



Center for the Study of Religious History of Catholic University



Permanent Seminar on the State and the Churches



Center for Lusophone and European Literatures and Cultures, FLUL



Portuguese Institute of International Relations

## International Colloquium:

### **CATHOLICISM AND POLITICAL BOUNDARIES STATE AND CHURCH IN SPAIN AND POLAND IN THE XX AND XXI CENTURIES**

30-31 May, 2011

#### Scientific Commission

Dr. Beata Cieszynska (CLEPUL-FLUL), Dr. Antonio Matos Ferreira (CEHR-UCP), Dr. Luis Salgado de Matos (ICS-UL), Dr. Magdalena Meyer Resende (IPRI-UNL)

Local: ICS-UL, Room «Sala Polivalente»

# Programme

## **Monday, 30 May 2011**

9:30 - Opening of the symposium - Summary of issues

### **The Spanish case**

10:30 - The Spanish State is independent of Catholicism, by Maria Jose Tiscar, PhD student, Madrid

11:00 - The Spanish State is not independent of Catholicism, by Prof. Dr. Cristobal Robles Muñoz (Consejo Superior de Investigaciones Científicas)

12:00 to 13h:00 - Debate

13:00-14:00 - Light lunch served in the room

### **The Polish case, introduction and description**

14.00 - Introduction: Church – State Relationship in Poland through the Centuries, by Dr. Beata Cieszyńska (CLEPUL-FLUL)

14:30 -The Catholic Church and the formation of political parties in Poland: 1989-2010, by Dr. Magdalena Meyer Resende (IPRI-UNL)

15:00 - Journalist Marcin Zatyka (Polish Catholic Agency): The Polish Catholicism in Contemporary Politics

15:30 - 17.00 Debate

### **Towards the Portuguese case**

17:00 - Is the Portuguese State independent of Catholicism? Speaker: José Eduardo Franco (CLEPUL-FLUL)

17:20 - 18.30 - Debate

## **Tuesday, 31 May - The Polish case, interpretation**

10:30 - Church and state are separate in Poland, by Dr. Michal Luczewski (Warsaw University)

11:00 - Church and state are not separate in Poland, by Dr. Stanislaw Burdziej (Warmia and Mazury University, Olsztyn)

11:30 – 13:00 - Debate

13:00-14:00 - Lunch served in the room light

### **Cross debate**

Chair: Luis Salgado de Matos (ICS-UL)

14:30 - Cross-analysis of the cases of Spain and Poland, to what extent these cases help us understand if the Portuguese State is independent of Catholicism? Speakers: António Matos Ferreira, José Barreto. Around the table are participants in the previous sessions.

14:30 - Professor José Barreto (ICS-UL)

15:00 - Professor António Matos Ferreira (CEHR-UCP)

15:30-17h00 – Comments from Drs Cristobal Robles Muñoz, Beata Cieszyńska, Madalena Meyer Resende, Michal Luczewski, Stanislaw Burdziej; Marcin Zatyka and journalists.

17:00 - 18.30 – Closing Debate with the Public

## **CONFERENCE TOPICS AND GOALS**

We all know that, in the words of Max Weber, the nation may be linked to a 'religious belief'. If the nation, 'community feeling', is linked to religion, the state, sovereign and cold entity, will also be connected to religion? If so, in what forms? (*From Max Weber*, ed. of Gerth and Wright Mills, London, 1974, p.172).

Spain and Poland are exemplary cases of the relationship between state and religion, particularly Roman Catholicism: they are both border countries, although the "crusade" has past and Slavism is no longer what it was. In social science, there is often the argument that the nationalists in Spanish Civil War of 1936-1939 have been dominated by the ideology of National Catholicism. This concept is often applied to Poland, whose character should be understood through the lenses of its special relation with Catholicism, thus differentiating itself from its neighbors: Protestant Germany and Orthodox Russia. But Catholicism is political only *ad extram* at the Oder-Neisse and just *ad intra* in the Ebro? Does Spain takes from Catholicism her political difference with France or Portugal?

What is the role of Catholicism in stabilizing the borders of a nation-state? We mean the geographical borders but also the institutional borders of the state.

- Which concepts? is National-Catholicism a concept? If it were, we would have consider that the Polish or the Spanish state are 'legitimated by the priests', and therefore a 'hierocracy'? (Max Weber, *Sociologie de la Religion*, ed. Grossein-Passeron, 2nd ed., Paris, 2006, p. 244). On another level: the Weberian concepts, modeled

after the German Middle Ages and their wars with the papacy, will be sharp enough to analyze the reality before us?

- Which cases? Italy survived the Reformation as Catholic as Spain and Poland, but the Italian nation-state emerged against Catholicism - which suggests the examination of the genealogies of these two states in the European context.
- What information? To validate these hypotheses, we must take into account the types of religiosity, methods of church organization, the degree of dominance of a confession, the times and modes of secularization, the ethnic dimensions - Latin, Germanic, Slavic, others - the standard of living, openness to foreign cultures? And other variables?

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**The proceedings will be held at ICS – UL, Instituto de Ciências Sociais**

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