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The Desacralization of the Western Society: Renaissance to the Scientific Revolution

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The study of the changes that occurred in Western society in the temporal cut that goes from the 15th to the 18th century has as a guiding element the changes in the perception of the worldview, pervaded in Europe, arising from an intense process of desecration, initiated in the Renaissance[1] and that resulted in the scientific revolution of the 17th and 18th centuries[2]. It makes it necessary to delimit more precisely that the man referred to comes from the intellectualized strata and that the power of penetration of ideas was not made in a single way in European countries, nor was it in intensity.

To this end, a historical analysis of this mutation will be made, in the traditional sense, that is, determining the genesis of the various elements that have emerged and evolved over these three centuries, seeking in this way to reconstruct the path traversed by European thought in the period understood.

The present study, therefore, focuses on the ideological dimension of this transformation, that is, from religious to scientific thinking, analyzing the ruptures / permanencies arising from the main currents of thought, as well as resulting from this new structure of knowledge impacted on Latin society[3], back to the 15th century going back to the French Revolution[4]. For a better understanding, Falcon analyses that

In its extension, in a linear perspective, one finally discovers the slow construction of a completely new "world view", whose realization we will contemplate in the heyday of the "Lights"[5] 5, defeated their "crisis of conscience" (p. 06).

[1] - Term coined by Giorgio Vassari (1511-1574) in order to designate the resumption of classical style in painting and later spread to other areas of art. Disregarded previously from a philosophical point of view, the movement today has been seen as having its own identity, developing a specific conception of philosophy and the style of philosophizing that, breaks with medieval scholasticism, the most characteristic feature of this period being Humanism.

[2] - In Georges Gusdorf's view, the so-called "philosophical and scientific revolution" begins in the figure of Galileo, having as main characteristic the introduction of mechanistic rationalism with its own models and intelligibilities.

[3] - It refers to the western part of Christianity which had Latin as its mater language in the period of the high and middle Ages.

[4] - Started on July 14, 1789 with the fall of the Bastille, it had several distinct periods to be observed (Terror - 1793/1794 - Directory - 1795/1799 - Napoleonic Period 1799/1815), but that for the referred theme of the work will not be it is necessary to go more vertically to the subject.

[5] - The term Lights is designated as contrary to the period that man was stuck with theological conceptions without the predominance of reason. Hence the concept of illuminating the ignorance of men.

In the view of Hilário Franco Júnior, the four major movements that were related to the modern period are, in reality, of medieval origin. The first of these movements, the Renaissance, resorted to classic cultural models that the Middle Ages already worshiped and their basic characteristics such as individualism, rationalism, empiricism and humanism, have been present in medieval European society since the 12th century. Protestantism was related to the religious crisis of the sixteenth century and came to meet the profound needs arising from the socio-cultural transformations seen since the end of the Middle Ages. The third movement, the Discoveries, related to the innovations of nautical techniques (compass, astrolabe, maps), in the motivations (precious metals, spices and evangelical crusade) and their goals (Indies) were based on medieval bases. Finally, Political Centralization, related to the Modern State, had already been carried out, for example, by Portugal in 1140, with Afonso Henriques, Henrique II (1154-1189) in England and Luis IX (1226-1270) in France (pp. 171 and 172). As Corvisier explains, historians are far from agreeing with the chronological limits of this new era.
The passage of the Middle Ages[6] for Modernity[7] this way, it is placed within the perspective of building a differentiated knowledge from the previous one, that is, from period dominated by Christian theology in Western Christianity[8]. The very expression of the modern world is defined, as it presupposes, to be constituted of something new in contrast to what ends up becoming old, meaning to oppose the current with what is identified as old. This transformation is particularly visible in the "relations between man and nature, as well as in the Church's struggle against the advances of the mathematical-natural spirit" (FALCON, 1982, p. 07).
The new one initially brought by Giordano Bruno[9] and having its maximum expression in Galileo[10] had as its theme a new concept of truth, not that of revealed truth, but

A truth of nature, autonomous, proper, with its laws, with its language, within the reach of human knowledge. Against transcendence, the pure principle of immanence will be affirmed for nature and knowledge. Affirming itself little by little in several directions, always occupying new territories, immanence assumes a predominantly naturalistic character, imposing itself more and more in a man-nature dialectic, whose typical expression will be modern rationalism (FALCON, 1982, p. 08).

The transition from transcendence to immanence is identifiable through rationalization, that is, the emancipation of metaphysical theological thought, from a vision dominated by revelation to another of a naturalistic character, already visible in Renaissance humanism, but which would culminate in the 17th century Illustration.
As explained earlier in the beginning, the processes of this secularization of knowledge and the desecration of Western society reached wide sectors of society, both in theory and in practice, involving different levels of realities in Western Christendom, effecting a reorganization of the ecclesiastical by the secular, the sacred by the profane, the transcendent by the immanent and finally, the feeling for reason. This means that there were several secularizations, each at their own and sometimes contradictory rhythms (FALCON, p. 09 and 10).
In the context of the processes started in the 15th century, the renewal brought by Humanism[11] was in favor of the cultural / cosmological transformation of the western world, breaking the limits previously imposed by faith,

[6] - In the chronological perspective of Western civilization, it is the period between 476 (Fall of the Western Roman Empire) and 1453 (with the fall of the city of Constantinople by the Ottoman Turks, as well as the end of the military operations of the Hundred Years War.).
[7] - Period chronologically subsequent to the previous one, between 1453 and 1789 (French Revolution).
[8] - Term that designates the set of Christian territories located in western Europe and with that, an entire civilization. It was from the contact with the Islamic invasions, in the beginning of the 8th century, that such awareness took place, deteriorating the relations with the Eastern Christians, more precisely the Byzantines, due to the perceptions of their own differences.

[9] - Giordano Bruno (1548-1600) was a philosopher, astronomer and mathematician and bothered the Catholic Church with his theories about the infinite universe and the multiplicity of sidereal systems, rejecting the traditional geocentric theory, surpassing Copernicus' heliocentric theory that still maintained the finite universe with a sphere of fixed stars. He was executed at the stake by the Inquisition on February 17, 1600.
[10] - Galileo Galilei (1564-1642) was an Italian physicist, mathematician and astronomer, having built the first astronomical telescope in Venice, thus making observations of the Milky Way from 1610, which led him to adopt the Copernican system, concluding that it was the earth that revolved around the sun. Accused by the church, he ended up dying in blind and home exile. In 1983, the Church reviewed its process and acquitted it.
[11] - Humanism, expressed in literature and philosophy, sought its motto in the Greek philosopher Protágoras (480 BC-410 BC) in its famous fragment "Man is the measure of all things", decisively marking the break with the period medieval. The break with the theocentric view and with the medieval theological conception will emphasize the interest in the man considered, having in Nicolau de Cusa (1401-1464) in the work *"De*

criticizing the traditional view and the values perpetuated by medieval theology, not only about disputes related to science in relation to faith, but also about "a confrontation of ideologies, in which nominalism[12], historical constitutive of "individualism", it was opposed to a hierarchical and "holistic" perception of the social world "(WOORTMANN, 1997, p. 17).
Individualism is, therefore, the true essence of the Renaissance movement, it is also "the affirmation of individual experience, of the freedom of the Christian conscience in the face of any tyrannical impositions, restricting free will" (FALCON, 1982, p. 19), constituting humanism one

[...] rupture and a beginning. Double rupture, in fact: that of the individual vis-à-vis traditional society, its structures, its ways of thinking; that of the cultural values of the new worldview, which then begins to take shape, in relation to those who had previously dominated the various European social formations (FALCON, 1982, p. 11).

With this, there will be a transition from one type of markedly classificatory knowledge to another whose prerogative is interrogative, inquiring, active, based on observation and experimentation, distanced from ecclesiastical authority arguments.
Even observing the discontinuity of theological thinking in humanist premises, on the other hand, until the Council of Trent (1545/1563)[13] most of the innovative thinkers belonged to the clergy, even if not the high ecclesiastical hierarchy. For this reason, the intellectual environment was not entirely liberal, but with the effervescence of the debate in the field of ideas, many ecclesiastics ended up turning to humanist premises, coming to provide extremely fertile ground for the emergence of the first seeds of religious tolerance that, when sprouting, started the final step towards liberalism, as well as for the deism[14].
The science of the time was speculative and served to confirm the faith due to the lack of how to experimentally verify the hypotheses raised, marked in a society still centered on the Aristotelian-Thomist[15] explanation of the world.
A new structure of knowledge, arising from critical humanism "marks the point of divergence of a more than millenary evolution of knowledge" (CHAUNU, 1976, p. 118). Critical humanism does not immediately break with theological knowledge, but it implements in the long run, the promises of a science of man, preparing the ground for the Scientific Revolution.
The Renaissance period was, in general, a period of considerable tolerance for the intellectual boiling of the time. According to Klaas Woortmann,

The Renaissance is a moment of transition, fundamental for modern science - although this was only constituted from Newtonian mechanism - and for the human sciences in particular, because from it a new humanity and a new otherness begin to be discovered together with a new cosmography and a new cosmology. (1997, p. 15)

As a result, thanks to this tolerance, we have made two of the great discoveries of the period; cosmography linked to what Pierre Chaunu called "planetary unlocking"[16] with the discovery of the American continent and

Conjecturis" (1443) the enhancement of human freedom (*dignitas hominis)*, seeing man as the center of Creation, giving him a natural dignity, inherent to his own nature as a human being. Man, therefore, is a microcosm, which reproduces in itself the harmony of the cosmos.

[12] - Guilherme de Ocham (1284-1349) - probably the most influential philosopher of the 14th century already attacked the Aristotelian thought existing in medieval theology.
[13] - Also known as "Contrarreforma", the 19th Ecumenical Council was held in the city of Trento, in the area of Italian Tyrol and had as main objectives to combat the expansion of Protestantism, initiated by Luther in 1517, and the reorganization of several existing religious communities, as well as the creation of the Society of Jesus, or Order of the Jesuits, having as founder Inácio de Loyola.
[14] - Deism is the belief that proclaims that God generated the universe, but no longer commands it, because it is self-regulating by its own automatic laws. Deism characterized enlightenment thinking before the advent of atheism in the 19th century, this being complete disbelief in God, advocated by modern scientific materialism.
[15] - Aristotelian-Thomist human knowledge is based on the fact that its origin occurs through the sensory faculty, since all our knowledge begins with the senses, hence Aristotle's axiom - *Shallow Tabula* - meaning blank sheet, showing that nothing is written in the soul and that it is in the sensitive impressions and ideas incorporated that the collection of human knowledge is constituted.
[16] - It refers to the period of the great navigations, initiated by the Portuguese, who established oceanic routes of commerce and cultural exchange between the diverse peoples, beginning to unveil the true geography of the

cosmology with the Copernican formulation[17] redefining the planetary system. Taken together, both discoveries had a profound impact on the philosophy / theology, causing the European-centric decentralization[18] of the world, disorienting traditional thinking, a thought that considered that

Man occupied a more significant place than physical nature in the work of Creation; he was the center of the universe, and the world had been created for his use. In modern thought, nature is more decisive than man. (WOORTMANN, 1997, p. 27).

The rupture of medieval thought becomes clearer when we see that for physics in the medieval

Not only did the world exist for the use of man, but it was also fully intelligible by the senses and in relation to the human uses of that world. The basic categories of this thought, of Aristotelian-Thomistic inspiration, were those of substance, essence, matter, form, quantity and quality. Such categories have, in modern thought, been replaced by time, space, mass, energy, etc., while quantity gains preeminence over quality. (BERT apud WOORTMANN, p. 28).

One of these changes is related to the use of mathematics, as basic mathematical resources still did not exist. The + and - signs did not exist in the European world until the 16th century. In Copernicus' time, geometry was the mathematics used and thought dependent on spatial representations. In developing his points of view, Copernicus instituted that the Universe is entirely made up of numbers, creating a fundamental theological-metaphysical implication since, the Earth is no longer different from other celestial bodies and with that, of course, it is also no longer the center of the world and in turn, of Creation.
As Woortmann observes, "the enchanted world of the medieval is therefore disenchanted by science, at the same time that it, the product of human thought, transforms its mysteries into universal laws and mathematically regularities" (1997, p. 29).
By removing man from the center of the world and the Earth from the center of the Universe, Copernicus provided a theological as well as an anthropological revolution in social thought,

More than a few lines of Scripture and more than a picture of the Universe were at stake. The drama of Christian life and morality that depended on it would not easily adapt to a Universe, in which the Earth was just one among many planets .... When Copernicus' proposal came to be taken seriously, it created gigantic problems for the Christian believer. For example, if the Earth were just one of the six planets, how can we preserve the stories of the Fall and Salvation, with their immense impact on the Christian life? If there were other bodies essentially equal to the Earth, the goodness of God would certainly need them to be inhabited as well. But, if there are men on the other planets, how could they be descendants of Adam and Eve, and how could they have inherited original sin, which explains man's, otherwise incomprehensible, toil on an Earth made for him by a good and omnipotent? Furthermore, how could men on other planets know the Savior who opened up the possibility of eternal life to them? (KUHN apud WOORTMANN, p. 55).

Another paradigmatic revolution of the 16th century refers to the decentralization of the world. With Copernicus, the Earth and the other planets are of the same nature, subjected to the same laws, and there may be men everywhere, but with Colombo, other worlds enter the scene on "our planet, also habitable and, in fact, inhabited by other men, which poses, on the geographical plane, the same problem regarding the Scriptures" (WOORTMANN, p. 56). Then, a new conception of space appears, because the image that had in medieval cosmology was that of an island, the *Orbis Terrarum*, there are no continents or oceans. "The world then was limited to the set of Europe, Asia and Africa (...) whose center was Jerusalem." (WOORTMANN, p. 57).
The ocean before the discoveries was the limit of the world and etymologically, the word ocean means wrapper, coming from the Greek *Okeanós.* This imaginary support of the dark sea was not constituted solely by the

planet. The discovery of the American continent, in turn, provided new resources and horizons for the expansion of Western civilization.

[17] - Nicolau Copérnico (1473-1543) and his work "*On the revolution of the celestial orbs"(* 1543) in which it mathematically defends a model of the cosmos in which the Sun is the center (heliocentric system), and the Earth is just another star revolving around the Sun. The model goes from the one propagated by the Church in which the Earth is it is immobile, in the central place of the Universe.

[18] - Ethnocentric vision means the tendency to choose the values and customs of the group in which the person was born and educated, as infallible norms of value judgments of the conduct of any other sociocultural group. In this case, the supposed superiority of European civilization over others.

biological and physical anomaly that the collective imagination attributed as intrinsic to the oceans (COELHO, 1988, p. 50), because in the Lusitanian maritime imagery the association sea-storm-death was made, having as its main picture the black fury of the oceans, mentioned, for example, in the Camonian epic.
Jean Delameau (2009, p.41) highlights that the sea was par excellence the place of fear and the meaning that the ancients attributed to the word sea justified the terror that it caused, because in almost all European languages it has the same root and the same meaning,

to die: in Latin, *tide;* in Irish, *muir,* genitive, *Mara;* in Cimérico (one of the main dialects of Celtic), *mor, myr;* in gothic, *marei;* in armoricano, *mor;* in Anglo-Saxon, *merit;* in old German, *mari, meri;* in French, *mer;* in Scandinavian, *sea;* in Old Slavic and Russian, *moru;* in polish, *morze;* in Sanskrit, *aim.* In addition, one of the Sanskrit names of the ocean, *martyo-dbhava,* means the origin or source of death, as well as *maru* corresponds to desert (MICELI, 1997).

The geographical revolution of the Renaissance was intrinsically linked to another revolution, marking equally the rupture in the view of the medieval world: mercantilism[19], that starts a turnaround in the balance of society. In Deyon's analysis,

From the sixteenth to the eighteenth century, no one declared himself a mercantilist, and there is no profession of faith that allows classifying the writings and economic practices of the time by comparison. This situation introduced some confusion in the history of economic theories. There is no common definition of mercantilism and its mercantilist characters. Some speak of autarchic nationalism, others of interventionism of autonomous nationalism, others still attribute a paramount importance to bulionism, that is, the belief that the accumulation of precious metals is the only form of wealth (1992, p. 11).

Thus, "this transition is historically identified with the final phase of feudalism[20] capitalism; moreover, to the feudal-capitalist tradition in Western Europe" (FALCON, p. 27). Dobb stresses that the concern to characterize mercantilism and the later appearance of capitalism is that there are decisive points in the economic development of the periods or times in question,

[...] in which continuity is broken, in the sense of a sudden change of direction in the current of events. Such points of abrupt change in the direction of the historical flow correspond to the social revolutions that mark the transition from an old system to a new one (1983, pp. 10/11).

Therefore, intrinsically linked to maritime expansion and the way of looking at profit, arising from Protestant ethics, not as a sin, but as the result of self-effort, legitimizing the spirit of capitalism,

[...] it is also a decisive step in the constitution of the individual, revolutionizing the conception of society and giving social coherence to future Newtonian metaphysics, as much as to give experimental basis to science (WOORTMANN, p. 68).

With the discovery of the American continent, a new problem emerged in the context of the sixteenth century for theology, arising from the existence of the inhabitants of the New World. Were they human? How did they escape the Flood? How did you get to the new continent? These and other questions were not easy to answer. Soliloquies were created in which they demanded answers to questions hitherto not considered, because for the first time, the Church did not have an answer already given, needing science to explain the disturbing facts that would last "until the 19th century, when faced a creationist "biblical anthropology"[21] and an evolutionism neo-Darwinian"[22] (WOORTMANN, p. 64).

[19] - For Falcon, the concept of mercantilism is "the set of economic ideas and practices that characterized European economic history and particularly the economic policy of European states during the period between the 16th and 18th centuries" (1982, p.59).
[20] - Word that had its peak in the period between the end of the 9th century until the 11th century. Closely linked to the vassalage that united two free men, you (*dominus),* loyalty recipient and vassal (*vassalus),* the one who receives support from the other. See also Chapter 02 of Mauricio Dobb's book - "The Evolution of Capitalism".
[21] - Doctrine based on Biblical Genesis, according to which the world and all living beings would have been created by God independently, simultaneously and as they exist today, and remains biologically unchanged.
[22] - The theory of biological evolution, based on Darwin in 1859, with the publication of his work "The Origin of Species" and complemented later with the studies of genetics. It is based on natural selection, casual

In 1537, Pope Paul III, through the Bull *Veritas Ipsa,* proclaimed the integral humanity of the indigenous people, affirming that the foresters lived in a state of purity and for that they would be able to receive the process of evangelization, which was in charge, mainly, of the Jesuits.
The blasts of change also affect medicine that is beginning to transform itself in the humanist context in the search to better understand the anatomical processes of the human body, thus revealing a new conception of man, opening the way for desecration with the weakening of the theological interdiction to study. experimental body.
Another change to be highlighted in the 16th century is the Reformation[23], that, as Woortmann explains, "[...] occurred in the context of the doubts and audacities of the Renaissance, it would interact with science a century after the new perception of man and his relationship with God and nature "(p.72). With this, it is necessary to retain the broader meaning of the reformist movement, as it causes another decentralization to appear in the five hundred, "Christianity becoming plural, enabling, among other things, the modern notion of religion" (p. 67).
The new religion came to favor the secularization of science, since the new theology was "a religious belief based on order, creating, within the same religious field, a previous assumption for the subsequent scientific activity on the natural world" (WOORTMANN, p. 77), because for both science and the Protestant religion, one of the characteristics well delineated in both is the search for this order in the world. In the context of the Reformation,

Religious freedom and scientific freedom, both related to "facts", biblical and natural, thus went together. The argument of authority, characteristically scholastic, gave way to the authority of experimentation and the direct examination of the facts. (WOORTMANN, p. 83)

Without entering more vertically into the different interpretations that followed Luther (Calvin and Zwinglio), it can be seen that "a conservative Reformation, initiated by Luther, ends in a true ethical revolution, unleashing innovative values and new social propensities in a competitive society" WOORTMANN, p. 103).
"The Scientific Revolution was the final expression of the Renaissance and also its definitive contribution to the modern worldview" (TARNAS, 1999: 270). According to Marcondes (1997: 151), it is the result of the combination of two fundamental factors;

1- From the point of view of cosmology, the demonstration of the validity of the heliocentric model, (...) 2) from the point of view of the idea of science, the valorization of observation and the experimental method, that is, a science active, that opposes science contemplative of the ancients.

Copernicus' heliocentric theory immediately spelled out the apparent daily movement, as well as the annual movement of the Sun, caused by the Earth's rotation around its axis and its annual revolution around the star king. At first, not much credit was given to his argument, but little by little, the religious implications of the new cosmology provoked attacks of the most violent. Among the greatest voices were those of Protestant reformers, arguing that the Copernican hypothesis was at odds with several passages of Scripture[24].
It is observed once again, how the previous statement, referring to the posture of rupture / permanence that occurred in the heart of the Church, fits the example mentioned above, because if both disagreed in several theological aspects, on the other hand they maintained stiff positions when the words[25] contained in the Bible were at odds with scientific discoveries.
It is observed how the raising of the choir in the face of the new postulations of science only deepened the prolonged tension between faith and reason and the most fundamental dogmas of the Christian religion, being

mutations and the transmission of acquired genetic traits. In the century XX, it was also successfully applied to the formation of the physical universe, upon discovering, with the theory of *Big Bang*, that he was born one day and is also developing. Imputing life and the cosmos as a simple work of mere chance, this theory definitively drove God away from Creation.

[23] - Started in 1517 by Martin Luther (1483-1546) when he preached his ninety-five theses on the doors of the Church of All Saints in Wittenberg and which quickly spread throughout Europe, reflecting a yearning for political autonomy and freedom of thought. In its fundamental points, Luther rejects the institutional authority of the Church and values the individual conscience, as endowed with autonomy and authority that takes the place of the Church and tradition, creating, with this, a split in the western world that will bring repercussions even to nowadays.

[24] - They mainly refer to the fixed Earth, as the Bible was the only absolute authority.

[25] - At this point I fully agree with Paul where he says that *"The letter kills and the spirit quickens"* in 2nd Cor. 3: 6.

continually questioned by astronomical innovation. The new ideas created a plethora of uncertainties in theological arguments, crystallized in the biblical word, creating ruptures and doubts in the thinking of Western man. The process of desacralization of society increased at every moment and the standard that was beginning to emerge is that of science, a science of an active, modern nature, which, according to Marcondes (1997: 151),

breaks with the ancient separation between science (episteme). Theoretical knowledge, and the technique (téchne), applied knowledge, integrating science and technique and causing practical problems in the field of technique to lead to scientific developments, as well as theoretical hypotheses to be tested in practice, from their application in the technique.

On the planetary Earth of Copernicus, the planets continued to have circular motions[26], forcing Johannes Kepler to discover after 10 years of intense studies that the orbits obeyed the other geometric shape, the ellipse. Through your observations,

Kepler thus finally solved the ancient problem of the planets and fulfilled Plato's extraordinary prediction of singular, uniform and mathematically ordered orbits - and, with this, justified the Copernican hypothesis (TARNAS, 1999, p. 278).

Another exponent of notable expression was Galileu Galilei (2000). Galileo brought to science an entirely new view of scientific procedures and among the various contributions made by the Florentine master[27], that propitiated the end of Aristotle's long reign as to the perfection of heaven was the *perspicillum*[28].
Built in August 1609, it was the first telescope[29] astronomically usable and by pointing it at the moon and checking for imperfections on the satellite's surface[30], caused the notion that the sky would be the expression of perfection. His observations were recorded in the book *"Sidereus Nuncius" (The Messenger of the Stars, 2009)* and if today they may seem childish to the less aware reader, in the conjuncture of the time[31], ended up taking him to the Inquisition court[32], having to abjure Copernican ideas on June 22, 1633, in the Convent of Minerva, located in the city of Rome. According to Tarnas (1999: 283), the prohibition

(...) it caused irreparable damage to the intellectual and spiritual integrity of the Church. Catholicism's formal commitment to a stationary Earth has drastically eliminated its position and influence in the media *intelligentsia* European. The Church would maintain great power and retain loyalty in the centuries that followed, but it could no longer claim to be the representative of human aspiration aimed at full knowledge of the Universe.

The abjuration imposed on Galileo demonstrates the degree of conservatism and rigidity of the Church Institution in the face of new postulations. According to Barbour (2011: 22), three factors were decisive in Galileo's judgment; first, the Aristotelian authority whose writings favoured Ptolemaic astronomy; second, the argument of authority of the Bible, that is, the passages that gave to understand that the Earth is the center of the Universe and finally, its challenge before the authority of the Church.
The secularization process will become increasingly uncompromising, not only in relation to the propositions of science, but with any and all ideas that would threaten the sovereignty of the teachings propagated by religious

[26] - Ptolemaic model.
[27] - In addition to the telescope, Galileo was responsible for a series of technical instruments, including lenses, microscope, geometric compass, magnets, thermometer and hydrostatic balance, and the use of these instruments provided empiricism with a new field, eliminating theories purely philosophical.
[28] - The neologism *perspicillum* means "small telescope", but it had no major repercussions. It was replaced by the term *Telescopium* in Italian *telescope),* scientific neologism that will have universal acceptance.
[29] - The invention does not belong to Galileo, it had already been registered in 1608 by Hans Lippershey, a glasses manufacturer in the Netherlands.
[30] - Later, Galileo pointed the telescope at Jupiter, identifying the moons of that planet, as well as the sunspots and that the Milky Way is formed by an infinity of stars. This set of observations led to the dethronement of man from the center of the Universe to a modest position, which today is known to be one of the arms of the Galaxy.
[31] - The hardening of the Church is due to the Protestant threat, causing any innovative position to be viewed with skepticism and therefore heretical, motivating the official decision to ban Copernicanism.
[32] - Galileo was a sincere Catholic and tried to reconcile science and faith. This stance can be seen in the work - Science and Faith (1988).

belief, because the ecclesiastical hierarchy felt extremely threatened by reformist ideas and was eager to re-establish its authority.
The Copernican revolution was "completed" by Isaac Newton[33] (2000) through the formulation of extremely comprehensive laws that seemed to orchestrate the rule of the entire cosmos, since the phenomena known until then, originating from celestial and terrestrial mechanics, were unified in a set of physical laws, establishing themselves as paradigms of scientific practice, absolute reigns until Einstein's relativity. According to Cassirer (1992: 37),

It is the rationalist solution to the problem of man. Mathematical reason represents the link between man and the universe; it allows us to move freely from one to the other. Mathematical reason is the key to a true understanding of the cosmic order and the moral order.

Modern thought was shaped by new scientific concepts and humanism, from which it was inherited and which in many ways is still experienced. The 17th century[34] it was a time of deep crisis in European society and culture, according to the words of Marcondes (1997, p. 159), *"A time of transition between a tradition that still survives very strongly and a new worldview that is being announced"*.
How to understand these changes? Initially, as already explained, there will be a new conception of the universe arising from the scientific revolution; the shaking of the universal authority of the Catholic Church through the Lutheran reform and the effects in its multiple developments; the emergence of a new economic order, Mercantilism, replacing feudal structures, favouring free trade and individualistic posture.
Even when retreating a little, the Renaissance movement, raising the values of Classical Antiquity, ended up introducing strong opposition to art of a religious nature, on the other hand of a secular character. The crisis is a generalized crisis of authority, both of a moral, theological nature and of knowledge.
The six hundred and seven hundred were spent in this climate of rupture, a rupture that definitively broke with tradition, with the authority of faith to the detriment of man's reason and, finally, of the valorization of the individual.
Ideas advance, change, reorganize and take men with them in a tide of uncertainty. Dialectics unfolds in superlative potency, gathering passionate hearts with the gusts of transformation, aspirated in strong haulos by those who do not simply follow the current, but control the helm of their lives.
The main theories and scientific concepts current in the eighties (positivism, evolutionism and Marxism) carried the mark of the Enlightenment legacy and concomitant to this, progressive, rationalist and experimental.
European society was, therefore, at a point of confluence through the dialectic of ideas that permeated the environment of the eighties. Dialectics was present, promoting changes in understanding and the way of interpreting these same ideas.

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[33] - See also MASON (1964: 152 to 164).
[34] - For more information, Roper (2007) analyses this crisis in the European context in the chapter "The crisis 17th century general" (pp. 85 to 143) and the English historian Christopher Hill (2011) runs through the episodes that took place in England in the 17th century.

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