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THE 'GEOMETRIC MANIFESTO' OF FRAY IGNACIO MUÑOZ (1684). THE KEPLER HERESY AND THE HEPTAGONAL APSES OF GOTHIC CATHEDRALS

... This is obvious in the project by Antoni Guarc (c.1345-1380), [Archivo Capitular Catedral de Tortosa (ACTo), Fabrica 49] for the cathedral of Tortosa (Figure 14a). In order to draw the seven chapels of the apse, Guarc

1435 have the same genetic structure (Figure 14c).

Considering the relationship between the radius, the 18 modules of the semi circumference of the ambulatory, and the 8 modules of the radial chapel, a

Tortosa's cathedral (Figure 15a), while the old Romanesque cathedral of 1158 pre-existed, and therefore they could not trace the circumference circumscribed to the radial chapels (Figure 16a).

Both in the Guarc parchment and in the layout of the apse, the ratio between the width of the nave (9/8) and the side chapel is used. It is the same as the ratio (18/8) between the ambulatory and the chapel. The simulation of these geometrical processes, which neither builders nor mathematicians had at their disposal, show that the results applied with this ratio (9/8) are more precise than those developed by the geometrical and mathematical treatises of the XV-XVII centuries [54].

In the Archive of Tortosa's Cathedral Chapter, some Neoplatonic codices are preserved, including that of Martianus Capella of *Nuptiis Philologiae et Mercurii* (f. 430) [ACTo 80]. It proposes two types of lines: commensurable *rhētōs*, and incommensurable *álogos*.

[...more at](#)

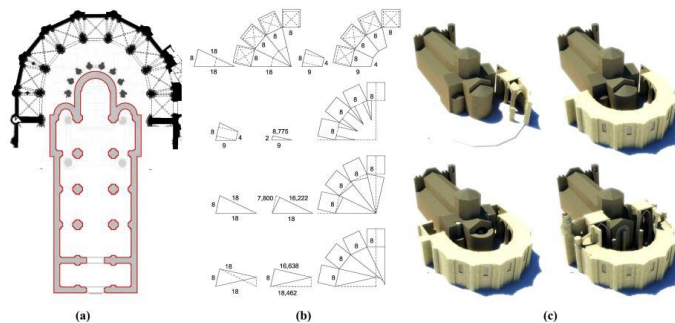


Figure 15. (a) Plan of the apse of Tortosa's Cathedral (1383-1435), (b) methods for the layout of heptagonal apses, (c) constructive evolution. Author's figure.

abates the measure of the radial chapel of 8 modules on the diameter of the presbytery of module 18 (Figure 14b). He uses the numerical ratio (18/8) between the central nave and the side chapel, or in other words (9/8) between the ambulatory width and the radial chapel. Guarc's layout and the general layout of the apse built between 1383 and

geometrical and at the same time arithmetically metrological solution is established. According to the theory of proportions; if the presbytery has a width of 18, the radial chapels must have 8 modules. In the apse, to build a chapel of 3 canas (24 palms), a radius of 6 canas and 6 palms (54 palms) is needed. So it happens in the layout of the apse of

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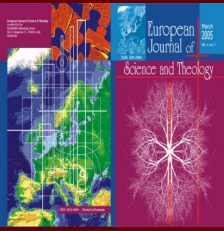
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CRITICAL DISCUSSION OF SEUNGBAE PARK'S 'THE PROBLEMS OF DIVINE LOCATION AND AGE'

Abstract: This paper explores the interconnections between Science and Theology in General relativity theory and Quantum physics. In a paper published in this journal, Seungbae Park raises two problems which he says are as important as the problem of evil: (1) "it is not clear where God existed before He created the Universe", and (2) "it is not clear how old God was when He created the Universe". I argue that Park's ontological claim that 'to exist is to exist in a certain place' makes no scientific sense even for a rock or a tree, since there is no such thing as a place in physical reality, either in General relativity theory or in Quantum physics. Thus in Physics today, the 'scientific magnitude' of these problems is zilch. I also show that Park is confused on the relation of Science to Philosophy and the nature of abstract entities. Park also overlooks that Einstein and the great quantum physicists are far more open-minded about God than Park is, because of their better understanding of the relationship between Science and religion. In fact, some of them believe in God, and find that perfectly complementary (Heisenberg and Bohr's term, and the main topic of section 9) with Science. To sum up, Einstein and the great Quantum physicists would reject Park's ontological claim, and Park's two problems are literally nonsensical even for a rock or a tree, much less for God.

MICHEL FOUCAULT'S 'DISPOSITIFS DISCIPLINAIRES' A CRITIQUE OF MODERN GOVERNMENTALITY

Abstract: In the article, the authors examine the dramatic and even tragic situation in society of people with various mental illnesses. Their abnormal 'consciousness-reverse' is the result of increasing evidence-based knowledge based on surveillance and interrogation techniques, and the comprehensive development of the 'knowledge society' under the vigilant control of the disciplinary authority with its a priori involvement in the use of force. The authors emphasize that the explication of how mental illness is treated contains a certain archaeology of knowledge and its necessary accompaniment: the genealogy of knowledge.

PHILOSOPHICAL ASPECTS OF TEACHING THE THEORY OF EVOLUTION IN A RELIGIOUS ENVIRONMENT

Abstract: Despite the fact, that the scientific justification of Evolution has more than 150 years of history, and the theory of Evolution is taught in secondary schools, colleges and universities, the percentage of its acceptance in society is far from absolute. This can be due to certain cultural traditions in the religious worldview, insufficient awareness about the principles of scientific thinking, including the Biology field. On the other hand, the extremely atheistic orientation of biological science, which excludes the role of God in the life development, can cause difficulties in perceiving Evolution ideas among students. The religious-cultural competence of secular teachers in evolutionary education can improve learning outcomes and the Evolution theory acceptance degree in religious students. The aim of the article is to define the opportunities for dialog between Biology teachers who provide training in the discipline 'Theory of Evolution', and undergraduate students who adhere to the creationism ideas. The article explores the ways of establishing a constructive dialog between evolutionists and creationists, as well as discusses the advantages of agnosticism over atheism and holistic evolution concept over the synthetic one. Agnosticism in the scientific worldview avoids a sharp confrontation between the scientific worldview and the religious one. Agnosticism makes it possible to avoid conflicts between scientific and religious worldviews, as religious people tend to perceive atheism as a threat to Revelation. Meanwhile, the holistic approach leaves the place for the transcendent and helps ease the tension between evolutionists and creationists.

HISTORICAL AND CONTEMPORARY FORMS OF 'SURROGATE PILGRIMAGE' ON THE CAMINO DE SANTIAGO

Abstract: A proliferation of forms of experiencing the Camino de Santiago is observed among pilgrims, who use the term 'camino' in describing not only the walking in Spain, but also activities beyond the physical presence on the Way of Saint James. A new form of pilgrimage, without coming to the Spanish part of Camino, has grown after the appearance of COVID-19. It is not something totally new, because the tradition of substituted or surrogate pilgrimage appeared already in the Middle Ages, taking two main forms: substituting for a person who could not make the journey (due to illness or death) or choosing another place when reaching Compostela (e.g. the Gate of Forgiveness in Bierzo). In this paper, once having analysed the historical practice of surrogate pilgrimage, the contemporary forms of replacement of pilgrimage, such as pilgrimage within prison, wired Camino, backyard Camino, mini-Camino and virtual pilgrimage will be discussed.

RELIGIOUS KNOWLEDGE OF THE KIPCHAKS IN THE SYR DARYA AND THEIR PECULIARITIES FROM OTHER TURKS A MODERN APPROACH

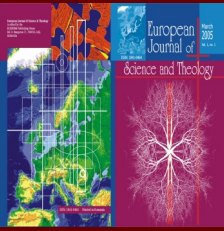
Abstract: The arrival of Islam in the Kazakh steppe caused new spiritual and cultural transformations. The conversion of Turkic tribes to Islam began in different ways. It was first realized as a result of trade routes through the Kazakh steppes, political alliances and activities of individuals. During the years when the Kipchaks gained great political power in the Eurasian region, the land of Desht-i-Kipchak became the centre of widespread of Islam. Of course, it was difficult for the Kipchaks to find any other religion in demand when their traditional religious faith prevails. However, the Kipchaks' attention to Islam and interest in it contributed to their becoming Muslims. The question of what character and specifics of Islam gained authority among the Kipchaks still requires new conclusions. Because many researchers associate the interest of the Kipchaks in Islam with political connotations. However, the problem of links and similarities between the traditional religious knowledge of the Kipchaks and Islam remains unnoticed. The purpose of the research is to identify the traditional religious knowledge of the Kipchaks in the Syr Darya and analyse its features with an assessment of its relationship with the Islamic religion. In the article, the problem of features of religious knowledge of the Kipchaks in the Syr Darya region is considered in detail based on historical data, and its own conclusions are drawn on this issue.

THE VALUES OF ISLAMIC EDUCATION AND THE POSITION OF TUNGGU TUBANG WOMEN IN SEMENDE'S CULTURE

Abstract: The present study aims at investigating detailed information vis-a-vis Islamic educational values and the position of the daughter called Tunggu Tubang based on Semende's culture in Pulau Panggung Village. Resting upon a phenomenological approach using a case study design, five traditional figures of Semende's culture in Pulau Panggung village were involved as participants. The data were solicited from in-depth interviews, which were continuously conducted during the study for the sake of reaching the data's credibility. The current study revealed a number of cultural terms representing the values of Islamic education wherein those terms were reflected in some Qur'anic verses. Those

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cultural terms ranged from 'beganti', 'bepatian', 'besindat', 'bemalu', 'besingkuh' to 'besundi'. Furthermore, there were also revealed a couple of Semende's cultural symbols representing the position of Tunggu Tubang women. Those symbols encompassed 'paok', 'jalah', 'guci', 'kapak' and 'tombak'. This study makes a contribution in terms of zooming in the values of Islamic education and women's position in Semende's Tunggu Tubang culture. Further studies are expected to be oriented towards scrutinizing the efforts made to make Semende's Tunggu Tubang culture sustainable.

HERBERT CODDINGTON'S SPIRITUALITY AND MEDICAL WORK

Abstract: Korea was liberated from Japan in 1945, but the war continued when North Korea invaded South Korea in 1950. After the war until the early 1970s, many people in South Korea suffered from hunger because there was not enough food; in particular, many sick people wandered around the streets and lived as beggars and social outcasts. At that time, Dr. Herbert Coddington, a medical missionary sent from the Southern Presbyterian denomination in the United States, contributed greatly to the fight against tuberculosis and other diseases in South Korea. At the heart of his Christian spirituality was a strong affirmation of Jesus' message that a person needs to be both spiritually and physically healthy in order to lead a whole, meaningful life. To this end, he preached the Gospel, while at the same time receiving minimal medical treatment himself and offering free treatment to poor Korean patients. His ideas about medical treatment at the time shocked Korean society, yet today, the South Korean government is still following his medical practices in many ways. This study will show that his medical ideas are very efficient in helping to deal with huge epidemics, such as Covid-19.

LIMITS AND MEANINGS TO THE CHALLENGING TERRITORY OF MEDIUMSHIP A QUALITATIVE STUDY WITH GRIEVERS

Abstract: The loss of a loved one causes great upheaval in people's lives, and the bereaved may turn to unconventional methods to feel closer to the deceased, such as relying on a medium. The aim of this study was to investigate this experience and its effects. A qualitative research design involving five participants was applied through interpretative phenomenological analysis. Four main thematic areas emerged: the motivations that led participants to seek support from a medium, their experiences during the encounter, friends' and relatives' views on mediumship, and changes in the grieving process. Despite the various reasons that led the bereaved to ask for a mediumistic consultation, almost all participants believe the experience helped them overcome their grief.

THEOLOGICAL AND CULTURAL ASPECTS OF MUSLIM YOUTH RELIGIOSITY

Abstract: Young man living in the 21st century has many opportunities, but he is also exposed to countless threats. Often an attractive environment tempts you with a seemingly easy way of life, without strict moral standards, without restrictions, advertising yourself as full freedom and opposing the usual schemes. This misunderstood freedom is often a mere arbitrary, carrying many injustices to an inexperienced man. The question arises as to how young people deal with such problems, for whom religion is important and an integral part of everyday life. In this article, an analysis of contemporary problems of young people professing Islam will be undertaken. Current educational problems, attachment to religious values and their negation, education as well as ways of spending free time will be discussed.

THE 'GEOMETRIC MANIFESTO' OF FRAY IGNACIO MUÑOZ (1684)

THE KEPLER HERESY AND THE HEPTAGONAL APSES OF GOTHIC CATHEDRALS

Abstract: Johannes Kepler raised the problem of the incommensurability of the construction of the heptagon in the 'Harmonices mundi libri' V, (1619). Thus, he stated that the entities susceptible of knowledge, and how such a figure, whose formal description is impossible, are not susceptible to that knowledge. Therefore it cannot be known by the human mind, being beyond the finite that the Creator constructs. The work had an inquisitorial response in the 'Manifiesto Geometrico' (1684) by the Dominican Ignacio Muñoz, dedicated to the construction of the heptagon through the isosceles triangle (9,9,4). The Dominican friar died without knowing that his method, using a commensurable ratio (9:4), similar to that on the 'geometria fabricorum' of the Gothic architects in the heptagonal apses, it would be one of the precise methods that practical geometries have developed up to the 21st century.