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THE SYMPOSIUM WAS POSTPONED FOR THE SPRING OF 2021

Being an important historical and architectural monument of the city of Iași, documented in 1638, during the reign of Vasile Lupu, Banu Church was founded by the boyar Savin Zmucilă vel Ban and was con-

secrated on June 15, 1705 by Misail, The Metropolitan Bishop of Suceava and Moldavia.

Initially, it was dedicated to the Assumption of the Virgin. The dwelling's name is related to the title of high official („ban”) worn by its founder.

In the late eighteenth century, the Metropolitan Bishop Iacob Stamati and the parish funded the construction of a new church dedicated to the „Sunday of All Saints”, the blueprints and construction of the church being done by a

MUSEUM VALORISATION OF OLD CHURCH BOOKS SOME CASE STUDIES

Transylvanian architect, named Herr Leopold. The interior mural painting, the sculpture and the iconostasis painting, were made by the Moldavian craftsman Eustatie Altini [I. Sasu, Consolidarea și restaurarea Bisericii Banu din Iași, Partea I, Al 2-lea Simpozion Național Monumentul. Tradiție și viitor, Iași, 2012].

This church is the oldest church in Iași for which the architect's name is mentioned in the „pisania” (the inscription accompanying the foundation, placed above the entrance door) [6]. This is the first church where, from the very beginning, the service was held exclusively in Romanian, as compared to other churches or monasteries in the city, dedi-

cated to the Holy Places, where the service was performed in Slavonic or Greek (monasteries Galata, Three Hierarchs, Barnovschi, etc.). As of the beginning the church was provided with 17th century Romanian books, such as the Sermon printed in Iași in 1643 (today exhibited at the Museum of the Holy Hierarch Dosoftei the Metropolitan), the Prayer Book (Iași, 1681), the Missal Liturghier (Iași, 1683), and the Greek-Romanian Gospel (Bucharest, 1699) [I. Sasu, Consolidarea și restaurarea Bisericii Banu din Iași, Partea I]. Being strongly affected by the 1977 earthquake, the Banu Church started, in July 2010, the implementation of the project entitled „The Rehabilitation and Tourist

Development of the Historical Monument Banu Church in Iași”, funded by the European Union through the Regional Operational Program 2007-2013. Within the project, extensive actions were undertaken to consolidate the building but also to arrange, in the basement, a generous space for exhibiting the heritage assets found in the possession of the church but also from the private collection of the parish priest, a scholar collector of old books, icons, numismatics, etc.

[...more at](#)

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EDITORIAL: Our world needs poets ...

ADDICTIONS AND ORTHODOX SPIRITUALITY A TELL-TALE OF A RESEARCH PROJECT

Abstract: In this essay I present some introductory aspects of a larger research project, dedicated to the behaviours the contemporary psychological sciences generally call addictions, viewed from the perspective of what the Christian Spiritual Tradition designates as passions. The project aims to examine the conception of passion and, more generally, the conception of human behaviour, in the Byzantine theologian Saint Maximus the Confessor. I address here the premises of the research, I formulate some of its main questions, and I examine one of them, namely the role played by the natural faculties as powers of love as desire in our self-determining movement or behaviour, either towards fulfilment, or to failure through the passions.

JEAN SENEBIER (1742-1809) AND 'REASONABLE CALVINISM'

Abstract: Jean Senebier (1742-1809) is now primarily remembered as one of the librarians of the Library of Geneva and as a naturalist who investigated plant physiology and contributed to the discovery of the process of photosynthesis. Despite some exceptions, his theological and religious thought has not received the attention it deserves. In this exploratory essay, it will be investigated whether there is continuity of discontinuity between his theological and religious ideas and those of a number of important representatives of what has been called „reasonable Calvinism“, such as Jean-Alphonse Turretini (1671-1737), Jacob Vernet (1698-1789), and Charles Bonnet (1720-1793), whose work Senebier knew all too well. After having introduced Senebier, I shall first characterise the religious and theological views of the three abovementioned „reasonable Calvinists“. Next, I shall discuss Senebier’s views on the relation between reason and revelation. It will become clear that despite some differences there was an important continuity between the religious and theological views of Turretini, Vernet, Bonnet and Senebier.

RELIGIOUS CONVERSION THROUGH THE EYES OF WOMEN. ON THE EXAMPLE OF THE RELIGIOUS SITUATION IN KAZAKHSTAN

Abstract: The purpose of the article is to study the peculiarities of religious conversion and changes in religious consciousness on the example of women living in Kazakhstan. The following methods were used for the study: focus group and individual interview. In the focus group, a group discussion was conducted during which the attitude of the participants to religion and religious activities was clarified. The total number of study participants was ten. It was a homogeneous group of older women. Discussion in the focus group was conducted using the open method. The method of individual interview involves an individual expert review. As a result of the study, the following conclusions were made. The increase in the level of religiosity and religious identification are associated with ethnic origin (if Kazakh, then Muslim, if Russian, then Christian-Orthodox). The participants showed intolerance towards religious conversion. The novelty of the research is associated with the study of the phenomenon of religious conversion, which has undergone a certain historical evolution. The research interest is aroused by Kazakh society with a predominance of traditional Islamic culture, which often rejects religious conversion in relation to its followers. The researchers were interested in the process of transformation from a forcedly atheistic society to a secular society with a free choice of religion. Religious conversion in Kazakhstan led to the transformation of the post-Soviet reality, radically changing it in the form of „conversion of change“. This formulation of the question allows the authors to apply Western theories of religious conversion to Kazakh reality. The methodological basis of the research includes R. Stark and W.S. Bainbridge’s theory of affiliation, as well as L.R. Rambo’s model for conversion.

THE PROBLEM OF THE 'INDIVIDUAL' CONCEPT IN THE KIERKEGAARD'S JOURNALS

Abstract: This article focuses on one of the main problems of Kierkegaard’s thought: what is his concept of „individual“? What does it mean for Kierkegaard and how does Kierkegaard use it? In order to answer these questions, we will address his journals; first, the terminological and semantic problem of that concept. Second, the relationship between „den Enkelte“ and the concept of individual in general terms.

A PHILOSOPHICAL ASSESSMENT OF HUMAN DEVELOPMENT APPROACHES AND THE VIETNAMESE EXPERIENCE

Abstract: The perspectives on human development (HD) has appeared in many scientific forums and received an increased attention of scholars. Analyses of HD were put on the international agenda programmes in the early 1990s, which was tied to the context of the knowledge economy and globalization since the mid-1980s. This corresponded to the flattening forces levelling up the old advantages of development that had been creating the theoretical premises to the development to shift its focus from macro-level to micro-level, from socio-economic to the human, from widespread imposition to approach the specific cases. In other words, the philosophical theory of human development pays special attention to the human as the motivation and goals of development, not only with the meaning of mass representation but also with the individuals representing themselves in their specific community. From the philosophical perspective, this study points out three approaches to human development (human development approach from capabilities, human development approach from rights, universal approach in human development) and generalize some of the outcomes achieved in human development in Vietnam.

RELIGIOUS PREFERENCES OF STUDENT YOUTH ON THE EXAMPLE OF THE REPUBLIC OF KAZAKHSTAN

Abstract: This paper presents the results of a study of the religious preferences of student youth on the example of the Republic of Kazakhstan. The Republic of Kazakhstan is a young state at the junction of two continents of Asia and Europe, which is home to 130 ethnic groups, professing more than 18 different faiths. It is one of the states that managed to avoid inter-ethnic and interfaith conflicts in the process of secession from the USSR. However, the current religious situation is characterized by the emergence and strengthening of radical Islamist religious communities, the intensification of the activities of centres of non-traditional beliefs, the increasing influence of the foreign missionary movement and the expansion of the social base of sectarian organizations, especially at the expense of young people. Therefore, the authors have selected the student youth represented by young Kazakh and Russian students as the object of their study. The problems of studying the specifics and characteristics of the religious preferences of youth have a pronounced interdisciplinary nature. The fundamental difference about the methodology of socio-psychological research is that the focus here is not just the problem of religious identity in itself, but its internal reflection and perception by individuals as members of different ethnic and religious groups. If other branches of scientific knowledge are limited only by the statement of the presence of certain religious preferences, then only Psychology, exploring their internal content, which determines confessional behaviour, can give the most accurate forecast for their further development. Therefore,



the study of religious preferences as a special subject of socio-psychological research seems relevant both in theoretical terms and in the context of applied empirical research.

REALISM THEORY AND THE RELATIONS BETWEEN THE US AND THE KINGDOM OF SAUDI ARABIA

Abstract: International relations have always been an attention drawing topic. Especially, predicting the behaviours of an international actor or its potential international policies has been a desire for many other actors. International relations theories try to serve this need. There are three main international relations theories developed for this purpose: realism, liberalism and constructivism. Realism has been used in this study to see whether it's reflected in the relations between two characteristically totally different countries: the US and the Kingdom of Saudi Arabia, by looking into some important regional developments as case studies. The analyses of the case studies have shown that the findings are in favour of the validity of the international theory of realism in the US-Saudi partnership.

FREE MAN AND TALION PRINCIPLE IN RUSSIAN BIBLICAL DISCOURSE OF THE TWENTIETH CENTURY

Abstract: The relevance of studying this topic is determined by two factors: 1) the lack of a comprehensive insight into the crisis processes that have struck modern civilization, 2) the genetic affinity of objective contradictions underlying the ideological crises of the turn of the XIX-XX and XX-XXI centuries. The purpose of this study is to identify the conceptual relationship of religious archetypes with anthropological, legal and ontological spheres of biblical discourse of the twentieth century. The all-encompassing reevaluation of values affected the deep structures of human mind and led to the emergence of new ideals. First of all, the destruction affected the philosophical and religious foundations of the European worldview: The rationalistic optimism is displaced by pessimistic idea, the expansion of religious modernism contributes to the successes of occultism and theosophy, Realism is retreating under the pressure of the Decadence. These processes are directly reflected in the rethinking of the human freedom concept, the question of the meaning and measure of justice and the question of the necessary nature of the institutions recorded in the Old and New Testaments. The authors define the particular features of destruction and deformation of conceptually significant relations present in the biblical discourse. The data obtained upon the analysis show that the archetypes of „man“, „freedom“, „justice“ and „retribution“ in the period of ideological crisis tend to displace or destroy the basic archetypes of biblical discourse and form their own religious, philosophical and legal space, seeking to deploy itself in actual existence. The materials of the article are of practical value for researchers of the religious and philosophical discourse of the twentieth century. In addition, the results obtained can be used in the study of general and particular problems of religious and philosophical anthropology, religious teachings on law and religious and philosophical concepts of culture.

ONLINE AND OFFLINE COMMUNITIES COMMUNICATION AS PART OF RELIGIOUS LIVING

Abstract: Communication is nowadays significantly shaped and determined by social networks. Their influence can be seen in various fields of human existence, from private sphere throughout professional life and building up contacts up to communities' creation. The influence may vary based on sphere where the social network is used and on its actual usage. Its character differs based on the individual concerned, the society that communicates or the status of the person. This type of communication penetrates the lives and the relations based on various society levels; religion is no an exception. Our paper deals with communication and its role in community building; communities have a common interest, world-view (especially considering their religion). We are interested in social networks usage related to religion and worshipping. Communication via social networks is nowadays done by parishes, religious communities, and the Pope Francis I, as the highest representative in religious hierarchy, is no exception, too. This paper deals with possibilities and means as well as the real essence of social networks usage by religious communities and groups, as well as possible uses of social networks for the purpose of faith or worldview spreading.

GIS AND 3D DIGITAL RECONSTRUCTION FOR THE VALORISATION OF THE ECCLESIASTICAL HERITAGE OF VITERBO

Abstract: Viterbo is a city of Lazio in central Italy, seriously damaged by the bombings of the Second World War. The air raids of 1943-1944, affected 45% of the historic centre including 21 ecclesiastical structures. This contribution summarizes part of the results produced within a broader project, named EcoDigit (Digital Ecosystem for the fruition and valorisation of Lazio's cultural heritage and activities) of the 'Centro di Eccellenza Distretto Tecnologico Beni e Attività Culturali, DTC Lazio'. The University of Tuscia participates to the project together with the other four universities of Lazio and the research institutes: CNR, ENEA and INFN. The work presented in this paper makes use of Geographic Information Systems (GIS) for the interactive and multimedia mapping of the ecclesiastical heritage of Viterbo and 3D digital reconstructions for the graphic restitution of a specific ecclesiastical structure, i.e. the church of Santa Maria delle Fortezze, largely destroyed by bombing and now in a state of neglect.

WATER RITUALS AND OFFERINGS TO THE MAYA RAIN DIVINITIES

Abstract: This paper presents the study of several offerings unearthed by the authors at the Maya archaeological sites of La Blanca and Chilonché (Petén, Guatemala) which are interpreted as remains of rain-invoking rituals. This interpretation is based on the characteristics of these offerings, their materials and placement, and the analogy observed between them and the images from some iconographic sources, specifically the Postclassical codices. The study is completed by a description of the rituals related to water rituals based on a range of ethno-historical and ethnographic sources.

MUSEUM VALORISATION OF OLD CHURCH BOOKS SOME CASE STUDIES

Abstract: This study, in continuation of previous researches, deals with specific aspects of the preservation and restoration of two church books from the 19th century entitled Book of Hours. The results will contribute to the elaboration of an investigation and intervention protocol and especially to the reintegration into the exhibition network and the scientific storage of the old books from the collection of the Banu Church in Iași. The valorisation of the cultural heritage in the church museums in Romania aims at restoring, preserving and promoting the local heritage.

INVESTIGATION OF SOME WOODEN DECORATED ELEMENTS AND RESTORATION OF THE CHOIR IN THE CATHEDRAL OF SAN RUFINO IN ASSISI

Abstract: In the Cathedral of San Rufino in Assisi (central Italy) there is an interesting wooden choir, probably built between 1518 and 1527, by Giovanni di Pier Jacopo from San Severino Marche. The choir is constituted by two orders of stalls, which were reworked over time. In 2004 a restoration, completed in 2005, was undertaken in order to solve some problems caused by the loss of alignment and functionality among stalls and seats. Moreover some frames were missing; some parts were badly deteriorated due to attacks by xylophagous insects. During this intervention some errat-

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ic decorated elements with wooden marquetry were found under the choir stalls. The main results concerning the identification of the botanical species, the FTIR analysis of the surface materials and the restoration criteria are reported. Only wood from broadleaf species was found. *Juglans regia* (European walnut), both for the structure and for tiles, and *Euonymus europaeus* L. (European spindle tree) were identified as species. Other tiles were identified as belonging from Oak (gen. *Quercus*), and from Rosaceae (probably gen. *Pyrus* and *Prunus*). Two wood samples, different one each other, remain identified as broadleaf species. The FTIR analysis evidenced the presence of proteinaceous material. This evidence suggests that these relict elements may have originated in the first installation of the choir, before the final finishing. The recent intervention restored the alignment between the stalls and the seats, guaranteed good support for all the parts and, at the same time, the distribution of the loads in the entire structure was favoured. This work was an opportunity to gather information on some artistic techniques documented by this choir and to share them with the scientific community. In conclusion, the minimum sampling approach proved to be useful for obtaining valuable information on works of art.

COLOUR AND CULTURE IN ANCIENT JUDAISM STUDY OF THE MURAL PAINTINGS PRESERVED IN THE ARCHAEOLOGICAL SITE OF MAGDALA, 1st CENTURY CE (LOWER GALILEE)

Abstract: The city of Magdala hosts one of the few synagogues constructed in ancient Israel during the first century AD and the first to be discovered in the region of Galilee. Its three most outstanding artistic manifestations are the Magdala Stone, whose iconographic motifs are said to represent the Second Temple and make it unique, the mosaic on the floor of the sacred enclosure, and the mural, surviving only partially. In our last field campaigns (2017-2018), we conducted physical-chemical analyses of these remains to identify the materials and manufacturing techniques that were used in their construction. From the results of these analyses we have been able to research economic, social and cultural issues pertaining to the society that lived in this Lower Galilean city at the beginning of the Christian era. We used a combination of microscopic, spectroscopic, chromatographic and other techniques to develop a physical-chemical characterization of the colours preserved on the walls of the synagogue. To interpret our results, we have taken into account the specialized bibliography as well as primary historical sources such as the 'Mishnah' and 'Antiquities of the Jews' by Flavius Josephus.