



European Journal of Science and Theology

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WOOD IDENTIFICATION OF THE ALTARPIECE AND A SCULPTURE OF THE CATHEDRAL BASILICA SANTA MARÍA LA ANTIGUA

...
GROWTH RINGS:
 Swietenia sp. has diffuse-porous and growth ring boundaries marked by marginal parenchyma bands. Handroanthus sp. a diffuse-porous wood with distinct, or indistinct or absent growth rings boundaries (Figure 3).
VESSELS: vessels of Swietenia sp. and Handroanthus sp. are irregularly arranged in short multiples, commonly (2 to 4 vessels) radial rows. Swietenia sp. and Handroanthus sp. vessels have rounded outlines and both species present simple perforation plates. Mean tangential diameter of Swietenia sp. and Handroanthus sp. vessels lumina 100-200 µm (large) and 50-100 µm (medium), respectively (Figure 3, Table 1). Vessels per square millimetre range for both species is 5-20 mm² (Figure 4A, B; Table 1).

Both species have short mean vessel element lengths. Gums were found in both species (Figure 3); also, other deposits in heartwood vessels, a white substance covering Swietenia sp. vessels and a yellow compound known as ‘lapachol’ in Handroanthus sp. vessels (Figure 2A). Swietenia sp. vessel elements were storied. **INTERVESSEL PITS:** Both species has alternate and polygonal intervessel pits. Mean diameters of Swietenia sp. intervessel pits are small and Handroanthus sp. intervessel pits are medium (Table 1). Their vessel-ray pits have distinct borders and are similar to intervessel pits in size and shape. **FIBERS:** Swietenia sp. and Handroanthus sp. fibres have simple to minutely bordered pits. Swietenia sp. fibres are septate (Figure 4C), those of Handroanthus sp. are non-septate.

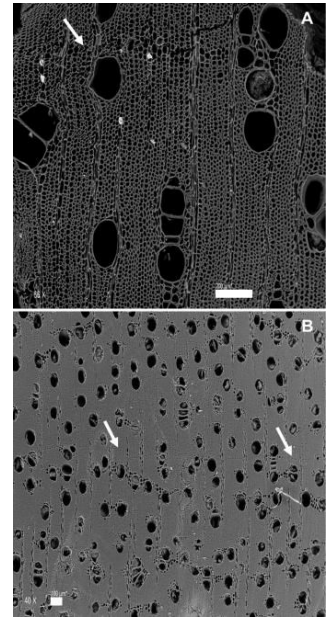


Figure 3. TS of Swietenia sp. (altarpiece): A) and Handroanthus sp. (sculpture), B) showing vessel arrangement, diffuse-porous xylem, paratracheal axial parenchyma and parenchyma in marginal bands in both wood species. Scale bar A = 200µm, B = 100µm.

[...more at](#)

INSIDE THIS ISSUE:

‘NEW CREATION’ DUE TO BIOTECHNOLOGY?: THE ESCHATOLOGICAL TRANSFORMATION OF NATURE IN TED PETERS’ VIEW	1	THE CREATION NARRATIVE IN ‘GENESIS’: A CASE OF ENVIRONMENTAL MONITORING AND AUDIT	113
THE STUDY OF THE RELIGIOUS SITUATION: A CASE OF UKRAINE	13	CONCEPTS OF GOD AND FAITH IN UZBEK AND TAJIK PROVERBS IN TERMS OF CULTURE AND LANGUAGE TRANSFER THEORY	125
EPISTEMOLOGY OF ISLAM NUSANTARA AND ITS IMPLICATION TO LIBERAL THOUGHT OF INDONESIAN ISLAM	23	WOOD IDENTIFICATION OF THE ALTARPIECE AND A SCULPTURE OF THE CATHEDRAL BASILICA SANTA MARIA LA ANTIGUA	137
SPIRITUAL PSYCHOTHERAPY FOR A CLIENT WITH GENDER DYS-PHORIA	35	THE ICONIC REPRESENTATION OF THE TABORIC LIGHT	151
SIMILARITIES BETWEEN THE PEDAGOGY OF SHALOM AND SHARED CHRISTIAN FAITH AS A SYNERGETIC PARTNERSHIP: A CRITICAL REFLECTION ON NEOLIBERAL PEDAGOGY	43		
THE PARABLE OF THE PRODIGAL SON AS INTERPRETED BY JEAN-LUC MARION	57		
RELIGIOUS CAPITAL AS A CENTRAL FACTOR IN COPING WITH THE COVID-19: CLUES FROM AN INTERNATIONAL SURVEY	67		
POLITICAL SOURCES OF SECULARISATION PROCESSES IN POLAND	83		
SEARCHING GOD IN AMIDST OF PANDEMIC: INTERESTS IN RELIGION AND SPIRITUALITY DURING COVID-19 PANDEMIC	97		

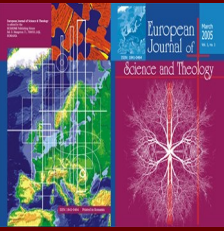
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'NEW CREATION' DUE TO BIOTECHNOLOGY? THE ESCHATOLOGICAL TRANSFORMATION OF NATURE IN TED PETERS' VIEW

Abstract: In the context of an interdisciplinary scientific discourse, eschatology is permeated by reflection from the field of natural sciences. Moreover, it can be observed that dogmatic considerations and arguments resulting from the relationship between creation and eschatological complement are also included in the ethical evaluation of genetic technology problems. In the theological interpretation of Biotechnology, there is a trend that proposes to see it from the perspective of the anticipation of the eschatological „new creation“, undertaken - as opposed to the „first“ one - by man as the new „creator“. The first section of this article presents the main assumptions of this concept. In the next two ones, an eschatological reflection, representative especially for the American Lutheran theologian, Ted Peters, is analysed, who proposes a positive view of the achievements of genetic engineering. Particularly in the face of the experience of suffering, Peters advocates a link between salvation and the transformation of human nature. In the fourth section, an attempt is made to formulate critical remarks and proposals for the discussed concept. In interventions in a creature that is clearly marked by its shortcomings and flaws, one should see at most the actions aimed at preserving it, rather than the equivalence of eschatological transformation. Man as a sinful being can be tempted to use genetic engineering not so much for „corrective“ as for „creative“ purposes in the sense of producing a new human being. Furthermore, the transformation of human nature must not lead towards transhumanism, since the risen Christ, who is the „model“ of future humanity, remained a human being.

METHODOLOGICAL FEATURES OF THE STUDY OF THE RELIGIOUS SITUATION A CASE OF UKRAINE

Abstract: This article deals with the application of the model of the „conceptual matrix of the religious situation“ for the study of Ukrainian religious life in the context of local religious communities. The proposed model includes three levels: mega-level, macro-level and micro-level. The structure of the religious situation (micro- and macro-levels) depends on and correlates with the external mega-level controlling parameters. The use of this model based on specific examples suggests that the dynamics of global social trends and local social, political and economic conditions can lead to the fundamentalization of religion, as well as contribute to the individualization of religiosity and the rethinking of religious doctrines. On the other hand, the most reliable forecasting results can be achieved by including the most specific manifestations of a complex religious system in the model of the conceptual matrix of the religious situation, taking into account the local features of one or another religious community.

EPISTEMOLOGY OF ISLAM NUSANTARA AND ITS IMPLICATION TO LIBERAL THOUGHT OF INDONESIAN ISLAM

Abstract: „Islam Nusantara“ is a model of Islamic understanding that is produced through a dialectical process with local Indonesian traditions, so Islam Nusantara tends to be close to traditionalist Islamic thought which offers religious concepts that are polite, friendly and tolerant to the diversity of Indonesia's local traditions. Islam Nusantara also tends to be close to post-traditionalism which emphasizes liberal thought rather than its formal form. Therefore, Islam Nusantara does not pursue a formal form of an Islamic state, but how the implementation of a country's government reflects Islamic values and gives benefit to all humanity. The transformation of Islam Nusantara from traditionalism to post-traditionalism is supported by an internal aspect of the epistemological concept of the intellectual tradition of classical Islamic thought (kitab kuning) by giving reinforcement to the methodological aspects of mashlahah mursalah (goodness not found in the text of the Al-Quran and hadith), istihsân (goodness obtained through rational thinking) and `urf (good tradition). This framework of thinking has implications for the birth of liberal thought in Islamic Nusantara thinking.

SPIRITUAL PSYCHOTHERAPY FOR A CLIENT WITH GENDER DYSPHORIA

Abstract: Gender dysphoria refers to the noticeable incongruence between gender identity and biological sex along with clinically significant distress or impairment in important domains of functioning. We presented a case study to illustrate the effective use of spiritual psychotherapy in a female with gender dysphoria. For this case, a total of 30, ninety-minute sessions were held with a spiritual therapist up to 8 months. A psychiatrist assessed the symptoms of gender dysphoria and life functioning at pre-intervention, 4 months after starting the intervention, post-intervention, 1-year and 2-year follow-up using the psychiatric interviews based on Diagnostic and Statistical Manual of Mental Disorders Fifth Edition (DSM-5). She showed no symptoms of gender dysphoria at post-intervention and did not experience any relapse in the 1-year and 2-year follow-up. She could resolve her gender identity conflicts, improve life functioning and continue her life as a female. Overall, spiritual psychotherapy can offer a potential new therapeutic approach to treat the clients with gender dysphoria. It is suggested to conduct clinical trials to evaluate the effectiveness of this method.

SIMILARITIES BETWEEN THE PEDAGOGY OF SHALOM AND SHARED CHRISTIAN FAITH AS A SYNERGETIC PARTNERSHIP A CRITICAL REFLECTION ON NEOLIBERAL PEDAGOGY

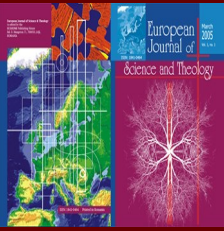
Abstract: This research aimed to investigate the similarity between the pedagogy of shalom and the pedagogy of shared Christian faith in the effort of criticizing the neoliberal pedagogy within the framework of a synergetic partnership. The method which is used in this research is qualitative with a dialectical approach in Groome praxis construction. The results suggest that the purpose of education is reconciliation for the Kingdom of God. The content of education is contextualized into the situation and background of students (a movement from Christian story and vision into the story and vision of the students). The target of education is the transformation of students' lives holistically including cognitive, affective and behavioural. The method of education is including discovery learning (inquiry), cooperative learning and dialectics. The teacher carries the responsibilities as missional leaders and the witnesses of Christ to their students, and the role of students is perceived as discoverer, constructor and transformer who have been called to become history makers.

THE PARABLE OF THE PRODIGAL SON AS INTERPRETED BY JEAN-LUC MARION

Abstract: This article looks at the two main theses of Jean-Luc Marion's theology. According to the first one, God cannot be viewed within the sphere of being as its element, being in its most transcendent sense, or even as being in general. The second thesis argues that the whole sphere of being is imbued with divine love and represents God's gift to man. From the theological perspective, Marion's theory is mainly based on the tradition of apophatic theology developed by Pseudo-Dionysius the Areopagite, as well as the Epistles of Paul. From the philosophical and methodological

Volume 17, no 2

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Newsletter 17.2

perspectives, Marion's works rely on Edmund Husserl's phenomenology creatively revised by Marion, where he emphasizes the activity focused on the subject rather than the activity carried out by the subject and introduces the concepts of „saturated phenomenon“ and „counter-experience“. Marion's interpretation of the evangelical parable of the prodigal son from his book „God Without Being“ has been chosen to illustrate the analysis of his theology. Although this interpretation does not take up much space in Marion's book and cannot accommodate all aspects of his theological projects, it appears that consideration of it can serve as a good illustration of the essential ideas of Marion's theology and provide an insight into its strengths and weaknesses.

RELIGIOUS CAPITAL AS A CENTRAL FACTOR IN COPING WITH THE COVID-19 CLUES FROM AN INTERNATIONAL SURVEY

Abstract: Religious or spiritual capital has been described in terms of resources provided by religious organizations, and which individuals „purchase“ through attendance, learning and commitment. The recent COVID-19 pandemic and its related experience of lockdown, loneliness and high uncertainty has offered a unique context in which the extent and effects of religious or spiritual capital could be tested against alternative attitudes or resources. An extensive survey undertaken by an international research team at the height of the pandemic in four European countries has provided data that allows for a better assessment of the extent to which the factor might be related to the way people cope and project meaning in critical times. The aim of the paper is to find out to what extent religious capital still holds among Europeans in their struggles to cope with harsh circumstances. The results point to the effective impact of religious capital and at the same time introduce nuances that help to better understand its complex dynamics.

POLITICAL SOURCES OF SECULARISATION PROCESSES IN POLAND

Abstract: The aim of the presented research is to analyse the political sources of secularisation processes in Poland. In specific circumstances, the sphere of politics may be a predictor of secularisation processes. This can be fostered by a strong link between state structures and religious institutions. In the course of the research procedure, two potential political sources of secularisation processes were identified: institutional and social ones. The institutional one involves the acquisition of political relevance by new party movements with secularisation-oriented programme assumptions. This is considered in particular in terms of their non-adherence to the traditional shape of the left-right dyad. The social source of secularisation processes may involve the emergence of populist attitudes among the general public. Political populism can be a factor in reducing individuals' motivation to follow traditional rules. It may also weaken the ties to traditional political parties. The analysis has shown that in Poland, political factors are a weak source of secularisation processes. This is due both to the poor institutionalisation of new political parties in the Polish party system and to the generally negligible presence of populist attitudes in the Polish society.

SEARCHING GOD IN AMIDST OF PANDEMIC INTERESTS IN RELIGION AND SPIRITUALITY DURING COVID-19 PANDEMIC

Abstract: The public interest in religion/spirituality (R/S) during the COVID-19 pandemic was assessed to investigate the pandemic's effect on society's beliefs. Selected keywords in R/S, COVID-19 and non-communicable diseases were queried from Google trend in a five-year interval. Further statistical analysis was done to gain insight from the data. Cumulative normalized search volumes were compared with each other for each year. There is a clear relationship between the search for COVID-19 and R/S keywords during 2020. This relation can be seen as a coping mechanism through terror management, a piece of evidence against the common view of the problem of evil and an agreement to previous religious economy studies. This relation can provide researchers with a unique opportunity to test various hypotheses in psychology and behaviour. It can also attract policymakers' attention to rethink their mental health policy planning and service development during and after the pandemic.

THE CREATION NARRATIVE IN 'GENESIS' A CASE OF ENVIRONMENTAL MONITORING AND AUDIT

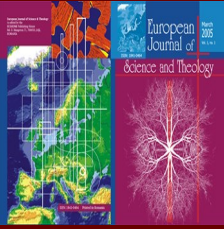
Abstract: Ecology is a central topic of interest in the 21st century environmental ethics of both the Orthodox and the Catholic Churches. The views of these institutions are in tandem with regard to the importance of protecting the natural environment in its totality for the planet's survival. The Creation is the legacy left by our forebears to present and future generations, thus we have a responsibility to manage it well. The contemporary position of the Churches' respective spiritual leaders can be gleaned through the pastoral letters and encyclical letters of the Ecumenical Patriarch Bartholomew of Constantinople and Pope Francis, respectively. A dimension which may contribute to addressing the current global environmental crisis is the notion of environmental monitoring and audit: an assessment of the impact generated by any type of development once it has been completed. Environmental impact assessments are at the core of environmental protection and management. However, it is equally important to audit a given development once it has been executed. Such a perspective has been endorsed for many years by various countries, including the European Union. This theme, although not prominent in the contemporary social teachings of the Churches, is at the crux of environmental ethics. Whilst outlining the main visions of the respective Church leaders on the environment, including 'Laudato Si' this paper proposes the use of monitoring and audits as an additional dimension to the position of the Churches to ensure the protection and enhancement of nature. This paper seeks to do this by addressing the creation narrative of Genesis as a case study of environmental monitoring and audit.

CONCEPTS OF GOD AND FAITH IN UZBEK AND TAJIK PROVERBS IN TERMS OF CULTURE AND LANGUAGE TRANSFER THEORY

Abstract: Proverbs contain information of a particular nation's value system. The article deals with one of the axiological constants of the Muslim society, faith in God. It analyses the proverbs of the Uzbek and Tajik language extracted by the continuous sampling method from lexicographical sources and received from informants by means of a questionnaire. The semantic dominants with the „God“ component are distinguished. Examples of Uzbek and Tajik proverbs are provided in line with the following semantics: God is a symbol of power, the supreme power; God bestows Man with gifts, gives him good things. God as a symbol of goodness, endowing Man with the best qualities; misdeeds done by Man are not acceptable to God; God's help and faith in God are not sufficient: Man must work and rely on himself as well. In Islam, parents are held in reverence after God, which is reflected in the Uzbek and Tajik proverbs. Proverbs representing attitude towards Sharia as a systematised code of laws and rules for Muslims have been analysed. Among the proverbs containing nominations of people associated with religion e.g. sheikh, mullah, ishan, Sufi, khodja, most are proverbs with the mullah component that is shown in Tajik and Uzbek linguocultures in a negative light. It has been concluded that faith as one of the universal human values is represented in the paroemiological fund of the Tajik and

Volume 17, no 2

APRIL 2021



EUROPEAN JOURNAL OF SCIENCE AND THEOLOGY

Newsletter 17.2

Uzbek languages illustrating postulates of the Quran, the Muslim scriptures. The match of a part of the proverbial material in the Tajik and Uzbek languages is attributed to cross-linguistic interference in the context of geographic position, which entitles us to speak of an example of cultural and linguistic transfer.

WOOD IDENTIFICATION OF THE ALTARPIECE AND A SCULPTURE OF THE CATHEDRAL BASILICA SANTA MARÍA LA ANTIGUA

Abstract: The Basilica Santa María la Antigua Cathedral in Panama is an architectural jewel in the Republic of Panama. The current building was built in 1792 and consecrated in 1796. This study aims to identify the woody plant species that constitute part of the interior of the Cathedral and of a sculpture that was exhibited for many years on the façade. Five wood samples were anatomically described using transverse, longitudinal tangential and longitudinal radial sections cut with a microtome following standard histological techniques. These sections were examined, described, and compared with photographs and anatomical descriptions available on the Insidewood database. Anatomical features of the wood samples from the rear of the altarpiece coincide with those of the genus *Swietenia* (Meliaceae) and the sample from the sculpture matches the anatomical features of the genus *Handroanthus* (Bignoniaceae).

THE ICONIC REPRESENTATION OF THE TABORIC LIGHT

Abstract: In the present study, we aim at underlining the importance of the event of the Transfiguration of the Lord has for iconography. We shall highlight the fact that to represent a heavenly reality in icons, it is necessary to have a deep understanding of the Taboric mystery. Without experiencing this radiance, the disciples saw, without truly partaking of the uncreated light that also surrounded the coryphaei of the prophets of the Old Testament (Moses and Elijah), the icon painter will be alien to the reality of theophany. How can the icon painter represent the greatness of glory? How can he show to the people the unseen One, Who lives in the everlasting light, if he has not partaken of the vision of those that are heavenly? Due to these realities, we considered it appropriate to make a research that grounds what most iconologists have asserted, namely that the icon of the Transfiguration is the prototype and the foundation of every iconic representation, on the Scripture and patristics.