

**abstracts**

## Ambiguities of secularization between modernity and post-modernity..... 19

JOÃO DUQUE

*The article starts by considering a kind of dialectics, inherent to modernity, concerning the connection with the sacred, which ended up implicating motions in spheres considered “profane”. The late modernity and the so-called return of the religious just came to better reveal these dialectics. From this results a possible reading of the modern secularization as a “secular” sacralization, as the extent of a new absolute. On the contrary, the secularization theological tradition can be understood as a critical relativization of the secular, in a permanent process of “undeification”. This seems to correspond, in strange compensation, to a way of neo-sacralization grounded on the non-theological religious – on a religion without God. It is in this ambivalent dynamism that enables discussion of the elements that marked the ambiguities of modern secularization: the absolutism of nature, the recovery of a civil religion, the deification of scientific reason, among many other versions.*

**Keywords:** Religion, Modernity, Post-modernity, Secularization, Theology

## René Girard’s apocalyptic modernity..... 37

ROBERT DORAN

*This essay examines how René Girard’s most recent book, *Achever Clausewitz* (2007), expands on Girard’s theory of the sacred to include a more specific and concrete notion of the apocalypse as a historically conditioned concept. In particular, I argue that the idea of “total war” (the kind of war engendered by mass conscription) is crucial to Girard’s critique of Clausewitz, which consists in pointing out the irreconcilability between Clausewitz’s famous formula “war is politics by*

*other means” (i.e., war is contained or limited by politics) and Clausewitz’s idea of the “escalation to extremes” (uncontainable violence). I show how this reading of Clausewitz allows Girard to deconstruct the opposition between archaic (irrational) and modern (rational) violence that defines Enlightenment hope. Finally, I ask if the advent of post-9/11 terrorism, which is a form of total war, might not lead us to rethink the role of international institutions (such as the International Criminal Court) in stemming the explosive potential of non-localized violence.*

**Keywords:** *Apocalypse, Clausewitz, Girard, Terrorism, Total war*

## On the origins and traditions of *Feindbild* Islam..... 53

WOLFGANG BENZ

*Following the publication of Thilo Sarrazin’s book Deutschland schafft sich ab. Wie wir unser Land aufs Spiel setzen (“Germany is Annulling Itself: how we risk our country’s future”), this article presents a reflection on cultural xenophobia and racism in contemporary Europe. The author shows the roots of Feindbild Islam and how it was built up over centuries, invoking a Manichean world and relieving social and political frustrations. Benz demonstrates that today, as in the past, the xenophobic discourse, which is growing in Germany and Europe in general, above all reveals a profound ignorance about Islam.*

**Keywords:** *Cultural identity, Europe, Feindbild Islam, Xenophobia*

## The ecumenical dialogue as a dialogue with the “other” ..... 65

FERNANDO DA LUZ SOARES

*The first two chapters of this article explain the tension experienced since the foundation of the Ecumenical Movement around the understanding of Christian unity, on the one hand, as a mere practical condition to accomplish the Christian mission of gaining proselytes, and, on the other, as a dialogue between the Churches, an attitude of discovery to reach a united Church. Some events that marked the path of ecumenism are analyzed in a short historical memory: from the World Missionary Conference, held in 1910 in Edinburgh, now considered the beginning of the Movement, until the Vatican II and its “Ecumenism” decree. Furthermore, in this regard, we detail some of the positions of prominent Catholic and Protestant theologians on ecumenical practices as a dialogue that leads to an understanding of the reality of different Churches and the value of difference. Chapter 3 addresses the issues of “other” and of otherness. Next, in chapter 4, we focus on the sociological changes that have occurred in Western Europe in the last 70 years, with consequent problems for ecumenical dialogue in a context of religious pluralism. In Chapter 5, two biblical stories of coexistence in diversity*

are presented: the case of Abraham in the Old Testament, and Pentecost in the New Testament. The last chapter concludes that Christian unity requires a change in the perspective of life by the Christian Churches, which would endow them with an attitude of true understanding about differences centered on the mystery of the other and the mystery of God.

**Keywords:** World Missionary Conference, Ecumenical dialogue, Inter-religious dialogue, Other, Otherness, Mission, Vatican II

God in public school..... 79

ESTHER MUCZNICK

*Modernity – associated with the European Enlightenment – has questioned the importance of nearly everything associated with the word religion. The new paradigm was science, an absolute condition of social and human progress, by itself able to forge a better world. Dramatically, the twentieth century came to deny this illusion and made us understand that great religions should be part of public space and dialogue, and should also be present in public education, even in a secular state. Textbooks are one of the main vehicles for the dissemination of school curricula. They therefore reflect not only the place of the religious phenomenon in the education system, but also the relationship between religion and society. The text presented is a synthesis of research conducted in 2007 for the Religious Liberty Commission, which aimed to understand how religions are perceived in textbooks.*

**Keywords:** Public education, Religions, Secularism, Textbooks

Benedict XVI's visit to Portugal:

The construction of the electronic festive event..... 95

CARLOS CAPUCHO, EDUARDO CINTRA TORRES, CATARINA DUFF BURNAY

*The Vatican and the Church in Portugal established Benedict XVI's visit to Portugal in May 2011 as a media event. The media corresponded to the theme and the actor(s) with a mobilization of financial and human investment that resulted in focused and comprehensive coverage. The television channels, public and private, took a prominent role in mediating the events through the presentation and evaluation of "man-Pope" and his actions. This fact resulted in "single issue" but still competitive broadcasts, given the production of contextual and live reports, highlighting the construction of stages and the guests/pundits (both lay and religious) and the journalists/anchors in charge of outputs. This article discusses the construction of the "electronic feast" from both perspectives: production and reception.*

**Keywords:** Television, Media events, Communication strategies, Audience measurement

*Hail Mary. A christian outlook* ..... 115

JOSÉ PAULO MACHADO

*Jean-Luc Godard's film Hail Mary [Je vous salue, Marie] emerged in the 1980's at the peak of Pope John II Pontificate, took for itself the anathema's dark clouds, excommunication. The anger motivated in many Christianity sectors endures until today in the minds of many cinephiles. Twenty-six years later, this article intends to meet Godard's theological construction of Mary's Angel Annunciation as the mother of Jesus. Was Hail Mary merely a provocative challenge to the mystery of Christ's Incarnation, with a purely commercial intent?*

**Keywords:** *Theology, Provocation, Scandal, Virginity, Mystery*

*The sacred on exhibition in the museum* ..... 129

ISABEL ROQUE

*The sacred is interdict, so its exposure in the secular space of the museum seems contradictory. Christianity, however, creates a precedent in the context of religions, to restrict the interdiction, allowing the sacred objects, when disaffected, to be transferred to museological functions.*

*The history of Portuguese museology is made up largely of ecclesiastical initiatives and incorporating sacred art objects. However, in the first museums, religious objects were approached as art objects. Only later did museums become aware of the importance of data such as function, meaning and symbol. Correspondingly, contemporary museography designs strategies that enhance the content of the sacred in religious heritage.*

**Keywords:** *Sacred art, Sacred, Museology, Ecclesiastical museum, Ecclesiastical treasury*