Presentation of the Dossier

This issue of *Caminhando, dossier* 21/2, about *Rhetoric and Bible*, is a clear example of the vitality of research about Rhetoric and Argumentation in Modernity, encompassing both religious discourses in general, and, more specifically, biblical discourse. The methodological and theoretical pluralism of the various authors in this volume profoundly enriches the discussions, which aim to offer not only a transdisciplinary and multidimensional view of the objects under study, but also an useful lesson of opening in research spirit. By the abundant and fertile analyses presented in these articles, readers will be able to evaluate the present dossier significance.

The article “Rhetorical power of the Word in the Letter of Paul to the Ephesians”, by Manuel Alexandre Júnior, offers a relevant study of the *Epistol to Ephesians*, demonstrating that the apostle not only handled the rhetorical conventions of his time, but also that he uses them intentionally to present his convictions. The analysis reveals that, when considering together, the discursive cohesion, constitutive units, lexical choices, clarity of expression, style, arrangement of the parts etc. were responsible for the rhetorical scheme Paul used when wrote to the Ephesians. In the same direction, searching to explain the rhetorical mechanisms applied in Paul’s Epistles to the Corinthians, Zilda Andrade Lourenço dos Santos, in “Rhetorical resources based on examples as source of common place in Paul’s letters to the Corinthians”, analyses the performance of application of the persuasive strength of example argument, selected from the common place – source from which the arguments and proofs of the discussing theme are drawn.

Milton L. Torres, in “The Johannine rhetoric of the *Logos*”, argues that John, in the *prologue* of his gospel, works with an inclusive rhetoric, aiming to reach Greek and Jewish audience. To demonstrate that, Torres studies not only the lexical choices, but also the Hebrew, Aramaic and Greek background of the concept of Christ as Word (*logos*). Still in helenistic period – time of great philosophical and religious variety – Roger Ribeiro da Silva agues, in “The inflows of *Eternal Model* found in Plato’s Timaeus and the *Logos* found in the Gospel of John’s Prologue”, the existence of points of contact between Christian production and Platonic *corpus*, based on cultural mixture
established by the Greeks already.

The Johannine writings also deserve attention of Jean Felipe de Assis, in “Rhetorical Textures of Mystery in the Johannine Apocalypse: Transformative Communitarian Performances through Revelations, Metaphors and Symbols”, whom proposes the investigation of symbolic layers of the Book of Revelations. Starting with the tessitura of meanings present throughout the corpus, the article discusses internal and external evidences of the collective composition by means of receptive processes; investigates the conceptions of masculine from ancient hero images; and argues that the ceremonies of Roman civil religion put into light the economical and political domination.

Analysing the Old Testament corpus, in the article “The rhetorical eulogy: a literary analysis of the Psalm of the book of Yônâh”, assuming the hypothesis that the purpose of the discourse here analysed is to draw an image of pious man for the Prophet, João Batista Ribeiro dos Santos, Taís Dias da Costa, Wesley Magalini de Camargo and Leandro Gonçalves Silveira remark the rhetorical lines that constitutes the text, even though emphasising primally the literary analysis.

In an interdisciplinary perspective, with the purpose of analysing the relation between narrative, literature and religion, the article “Religion and language, Bible and literature”, by Luana Martins Golin, assumes that religion is more than dogma, for it is also narrative, poetry, literature, in its many forms of linguistic manifestations. By this means, the authoress settles the dialog between theology, language and literature, offering an enriching experience to the readers.

In the perspective of historical production, Silvia M. A. Siqueira analyses the exegetic questions raised by Marcela and Hedíbia to Jerome concerning the differences between the Gospel according to John, chapter 20, and the Gospel according to Mathew, chapter 28, in “Marcela and Tibia inquire about the testimony of Mary Magdalene in the resurrection: women and biblical exegesis (4th-5th centuries BC)”. The authoress argues that, by those questions, the process of consolidation of the role of woman in Christianity was brought into evidence.

Concerning Patristic literature, the article “Seminal Logos and full Logos in the Apology of Justin Martyr”, by José da Cruz Lopes Marques, makes an effort to clarify the philosophical concepts mentioned in the title of this paper, which were articulated by Justin as answers to the critics of Christian faith, relating both the truths preexistent to Christianity and the veracity, reasonability and exclusivity of Christian faith.

The baroque literary religious discourse also takes place in this issue
of *Caminhando*. Father Antonio Vieira, invaluable orator, based on rhetorical figures, elaborate his persuasive sermons. Drawing attention specifically to metaphor figure, Murilo Cavalcante Alves, in “The Bible as metaphorical-argumentative support of sacred rhetoric of Father Antonio Vieira”, offers some reflections about this style of Vieira.

On modern literature, there is the work of Clarissa Catarina Barletta Marchelli, in “The drop of water in the heart of “Cara de Bronze”, by Guimarães Rosa”, which proposes to analyse the echoes of helenistic culture found in the short story of Guimarães Rosa, grounded upon the notion of symptom according Aby Warburg as theoretical basis. The cordel, by its turn, also is contemplated in this volume. In “The ‘Cristo Briguento’ from Chico Pedrosa: an analysis of *Briga na Procissão* or *Jesus no Xadrez* cordel”, Giovanni Felipe Catenaci offers an analysis that aims to present a possible popular non-sacrificial Christianism, establishing the theoretical relation between the concept of carnivalization, according to Mikhail Bakhtin, and the concepts of “in-between places” of culture and of “negotiation”, both according to Homi Bhabha.

Finally, on the theoretical basis of the *New Rhetoric* – as formulated by Chaïm Perelman and Lucie Olbrechts-Tyteca – and the *Argumentative Seman-
tic* – according to Oswald Ducrot –, Marcelo Marques Araújo, in “For an analysis of argumentative types in the ‘neopentecostal’ religious discourse”, proposes an analysis of the process of construction of the religious discourse, strategically elaborated for interacting and forging a loyal audience. The author defends his hypothesis analysing excerpts extracted from broadcast by *Comunidade Sara Nossa Terra*.

By all this, this present issue of *Caminhando* hopes to have achieved its major objective: promoting the dialog and the academic debate which involves scientific universitary production, Society and Churches. We are grateful to all authors and authoresses for their generous contribution, in evident diversity of approaches revealed in the 13 articles about Rhetoric and Bible. We tenderly recommend all of these articles to all of our readers.

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(Translation of Martin Barcala)