

## RÉSUMÉ

### *appeasement*

*András Visky: Sorry!*

*Eighty Six – Eighty Seven (A Dialogue Between Archbishops Asztrik Várszegi and  
Cirill T. Hortobágyi)*

*Miklós Xavér Szabó: Let Bygones Be Bygones! (Biblical Aspects of Reconciliation)*

The article offers not a general approach to but, rather, a number of specifically biblical perspectives of reconciliation. The Bible knows the hostile feelings of human beings as well as their desire for reconciliation, and the joy obtained through it. By identifying the most profound experiences of the people of Israel in this regard, the essay highlights some puzzling unfinished episodes in the process. One parable in the New Testament calls for special attention, so as to reveal what the scribes and the others present in the crowd might have understood from Jesus' words over and above their explicit content. These biblical narratives and the ethical instructions they communicate provide both a model and a stimulus for reconciliation in all its three essential forms: with God, with other human beings and with ourselves.

*Dominik Markl SJ: The Library of the Refugees: The Bible*

*Judit Hajdú: Justice That Restores*

There has been attempts to overcome the deficiencies and limitations of penal justice by substituting or supplementing it with restorative ideas that put reconciliation rather than punishment to the centre. Restorative justice can be used in a variety of settings from school misbehaviour through criminal offences to the gravest and socially most alienating issues like terrorism. Re-integration prison programs, like prison radio can also fulfil this purpose of taking the victim and the community where the crime happened into account and help work towards a more just system of justice.

*Gergely Fliegau: Spiritual Peace in Prison*

Working in prison means encountering with the deepest sorrow of mind. These encounters can engrave also in the mind of a person who visits a prison or works there. The essay examines a number of case reports to show how prisoners have to face their fate during incarceration. These case studies describe the stages of this process as the different participants experienced it: the prisoner, the victim, the girl- or boyfriend, the family members, the enemies, the town people, society, and God. Any person who gets involved has to go through these stages.

*Andrea Ferenczi: Mediation As That Particular Second Mile*

In Hungary, mediation has become increasingly popular as an alternative process for resolving dispute and conflict. When we ask people to describe their experience of conflict in metaphors, almost all negative metaphors reflect two primary states: powerlessness and alienation from the other person. This suggests that conflict as a social phenomenon is not exclusively, or primarily, about rights, interests, or power. Although it implicates all of those things, conflict is also, and most importantly, about peoples' interaction with one another as human beings. Mediation, therefore, proves to be a way to foster a qualitative transformation of human interaction. The essay explores the transformative potential of mediation, showing what potential means, why it is important, and how it can be put into practice.

**Péter Béndek: *On the Possibility of Appeasement and Reconciliation***

The author starts with the differentiation between nationalism and conservatism portraying the former as an ethnically interested form of manipulation of a political community and the latter as holding benign critical power in the interest of a nation. In Hungary, specifically, conservatism has to make good the aborted birth of the bourgeoisie, a fractured modernization, the dissipation of moral order, and a nation long bereft of its sovereignty and ravaged by superpower conflicts. To salvage the situation, the author argues for a collective emotional catharsis managed by a morally engaged political class with an aligned management of the political system.

**Béla Bacsó: *On Speaking the Truth As Creating Peace***

The possibility of speaking the truth is not merely a philosophical concept but, rather, it is a philosophical-practical one, for the genuine context of truth is not so much a monologue of the self, but the dialogue with the other. The essay also argues that dialogue itself creates new horizons of understanding, and, thus, creates or 'makes' sense – literarily.

**László Bálint Bálint: *Fruits of the Forbidden Fruit***

Science is about pushing our frontiers into the unknown. While ethics is framing the field of scientific research we can consider the boundaries of scientific freedom a framework, that can open the gates of creativity. This flourishing of creative energy can be identified in several novel developments of biomolecular sciences such as the induced pluripotent stem cells (iPS) or the optical microscopes in the nanometer region (nanoscopes). *In vitro* fertilization technologies are largely rejected in the *Donum vitae* document of the Congregation for the Doctrine of the Faith. This rejection can be considered an invitation for dialogue in order to develop novel methods for the treatment of infertility that will address the formulated concerns. The role of the church after the formulation of the ethical concerns is to help scientist to find novel, ethically acceptable procedures in this very important field of medicine. For this development we need an open-minded dialogue between committed scientists and warm-hearted theologians.

**Zsuzsa Takács: *Rootlessness and Finding Home***

The Hungarian poet János Pilinszky was never deceived by his own success home and abroad. Instead of choosing the broad path in the second half of his career, he opted for emptying himself and for disillusionment. He took the mystical path of silence, stating: "Every author gains his life by losing it." The paper follows him on this path of poetry.

**Zsófia Pál-Lukács: *The Alienated Object (On Péter Nádas' Világló részletek)***

The present essay treats Péter Nádas' *Világló részletek* as a historical narrative text, which uses diverse instruments to express the nature of its perspective. The context of politics and culture suggests that the fictional representations of reality have to be based on a variety of narrative elements and forms. Nádas' approach to its subject seems to be a historical one, since the narrator employs a large variety of non-fictional frames, oral narratives, and synchronic contextuality.

**Imre Gérecz: *Stones of Appeasement (In the Monastic Tradition and Practice)***

*Poems by János Géczy, Róbert Juhász, and Attila Jász*

## A Pannonhalmi Főapátság időszeri kiállítási

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### Kibékülés

A kiállítás egyszerre tart tükröt az Apátság múltja és lehetséges jövője elé. Kibékülés-történeteket mutat be Pannonhalma elmúlt negyedszázadának krónikájából, felidézi az egykori jövőképeket, amelyek mindig a hagyományokból táplálkoznak.

Kurátor: Mélyi József

Alkotók: Erhardt Miklós, Esterházy Marcell, Imre Mariann, Nemes Csaba, Sipos Zoltán, Szász Lilla

Helyszín: Főmonostori Kiállítótér



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### Két világ közt – menekütsorsok itthon és a Közel-Keleten

A pannonhalmi öregdiák fotográfus, Hölvényi Kristóf 2015 óta közelről követi a menekültválságot. Amellett, hogy hazánkban és tágabb térségünkben is dokumentálta a menekültek viszonytagságos útját, arab szakon végzettként ennél több érdekelte, és több mint fél évig a Közel-Keleten folytatta munkáját, hogy felmutathassa azoknak a tömegeknek a sorsát is, akik szülőföldjük közelében várják, mit hoz számukra a jövő.

Kurátor: Virágölgyi István

Helyszín: Pannonhalmi Apátsági Galéria



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