelismos e Metáforas na Construção da Realidade Contemporânea: a História da República Romana de Oliveira Martins*" [Parallels and Metaphors in the Construction of Contemporary Reality: Oliveira Martins' History of the Roman Republic], *Vértice*, II Série, n.º 95, Maio-Junho de 2000, pp. 60-69.

- "*Discurso Historiográfico e Construção do Saber. O topos decadência e queda do Império Romano na cultura ocidental*" [Historiographical Discourse and the Construction of Knowledge: The Topos of Decadence and the Fall of the Roman Empire in Occidental Culture], *Brotéria*, Vol. 149, n.º 6, Dezembro de 1999, pp. 569-583.

- "*A Equação Bela. Discursos escolares sobre a Criação: pontes entre a pré e a pós-modernidade*" [The Beautiful Equation. Discourses about Creation: Bridges between Pré- and Post-Modernity], *A Criação. Colóquio Internacional*, 28 de Abril de 2001, Lisboa, Instituto de S. Tomás de Aquino. Texto editado no web site: <http://www.terravista.pt/Guicho/7933>.

- "*Egipto+logia: entre tradição esotérica e inovação historiográfica*" [Egypt+logia: between exoteric tradition and historiographic innovation], *Colóquio Discursos e Práticas Alquímicas*. Odivelas. Biblioteca D. Dinis, 16-17 de Julho de 1999, Centro Interdisciplinar da Universidade de Lisboa (CICTSUL), FCT, 2001.

- "*A necessidade da "decadência e queda" de Roma na Historiografia Contemporânea*" [The

Need for the "Decadence and Fall" of Rome in Contemporary Historiography], Revista da Faculdade de Letras da Universidade de Lisboa, 5ª série, nº 26, Milenarismos.

– "A «Biblioteca do Povo e das Escolas» de David Corazzi. Novas visões sobre a História e a Humanidade" [David Corazzi's "Library of the People and the Schools": New Visions on History and on Humanity], Revista Brasileira de História da Educação, Universidade de São Paulo.

The synthesis volume of this project were published under the name:

– *História & Grafia. A necessidade da formulação historiográfica contemporânea entre discursividades religiosas e cívicas.* [History and Graphy: The need of a contemporary historiographic formulation among religious and civic discourses]

5. *Long-Term Research Projects*

5.1 *Study, translation and critical bilingual edition of classic religious texts*

The Theology/Science of Religions Study Center is going to publish much needed bilingual translations of essential texts for the study of religions, making available, for the first time in Portugal, literal translations of fundamental texts in world religions and their critical edition. The project ranges from the edition of texts from religions that have long disappeared, to those belonging to religions still being practiced. The translations will be made by specialists in the original languages, and they will contribute with their greatest rigour and attention.

The small number of academics capable of adequately meeting the project's requirements in terms of methodology and rigour, as well as the time involved in this type of translation, means that the project will take some time before having materials ready for publication.

Specialists from the Universidade de Lisboa, Universidade Nova de Lisboa, Universidade Católica de Lisboa and the Biblical School of Jerusalem will collaborate with us in the first three years and in the following areas: the Biblical World, Ancient Christianity, Egypt at the time of the Pharaohs, Ancient Greece and Islam.

The project is in a presentation phase, available to the institutions that have already shown interest in collaborating.

5.2 *The Kingdom the Power and the Glory Forever:*

Histories of Science in the Name of God.

Researcher in charge: Clara Pinto Correia.

Concept and Objectives:

From our point of view, if there is a reasoning and appalling fallacy among all that form our modern instinct, it could be said to rely on the idea that "religious people" and "scientists" have always been engaged in an open war. This war, substantially imaginary, confabulated superficially after a restricted number of key-themes such as geocentrism, the Inquisition, the horror to accept that Man descends from monkeys, or the recent disagreements concerning the manipulation of gametes and embryos, is viewed today, for its most part, as a combat between good and evil, as that close to light science searching for a progress that has been constantly pushed back by the dark side of religion. For this scenario, however, to make any sort of sense, it would be necessary for our world to have always functioned within the frameworks of thought that only started to become accepted after the second half of the nineteenth-century.

Curiously, such an interpretation, according to which religion and science appear, up to the before mentioned date, as an integral part of a similar strive for Knowledge, is nowadays perfectly consensual among historians of scientists. This consensus has, in fact, became universal, after the 1970's. For many and different reasons, however – no doubt due to a great confusion that seems to led to knots that cannot be untied – such consensus on the part of scholars has never filtered out of the walls of their specific domain (rather restricted, even in academic terms) to reach common sense. And, in such common sense, we include not only the scientists but also the philosophers and historians whose specialized fields do not even touch the frontiers of scientific inquiry.

It is a primary objective of this book to contribute to building one of many possible bridges over the cognitive moat we have described above, thus establishing that the History of Occidental Knowledge, as far as the natural sciences are concerned, is much older, and, no doubt, less linear, than the battle between good and evil that permeates the folklore of our present days.

To demonstrate their pity, through the imitation of the most perfect work of God, intellectuals from different cultures, and from different time frames, attempted to be the creators of human life out of inert matter. To perfect their knowledge of their understanding of God, natural philosophers have explored nature and the universe in order to formulate the law of universal gravitation. The religious impulse has been at work for millennia as one of the fundamental levers for the advancement of knowledge, organizing and stabilizing the scientific around the divine. This course explores the most relevant aspects that this search for permanent exchange has assumed in our accidental culture, incorporating, whenever necessary, examples from other cultures.

Although our main thread may be organized around a central chronological block, the subjects to be analyzed will not be exposed in a sequential order, since human knowledge has not evolved along a rectilinear cascade of causes and effects towards an illuminated truth we would possess today.

Let us just remind ourselves, as a parable able to describe the impact of the pair religion-science upon western civilization, of the famous statement by Locke: "The works of Nature, everywhere, are sufficient proof of God's existence". We may see this statement as a mere typical phrase from an eighteenth-century English thinker, when Newton's work had brought the Scientific Revolution to the heights of Illuminism. And it was with the latter that Natural Theology has reached its zenith that, for several decades was almost hegemonic in Europe.

At the same time, however, one should add that was also in the intellectual attitude synthesized by Locke's statement, that Deism did find its main inspiration, and that it was due to the deistic enthusiasm that the French Revolution, and later the American Revolution did occur. The latter one, launched and organized by earnest deists, has launched some of the moral bases at the core of the liberal modern bourgeois state.

Organization:

Prologue

"AN EMBLEMATIC CASE IN TEMPORAL SEQUENCE: DISEASES, CONTAGION AND RELIGION."

- Religious implications in the ideas pertaining to contagion and causes of disease.
- Cases of leper, the medieval plague, and syphilis.

I – ANTIQUITY

1 The logic of the Christian world

Roman astrology, as a guiding science of everyday life and a fundamental explanation of phenomena. Ptolemy's Almagest and Tetrabiblos: when astrology supported science.

The structural legacy of Saint Augustine: opportunity, historical coincidence, synthesizing and organizing ideas based on fragments. The importance of dethroning the astrologists to impose the Church. The introduction of progressive historical sense in faith as the great trump of Christianity.

2 Medicine and Christianity

2.1 Medicine and religion. Magic and health in archaic urban societies. Greece. The cult of Asclepius and rational medicine. Hippocratic medicine.

2.2 The Jewish vision of Medicine. The body as a creation and property of God. Norms relating to hygiene, diet and exercise. Causes of diseases. Agents and therapeutically methods.

2.3 The Christian view of Medicine. Fundamental principles of the view of the Church's fathers about health, disease and medicine. The goodness of creation, the role of nature and medicine and the sources of health and disease.

2.4 The adoption of Graeco-Roman medicine by Christianity. Characterization and condemnation of the cult of Asclepius. Adoption of Hippocratic medicine. Conditions and limits of the Hippocratic conversion.

2.5 The healing religion. Disease and individual and collective sin. To save the soul and heal the body. Man and Nature. Medical matter as a divine gift. Religious therapeutically practices. Individual and collective practices. Prayer, penance, pilgrimages, supplications and processions. Asceticism, magic and the cult of saints. Diseases related to demonic possession. Exorcism.

II – FROM THE MIDDLE AGES TO THE RENAISSANCE

1 God and the world maps

1.1 General aspects of medieval cartography. Relation and development of the fables and myths of the Marvelous Orient and of all the monsters of the Known and Unknown Earth with the medieval vision of the world. Naturabilia and mirabilia from Plinius to Cantiprè, in the western conception of topography. Practical application of these concepts in diplomatic maneuvers and in the expanding of collections. Europe faced with other forces in the world: the wanderings of the diplomat-missionaries of the twelve-century and the expansion of the myth of Prester John. The insertion of the revelations of European expansion in the development of cartography: from the refutation of the classics to exhibits of crocodiles in churches.

1.2 Paradigm of the dichotomization in the History of Knowledge developed in the nineteenth-century: the myth of the flat Earth.

– The tales of Polihistor.

– The lessons of Lactantius.

– The Christian topography of Cosmas Indicopleustes.

The construction of the fable in the sequence of the turbulence caused by the publication of *The Origin of the Species*.

2 Religion and medicine during the Middle Ages

2.1 Medicine and Islam. The role of the fifth-century heresies in the transmission of Graeco-Roman medicine. The Islamic vision of medicine. Charity and knowledge.

2.2 The role of the Church in the evolution of medieval medicine. The role of the church in the strengthening of medieval Medicine. Monastic medicine. The *Regula Benedicti*. Cassiodorus, Isidore of Seville and Hildegard from Bingen. The academic teaching

of medicine. Salern and Montecassino. Professional separation between Church and Medicine. Prohibition of the secular exercise of Medicine.

3 Between technology and magic during the Middle Ages and the Renaissance

- Salomon's throne.
- The Karakorum fountain of silver.
- "Aristoteles" "Secreta Secretorum".
- Roger Bacon's technological dream. The Bacon legends.
- The belic automata of Conrad Kyser.
- The "talking head" of Albertus Magnus.
- Giovanni Fontana's deamons.
- The legend of the monk who discovered powder.
- Leonardo's contributions.
- Porta and Campanella's "natural magic" and Cornelius Agrippa's "mathematical magic".
- John Dee's list of disciplines.

4 The Assistance and the hospital

Charity and the assistance to the poor and the sick. The medieval hospital. Orders dedicated to the assistance of people.

III – MODERN AGE: 1450 (Conquest of Constantinople) –1800 (French Revolution)

1 Science, medicine and religion in the Modern Age

Reformation and Counter-reformation. Redefinition of the frontiers between magic and religion. The Lutheran vision of medicine. Revision of the religious practices. Medicine and health-care in the activity of the Missions. Paracelsus and Chemical Philosophy. The theory of signs. The secrets of nature. Medicine and religion during the Scientific Revolution and Illuminism.

2 Construction of a state of mind: from the Baroque Age to Illuminism

2.1 The God of Physico-Theology

- Natural Science and Natural Religion
- The Natural law
- Nature in the Literary theory
- The knowledge of God in Creation:
 - Thomas Burnett - "Sacred Theory of the Earth"
 - John Ray - "Wisdom of God in the Creation"
 - Natural Morality: Joseph Butler and "The Analogy of Religion"
- Nature in satire: Mandeville, Voltaire and Swift
- David Hume: the defence of "Nature" against "Reason"
- Structuring and deconstructing of Physico-Theology: Natural History, Divine order in the Geography and Dynamics of Populations, and "Tout va Bien". Contributions to this scenario by Leibnitz, Pluche, Buffon, Lineu, Goethe, Sussmilch, Holbach, Pope e Hume.

2.2 The God of Universal Gravitation

- Newtonian Revolution: from its foundations to its ramifications.
- Natural Theology according to Newton.

- Newton's commentators:
- Richard Bentley and the refutation of atheism.
- William Whiston and the use of the Genesis in the comprehension of Newton's cosmogony.
- John Toland and matter as the centre of all action.
- Samuel Clarke and the polemics with Leibnitz.
- George Cheyne and the neo-Platonism of Newtonian inspiration.
- William Derham and the demonstration of the existence of the attributes of God according to the work of Creation.
- Andrew Baxter and the explanation of dreams
- Joseph Priestley and the scandal of the mortality of the soul.

3 Faith, Clergy and Medicine in Portugal during the seventeenth and eighteenth centuries

Therapeutically practices of a religious nature and the cult of saints. Members of the clergy, the assistance and practice of medicine. The missionaries and the knowledge of exotic medical matter. Purity of blood and jobs related to health. Inquisition and censorship of medical and scientific books in Portugal.

IV – THE NINETEENTH-CENTURY: X-RAY OF THE BIG SPLIT

1 Arrows and Cycles

Fundamental conception: Does time describe an arrow or a cycle? Fundamental steps in the emergence of "deep time". The contributions of Burnet, Hutton and Lyell towards the stabilization of modern notion of geologic time.

2 Genesis and Geology

- From Boyle to Huxley: sketch of a split between the nature leading to the knowledge of God and the nature belonging to science.
- Neptune and the Flood, 1790-1820: the first data of modernity as a duel between Neptunists and Vulcanists.
- "I cannot find vestiges of a beginning nor perspectives of an ending": James Hutton pushes Geology out of the Bible.
- Exegesis and the alpine heights: the great explorations take place under Moses' guidance.
- From Vulcanism to Palaeontology: the changes of 1820.
- Hutton's Geology read as Newton's Astrophysics.
- The age of fossils challenges the Pentateuch.
- Catastrophic Geology, 1820-1830: Buckland and Cuvier.
- Charles Lyell and the "Principles of Geology", 1830: a uniform nature in constant transformation.
- "The vestiges of Creation": what if Man descended from monkey instead of having been made in God's image?

EPILOGUE

1 "Colera, Rage and Materialism"

Miguel Bombarda, José Tomás de Sousa Martins, Robert Koch, Louis Pasteur, Eduardo Abreu and Marck Athias introducers of the Biomedical Sciences in Lisbon.
Interdisciplinarian comments.

5.3 *Cape-verdian Emigration to Portugal at Present: Expectations, Realities and Religious Characterization.*

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Presentation:

Following a small investigation work-paper, accomplished in this Centre and published in the collection "Science of Religion Booklets"; I realized this would be a fundamental proceeding to a large and deep x-ray of the reality of Cape Verde emigration to Portugal.

This need became still more obvious and overwhelming after the events of the beginning of last December, in Cova da Moura quarter.

In fact, to such a country like Cape Verde, emigration represents a great extra value. The immediate economical advantages are the gathering of some kind of wealth; the advantages of school and professional qualifications are very important as well.

Thus, to understand the reality of the integration of the emigrated population in Portugal, to know their expectations, to know what they expect from their home country, is a first necessity to a State like Cape Verde.

Therefore, this investigative project claims to understand this reality more deeply, having three different levels in mind.

2.1 *Aims*

2.1.1 Analysis of the origin of emigrated groups:

- Geographical: To understand whether emigrated groups reproduce their social and local home communities;
- Religious: To understand the way different communities and creeds get adapted to the new social reality;
- Political: To analyse the origin and political root of the community members, understanding the main ones.

2.1.2 Analysis of the integration and the identification forces:

- Cultural forces: Watching the ways in which communities express their culture, the aspects that state their individuality and specificity and forms of receiving culture;
- Religious forces: Understanding the contribution of the religious groups, regarding both individuals and communities;
- Economic forces: To know the economical principles that are accepted by emigrants, understanding their integration in the Portuguese and Cape-verdian productivity.

2.1.3 Analysis of the expectations chart:

- Why did they come? We try to understand what the initial impulse of emigration was like: what was required; what they hoped to find; what they hoped to create.
- How they engage themselves with Cape Verde
- Sending values: Understanding the dynamics of monetary exchanges, their motivations and investment;
- Family relationships: How people keep their family relation at such a distance; what is the weight of those relations in the creation of their identity and in their expectations regarding their return to the homeland;
- Are they aware of the political activities in Cape Verde? How do they participate and how do these emigrants bring up-to-date their civic participation? Do they know what is happening in their country?

- When and how do they intend to go back? What expectations do they hope to have achieved when they go back? Personal expectations and homeland expectations.

2.2 Steps

This project implies two moments:

2.2.1 Research work about the groups and emigrants communities (through the Embassy of Cape Verde in Portugal, and the Portuguese Emigration and Frontier Services).

2.2.2 Inquiring among the communities of the districts:

2.2.2.1 Lisboa

2.2.2.2 Porto

2.2.2.3 Coimbra

2.2.2.4 Setúbal

The project was already presented to several govern entities from Cape Verde, so we are waiting for the answer to these support requests.