

# ESRARC 2022

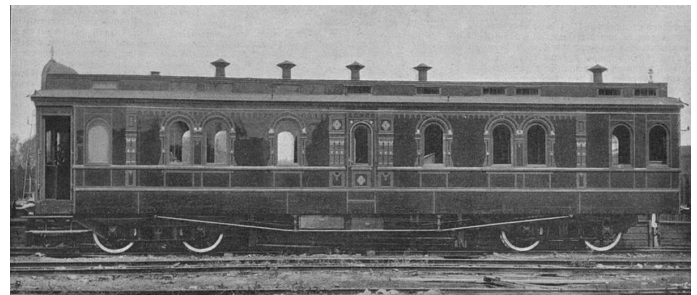
Palermo, Italy: [www.ejst.tuiasi.ro/esrarc2022](http://www.ejst.tuiasi.ro/esrarc2022)

## A BRIEF HISTORY OF RAILROAD CHAPEL CARS

...Even with vast support from the state and multiple donators, the Church wasn't able to expand its premises and facilities as quick, as the railway network. Therefore, temporary solutions, similar to missionary activities from earlier centuries, were necessary. First on the Transcaucasus Railroad, a chapel carriage was introduced, which became operational in 1883. However, information on this early example is very scarce, basing only on a single page from a commemorative publication [Podvizhnoi sostav Zakavkazskoi Zheleznoi Dorogi 1871-1886 (Rolling stock of the Transcaucasus Railroad), anon., ca. 1895, 34], showing three dimensioned views of the car as well as a short table with basic data like total cost (7305 rub. 70 kop.) and weight of the vehicle (18 133 kg). Information on later cases is wider available: in 1895, on the occasion of the birth of Grand Duchess Olga, the first child of Tsar Nicholas II, a carriage - chapel for the Trans-Siberian Railway

(Figure 2) - was built and equipped. According to Vsyemirnaya Illustratsiya (All-world Illustrated), which contains thorough and detailed information of the specimen,

and was finished with oil paintings and bas-reliefs on the surfaces between the nine windows. The final part of the carriage was fenced off, in accordance with the Ortho-



**Figure 2.** Orthodox Church chapel car for the Trans-Siberian Railway, built 1895, [6].

is also mentioned the earlier vehicle prepared for the Transcaucasus Railway [6].

Following the description, the car was painted with blue varnish and finished on the outside with gilded teak strips. Over one end of the vehicle there was a low, wide bell tower topped with a cross, in which there were three bells in two arches. The interior, designed by architect von Baumgarten, could accommodate 70 participants

dox canon, with a richly decorated iconostasis. The vehicle's ceiling, raised in the middle with an oblong skylight, was lined with oak panels varnished alternately in blue and yellow.

In following years, similar carriages were built, intended to run on the longest railway lines in Russia.

...  
[..more at](#)

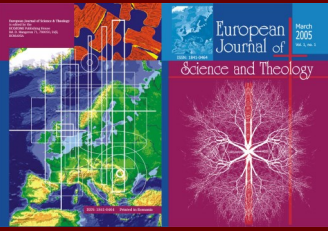
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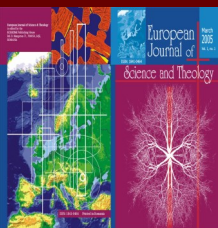
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## THE SCIENCE-RELIGION RELATIONSHIP IN THE ACADEMIC DEBATE IN POLAND (1945-1998)

**Abstract:** The present paper presents a synthesis of the evolution of the Science-religion relationship in the academic debate in Poland, in the years 1945-1998. The purpose of the paper is to show the determinants and local specificity of the development of academic debate centred on Science and religion. First, we succinctly outline the socio-political, institutional and ideological determinants concerned with this debate in Poland after the Second World War. Then, we discuss the character and aspects of the onslaught on the Christian religion launched by the politically sanctioned ideology of Marxist materialism. In the subsequent sections we focus on the defence of the key issues concerned with theism and their in-depth study undertaken by Polish Christian intellectuals as part of the contemporized currents of the neo-Thomist philosophy. To conclude, we discuss more recent research projects, which are constructive and yet unrelated to neo-Thomism, and which fall within the compass of the Science-religion relationship, and which emerged in Poland towards the end of the 20th century, particularly in the Cracow academic milieu. The paper will end with conclusions showing the most important aspects of the specificity of the Polish religious thought in relation to Science.

## RELIGION AND CHURCH IN THE SCIENTIFIC WORKS OF NIKOLAI IVANOVICH KOSTOMAROV

**Abstract:** The article looks at the religious and ecclesiastic views of the outstanding historian and public figure of the 19th century Nikolai Ivanovich Kostomarov. The research methodology is based on the principles of historicism, objectivity, historiographical analysis and synthesis. It has been found that it was religion that played a key role in Kostomarov's worldview and served as the main factor of his scientific quest. The authors also examine Kostomarov's attitude to mythology and its connection with religion. A conclusion has been drawn that Kostomarov can be fairly considered one of the founders of secular Russian ecclesiastical historiography.

## THE THEOLOGICAL SOURCES OF HUMAN IDENTITY

**Abstract:** Given to himself as a gift and imposed upon himself as a task, man faces the challenge of a specific kind of self-creation: being someone in an ontic sense and becoming someone in an ethical sense. Thus, having been endowed with the primordial unity and dynamics, the natural skills, the ability to use reason and, from a theological perspective, also the grace and gifts of the Holy Spirit, man is given the task of further integrating himself. In the act of bringing him into existence, God invites man to join Him in the creation of a complete form of mature subjectivity. As the foundation of human beingness, God remains hidden in the gift of grace, a gift that does not diminish the autonomy or restrict the freedom of created beings as they aspire to the fullness of perfection. In the dialogical relationship between man's self-creation and God's act of creation with His constant companionship to man, the latter can cognise ever more fully the many opportunities to attain the perfection that God has foreseen and respond to those opportunities in the freedom bestowed upon himself.

## HUMANITARIAN ASPECTS OF THE MIGRATION POLICY TOWARDS THE MUSLIM POPULATION IN TERMS OF THE ENCYCLICAL FRATELLI TUTTI BY POPE FRANCIS

**Abstract:** The Encyclical Letter Fratelli Tutti by Francis is a response to the current problems of the world, at the centre of which is the person in need: refugee, migrant, foreigner, paying special attention to the Muslim community coming to Europe. The article is an analysis of the current policy directions of the Roman Catholic Church in the context of humanitarian theology promoted by Pope Francis, as well as directing the attention of society to the biblical image of mercy and brotherhood. The aim of the article is to answer the following question: how does Pope Francis intend to implement his vision of humanitarian policy? The article touches upon issues related to scientific disciplines such as Political science and Religion and culture studies.

## 'DHARMA' AS ETHICAL VALUES IN THE SANSKRIT-OLD JAVANESE 'SĀRASAMUCCAYA' TEXT

**Abstract:** The 'Sārasamuccaya', written in Sanskrit-Old Javanese, is a celebrated work on ethics that reflects the essence of the 'Mahābhārata'. This paper offers a qualitative analysis of the ethical and moral aspects of the 'Sārasamuccaya'. It finds that 'dharma' is mainly based on ethical values intended to guide spiritual seekers to reach the highest goal of life ('mokṣa'). Volitional actions ('śubha karma') and prohibited actions ('aśubha karma') are elaborately described to illustrate the importance of 'dharma' in the pursuit of happiness. Meanwhile, it also details the concept of the 'tri-kāyas': (i) 'dharma' (righteousness), by which (ii) 'artha' (possession) and (iii) 'kāma' (desire) can be experienced or achieved. The fulfilment of possession and desire are meaningless when they are devoid of the 'right way of living' ('dharma'). These findings contribute to the study of morals elucidated in Sanskrit-Old Javanese literature.

## QUANTITATIVE ANALYSIS OF THE PILGRIMAGE MOVEMENT TO JASNA GÓRA IN 2010-2020

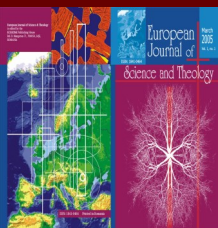
**Abstract:** Pilgrimage is one of the oldest and most popular forms of travel. A pilgrimage is an individual or group journey to a site regarded as holy by a given religion. In Poland, pilgrimage is highly developed and related to religious traditions. The most popular pilgrimage shrine is the Virgin Mary Sanctuary at Jasna Góra in Częstochowa. Every year, millions of people from Poland and all over the world come to Jasna Góra, driven by the need for a spiritual experience related to prayer and meditation in a holy place. This article attempts to conduct a quantitative analysis of the pilgrimage movement to Jasna Góra in the years 2010-2020. Based on the research, it was found that the pilgrimage movement to the Jasna Góra Sanctuary in the years 2010-2020 was developing rapidly. During the period under study, there was a large, 37.5% increase in the number of pilgrims visiting the sanctuary. The conducted analysis demonstrates that the Jasna Góra Sanctuary remains the largest Polish pilgrimage shrine and its role in this respect has been strengthened.

## INTERPRETATION OF MUSLIM VIEWS ON ARTIFICIAL INTELLIGENCE DURING THE COVID-19 PANDEMIC

**Abstract:** The article examines the interpretation of Islam adherents' views on artificial intelligence (AI) during the Covid-19 pandemic. The study reveals the following trends: the increasing importance of regulatory actions in the use of AI in religious activities, the rising importance of regulatory and organizational actions in the use of AI in the socio-cultural development of society, the reducing number of opponents of confessional unification. The study discloses several stable connections: escalating social inequality due to the introduction of AI in social life will take place in direct correlation with the income level of the population. The higher the income level, the higher the possibility of AI use, the greater the gap between the rich and the poor. The number of options for the negative impact of AI on society and individuals will rise significantly with the increase in opportunities, forms and methods of uncontrolled introduction of AI in various areas of human activity, from medicine to the military sphere. The obtained results will contribute

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to theory and practice in the assessment of the nature of the impact of AI on individuals and society during the Covid 19 pandemic by adherents of Islam and other religions.

## THE DYNAMICS OF THE ARCHETYPAL SYMBOLISM AT THE MYSTICAL AND MYTHICAL LEVEL AND ITS MORAL REFERENCES THE JUNGIAN PERSPECTIVE

**Abstract:** In this paper we focus on Jung's identification of several priority areas of archetypal-symbolic functionality. It is about the religious area, especially the Christian one, about the preoccupations of alchemy and art. According to Jung, besides classical mystical texts, the alchemical texts seem to have the same connection with the collective unconscious and the same way of expressing the archetypal information through symbolic structures. Art can also represent, in Jung's opinion, a sphere of intense archetypal symbolic expression. Again, Jung points out, these symbolic-archetypal eruptions have as their favourite theme the absolute good and evil, so a good and an evil that are often not recognized by everyday worldliness and profane understanding, an understanding anchored only in the sphere of collective and individual consciousness. What could be the typologies of these archetypal religious, alchemical and artistic symbols? How and when are they needed? How intense is the moral impact of these appealing symbols for human consciousness?

## A BRIEF HISTORY OF RAILROAD CHAPEL CARS

**Abstract:** The paper describes an interesting episode in railway history. In the second half of the 19<sup>th</sup> century, to grant small communities spread on vast areas of the land access to religious services, railroad chapel cars were built and operated, mostly in Russia and in the USA. A different, specific case was a railroad chapel car built in 1856 for the private use of Pope Pius IX during his travels which was coupled to his train. The paper deals also with the motivations behind and reasons for the appearance, details of construction, equipment and decoration of those cars, as well as describing differences in operational principles. Sections are illustrated with historic photographs and drawings. Important threads of the work refer to models of missions, bond between religion and state, as well as with labour migration. The paper ends with results and summary, containing thoughts on the role of railroad chapel cars and their modern counterparts.

## EXPERIMENTAL STUDY TO EVALUATE THE EFFICIENCY OF SOME GAP FILLING MATERIALS OF ARCHAEOLOGICAL POTTERY

**Abstract:** Gap filling is considered one of essential stages in the restoration of archaeological pottery. Gap filling helps in supporting the pottery object, where the missing fragment represents the weakest part. Therefore, the materials used in the gap filling must be identified, studied, and tested before application to reach the best pastes that can be used in this process. Three pastes were prepared to fill the gaps of some pottery fragments. These pastes consist mainly of powder of new pottery (grog) to complete the archaeological pottery. In addition, other mixtures, such as dental plaster, glass micro-balloons and Metylan Dufix are used. After the final drying, these pastes were exposed to artificial ageing for 100 hours. The workability of the gap filling materials and the degree of shrinkage were determined. Besides, some tests have been done such as measuring the colour change and physical and mechanical properties to evaluate the efficiency of these pastes after artificial ageing. Through the results of the various tests, it was found that the mixture of grog, dental plaster, and Primal AC33 is the best paste. The workability of this paste was very appropriate; hence, it remained enough period for shaping and polishing. Additionally, this paste gave the lowest shrinkage rate (3.3%), the lowest total colour change (0.81), and the highest degree of compressive strength (2921 N/mm<sup>2</sup>). Accordingly, it is recommended to use this paste, which gave the best results in the restoration of the archaeological pottery in excavations and museums.

## THE KNOWLEDGE OF CLERGY AND LAITY IN THE ORIENTATION OF 9th-12th CENTURIES ROMANESQUE CHURCHES

**Abstract:** The first operation in the laying out of a Christian sacred building is its orientation. The liturgies of the 9<sup>th</sup>-12<sup>th</sup> centuries determine an E-W alignment. The precision of some churches, with Az very close to 90° and height of the horizon ASS > 0°, indicates the use of geometric methods such as that of Gisemundus (c.800) of the monastery of Ripoll (ACA 106), considered more precise than the Vitruvian methods due to the simplicity of its equinoctial layout. Despite this, there is implicit goniometric knowledge of how to determine the proportion between the gnomon and the shadow related to the 'horologium pedum' (IX-XII) and later azimuthal sundials such as that of Ripoll (ACA 225) (11<sup>th</sup> century). Gisemundus' method allows this alignment to be plotted with great precision at the equinoxes, using a gnomon of proportion 2/3 and a shadow 1, during the hours 3-9.