

ABSTRACTS

GÉZA KUMINETZ: CONSCIENCE AS A COMPASS TO FREE ACT

The right functioning of conscience does not only mean morality but involves taking ethically right decisions as well. Thus we can say that it is a question of sense, i.e. the factors that determine sense, the system of values (ideal), the mind (sapientia) and knowledge (scientia). This is what gives the frame for the functioning of conscience.

Conscience is the supreme immanent and subjective forum of the world of human activities. However, the eternal law, the Word of God, love and the grace of God (...) stand above it and it is dependent on and lives from them.

Conscience is an inner capacity and willingness: it is not created by the social environment in its wholeness; rather it shapes moral inclinations existent from our birth. In conscience, the relationship of human being to the absolute, unconditional moral world of values is increasingly realized and this leads beyond the framework of the psychical world of experiences. Conscience is like a constant alert vigilator or a lamp that sheds light on our way: keeps contrition and a healthy awareness of sin and responsibility awake. People who have a sound conscience are always ready to arrange conflicts peacefully as they know that they should pay attention to the truth obligatory for all. Since the sense of guilt supposes the saintly and since we recognize the deficiencies of our act by the light of it, conscience mediates in some way God or the Saintly.

Free act is orientated towards the realization of the threefold order of love (morality, right and decency), in which virtues help us, especially that of sagacity, the gifts of the Spirit as well as the word and decision of conscience, which is like a subjective enforcer and approver (authority) of all these. Thus, free act is the expression of our freedom and the correct exercise of it.

Basically, with the help of sagacity, conscience as law... as Word, as spirit, as intuition assures the harmonic activities of virtues and thus man can become the harp of the Holy Spirit. The spirit of conscience lies in the most profound and rightest identification possible with the Truth, with Christ.

The acts of conscience as the standpoint of the whole man – either considering particular acts or positions of ideology – can be deduced in themselves neither from reason, nor from will, nor from the mind, nor from the superego, nor from law, nor are they the work of the Holy Spirit, nor the character, nor saintliness. However, they either presuppose the functioning of these or result from a conscientious conduct. Their

ultimate roots lie in religion, in God, in the intellectuality of man and in his image similar to God.

Nevertheless, considering conscience, it is some kind of sense or intuitive capacity born with us in which discernment, i.e. the use of sense has the leading role, and thus it is of the nature of intellect. It is the supreme, although not infallible, immanent and subjective governor of our whole lives, which invites sometimes reason (*recta ratio*), or will (*recta voluntas*) or the mind (*recta mens, rectus animus, rectum ingenium*) to be its witness. At other times, it offers a particular combination of all these for help in taking decisions or it uses these combinations in order that human act equal human dignity and that conscience itself can rightly and with reason be called the spirit or compass of human freedom and of human life. Thus conscience becomes the prompter or mentor of morally and ethically right acts, basically the channel of grace, the mediator or accomplisher of salutary life that pleases God.

LÁSZLÓ KISHÁZI-KOVÁCS: A FAMOUS SZEGED PARISH PRIEST: ANTAL KREMINGER

There are strong individuals among priests who leave the marks of their personality on their parish or their whole locality and people live from their positive example for decades even after the death of these special people. The lives of these exceptional individuals should be recorded so that their example neither fade nor vanish with the pass of time.

Such strong clerical personality was Antal Kreminger too, who shepherded the Szeged-Palánk (Downtown) Parish for exactly fifty years.

In my study, before everything else, I draw the attention of my readers to the “roots,” the origins and the family of the provost parish priest. We can wonder how Antal Kreminger, who sprang from a kraut father and a Croatian mother, could become Hungarian to his fingertips.

He came to the Szeged-Downtown Parish following his elder brother, György. The patron city greatly ignored the laws in order to achieve that Antal overtake the position of György Kreminger, who proved to be an annoying person for the city, and that Antal, instead of his brother, be in charge of the parish. In my study I go into details about the activities of the provost parish priest, which spread out primarily to the foundation of schools. He founded several public schools as well as the Szeged Royal Master Training Institute.

The great parish priest had to fight many difficulties throughout his long life. He had to fight with the town for the foundation of the third chaplain status and for the sending off of the unfit bell-ringer sent by the patron. The “blade-shifts” recorded in letters are presented on the basis of archive data.

The hot atmosphere of the 1848-1849 war of independence and revolution did not favor Kreminger, a conservative politician who stuck to his own principles to the end. He was maligned, made a pass at and dragged through the mire and only the fall of the war of independence and the dying down of the fire of the revolution gave him the possibility to return from his exile to his parish once again.

Finally, on the basis of the colorful description of the contemporary press, I give a detailed description of the celebration of the gold mass of the provost parish priest as well as that of his funeral.

JÓZSEF BALOGH: THE DOGMA

The history of the concept reveals by the mediation of which word forms did the content we mark today with the word “dogma” come to our language and how the meaning of the word “dogma” changed throughout the history of theology. In the course of the analysis of “conditions” of dogma we can see that the content of it is part of the “faith repository” and it is presented to us by the Church expressly as revealed truth. The process from the Revelation to the dogma shows the way which, as a result of believers’ appreciation and reflection and according to the linguistic horizon of a given era, leads to the formulation of the truth in question. The superstructure of the dogma comes into being by the hearing and acknowledgement of the Word of God as a formulated and expressed truth (of faith). The Church gains its more complete meaning in her community by turning our attention from the word to Reality. The development of dogmas and of systematic theology shows at the same time Unity and Plurality. Plurality, which appears in the writings of the New Testament as well, indicates that the dogma depends on the given historical circumstances since it is not only the Revelation that occurs in the course of (the) history (of salvation): the believer’s response is also given in a certain historical era, in its specificity and most likely in its one-sidedness on part of concrete persons who give answers and formulate truths within the limits of their own points of view, their aptitudes, etc. Unity does not lie in the texts examined but in Jesus Christ, in His reality, in his actions, in his sermons. The essence of the dogmas is to show the way to salvation, who is Jesus Christ. Progress and development within the Church can be achieved by our believing acceptance of the good news brought by Him and its rendering through the love shown towards our fellow-men.

GYÖRGY BENYIK: SOURCES OF DELIBERATIO, THE WORK OF ST. GERHARD

Bishop Gerhard did not only create the first Latin language Bible commentary written in Hungary but he also constructed a significant Bible interpretation of his age when he wrote his explanations concerning a fragment of the book of Prophet Daniel (3:19-90) Gerhard began his work as bishop of Moroswar in the hot spell of the summer of 1042.

However, soon his clerical and monastic life ended in martyrdom in Hungary, a country far from his own motherland. His works experienced the same adversities as his author since the forgotten manuscript was found only in 1724, in the library of Munich. Its first reader was the bishop of Freising, Johannes Grünwalder (1392-1452), and György Pray and Bernát Pez were the first to bring it out. The Transylvanian bishop, Count Ignác Batthyányi succeeded in publishing it in 1790 in Gyulafehérvár, and then Desewffy, the bishop of Csanád republished it and a critical edition was created by László Szegfű in 1999. However, misunderstanding on the part of Hungarian literary historians also added to the Calvary of the work when Gyula Pauler, not knowing the genre of the commentary cultivated by Gerhard, declared it to be the “most unenjoyable” reading in Hungary and thus he condemned the work of the diligent bishop for a long time. The rehabilitation of *Deliberato* was a long process. Although he did not have a great library at his disposition to commentate on a fragment of the book of the prophet Daniel, the martyr bishop must have had great patristic erudition and he also quoted numerous ancient works. This present study aspires to situate this creation in its own era and introduce the reader to the more significant stages of the history of the research and it also goes after the sources quoted by Gerhard.

LÁSZLÓ GRUBER: CLERGY-THEOLOGICAL MODELS OF THE CATHOLIC THEOLOGY AFTER THE SECOND VATICAN COUNCIL

The years that followed the Second Vatican Council were profoundly characterized by the crisis of clerical identity, which primarily can be explained by theological reasons and only secondarily by psychological, pastoral and emotional factors hiding in the background. As a result of different formulations of the Council – for example, the marked emphasis on the general priesthood of those who have been baptized – it is with reason that the following questions arose: Who is in fact a priest, what does his special service mean and by which means of approach would it be possible to re-formulate the theology of the serving priesthood?

This short study shows that the answers given by theologians to these questions can basically be divided into two groups: those who have Christological or Ecclesiological emphasis and within these two we can distinguish a more moderate and a more radical tendency.

The two tendencies of the Christological approach are constituted by the cultic-sacral and the missionary-pastoral models, while the group of Ecclesiological approach embraces the charismatic-functional and the apostolic-missionary models. Besides the models of these two groups the psychoanalytic approach of E. Drewermann to clerical identity is also presented in this study.

The second part of the study compares these different approaches with the manifestations of the Congregation for the Doctrine of the Faith. On the basis of this comparison it can be established that it is the two models belonging to the Christological tendency that are fundamentally in harmony with the official church clergy theology, especially the more moderate approach, but also many aspects of the model embracing traditional elements are in harmony with this theology. However, there is less reciprocal correspondence between the clergy theology of the Congregation for the Doctrine of the Faith and the more moderate tendency of the Ecclesiological school, while the more radical Ecclesiological tendency and the approach of Drewermann are practically in conflict with each other.

The Congregation for the Doctrine of the Faith decidedly seems to react to these clergy theological approaches that are profoundly different from the traditional teaching as well as from the doctrine drawn by the Second Vatican Council. Although there are no explicit references to the authors of the studies qualified as erroneous in the manifestations of John Paul II concerning clergy theology, the fact that during his papacy several actions were initiated on behalf of the Congregation for the Doctrine of the Faith against theologians who belonged to the extreme ecclesiological tendency, speaks for itself.

IMRE KISS: SAINTLINESS AND COUNCIL

The Second Vatican Council made an epoch-making turn in theology. But what new things did it bring in the spiritual life of people? The Council spoke about a God nearby and offered a theology which means an invitation to saintliness. Since then saintliness has taken a central place in theology. The Council spoke about livable, attractive holiness that can be put into practice in everyday life, which resulted from its positive approach to the world and to men alike. According to this point of view, doing worldly tasks and living in a family do not constitute an obstacle nor are they drawbacks to the way that leads to saintliness. In fact everybody is invited to saintliness.

The ways and devices to obtain saintliness are new.

Such is, for example, the Holy Scripture. "Each one of the faithful must willingly hear the Word of God" (LG 42). Then: the consummation of God's will, the sacraments, especially the Eucharist, active brotherly service and a community, which is a supernatural reality as Christ appears in it (Cf. Mt 18:20). Earlier on praying, self-denial and the devices of monastic life (silencium, retirement, etc.) were emphasized.

The Council brings mysticism close to us. It is not the exceptional opportunity of those having special state of life but it is attainable for all who have been baptized.

The Council was preceded by several spiritual movements and many have been born since then. However, they are all characterized by showing a concrete way to put the

ideals of the Council into practice and to attain saintliness. These are the signs of the spring of the Church, as the popes of our age have pointed it out several times.

TAMÁS TÓTH: THE 1941 REANNEXATION OF THE BÁCS APOSTOLIC PROTECTORATE TO KALOCSA BASED ON THE RECORDINGS OF JÓZSEF ILLYAS

As a result of the Treaty of Trianon (1920), the Kalocsa-Bács main diocese with the seat of Kalocsa, founded in the 11th century, lost about 50% of its priests, 60% of its church organization and 70% of its believers. Thus the main diocese of the Kalocsa-Bács archbishop standing in the second place in the hierarchy of Hungarian Catholicism became the smallest diocese of the country. It was traditionally multinational and its most significant nationalities included the ethnical groups of Hungarians, Germans and south-Slavs (Illyrica). This multicolor nature of nationalities remained a characteristic feature on both sides of the border even after the pulling apart.

Lajos Budanovich (Lajčo Budanović; 1873-1958), a priest of the main diocese was sent to Subotica in 1920 and in 1923 the Holy See appointed him apostolic Governor of the Bácska region (Serbia). In 1927 he was elected to become bishop. Although Budanovich was a very talented man, his Pan-Slavism and the steps he took so that Bácska become an independent diocese filled many with revulsions. During the Second World War, in 1941, Bácska was taken over to be controlled again for some years by the Hungarian Kingdom and, as such, by the archbishop of Kalocsa-Bács. The region appointed its bishop, Dr. József Ijjas (1901-1989) primate commissioner, who made exact recording of the events concerning the takeover and he also guarded the copies of all important documents written at this time concerning the issues of the Bács Apostolic Protectorate. The wodge of documents offered in this present study, guarded by the Kalocsa Main Diocese Archive, consists of 13 items and is a valuable witness to this ambiguous period of time full of controversies.

In 1944 the territory became part of Yugoslavia and Budanovich became leader of the Apostolic Protectorate once again, which he ran until his death. The independent Subotica Parish was founded later, in 1968. József Ijjas, the other main character of the story served in the Kalocsa region after 1944. He became bishop in 1964 and in 1969 he was appointed archbishop of Kalocsa and led the archdiocese until his death in 1989.

ANDREA HALMOS: THE QUEST FOR THE GRAIL AND THE DOCTRINE OF GRACE OF ST. BERNARD OF CLAIRVAUX

At the beginning of the past century a lively dispute developed in connection with the third novel of the Lancelot Grail-cycle, entitled *The Tale of the Grail*. The central question of the debate was whether the work had been influenced by the doctrine of

grace of St. Bernard and thus whether it could be stated that *The Quest for the Grail* was, in fact, a Cistercian novel.

Basically there are two researchers whose standpoints deserve attention concerning this topic. E. Gilson was the first to suggest the possible Cistercian effect, which B. Panvini strove to refute. The author of this present article would like to take a standpoint concerning this dispute.

To be able to decide which argumentation can be accepted as justified, the first step to take is examine the text itself. On the basis of the text analysis it can be stated that, on the one hand, in *The Quest for the Grail* there is a very strong relation of cause and effect between confession (i.e. purity), the state of grace and the discovery of the secrets of the Grail and, on the other hand, special attention should be paid to the fact that the adventures of the knights are built according to special strict logic and in this structure system the elements of warning, deeds, explanation and confession are dealt with, each with a different system of relations with the others. The work entitled *Liber de gratia et de libero arbitrio*, the doctrine of grace of St. Bernard of Clairvaux, answers to the Cistercian concept of grace, which hereupon can be compared to the text of the novel on the Grail. As the result of this comparison we can conclude that the parts of the work that search for the connection between grace, confession, and the quest of the Grail as well as the structure of the adventures of the knights in all its details can be interpreted and explained on the basis of the doctrine of grace of Bernard. Thus *The Quest for the Grail* unequivocally shows Cistercian influences.

**ZOLTÁN FERENCZ – SÁNDOR KESZELI – ANIKÓ KOVÁCS-KRASSÓI:
FACTORS FACILITATING FONVERSION IN THE LIVES OF YOUNG AND ADULT
CONVERTERS TODAY IN HUNGARY**

The study entitled “Factors facilitating conversion in the lives of young and adult converters today in Hungary” approximates to the phenomenon of conversion from the points of view of religion sociology and practical theology. The aims of this present study are as follows:

1. To shed light on the main factors that play an important role in the conversion of the youth and adults within the given circumstances of today’s Hungary;
2. To facilitate the self-examination and the reorganization of communities and their internal lives within the Church in the light of these factors;
3. To foster Christian communities to construct their evangelization initiatives, indented specifically for people who do not know Christ, (even) more conscientiously.

The results of the research can be summarized as follows:

1. From the survey that constitutes the basis of the investigation can be deduced that the three most frequent factors that play role in the conversion include the relationships

with Christian people who have testified their faith; the relationship with the Christian community; dramatic life events that drew the attention to the great questions of life.

2. The achieved results support the timeliness of the pastoral priorities drawn by the Hungarian Church in the past few years. Furthermore, they are in conformity with the imperative step that has already been earmarked officially by several panels of bishops, according to which this task and pastoral activities of similar nature demand a new kind of approach to the process of faith education.

3. The key question of “external” evangelization is the “self-evangelization” or inner evangelization of our communities, which has several concrete ways of performing. This gives the base for the efficiency of the initiatives concerning specifically the first evangelization.

TAMÁS HANKOVSKY: THE NOTION OF PROPERTY IN KURT GÖDEL’S ONTOLOGICAL ARGUMENT OF GOD’S EXISTENCE

About two hundred years after the Kant’s critique, which was supposed to be devastating since it had declared all ontological arguments of God’s existence impossible, in the middle of the 20th century the argument of St. Anselm got into the centre of attention once again. Besides the reconstructions of the classical train of thought with the help of modal logic, numerous new constructions were born that strove to approximate to the existence of God with the most modern devices of formal logic. All of these constructions, despite the fact that his work constitutes a single typed page, the attempt of Kurt Gödel, one of the greatest mathematicians and logicians of the century, stands out. Today it is a generally accepted opinion that his deduction is formally correct and his five axioms and three definitions constitute a consistent system. Nevertheless, the Ontologischer Beweis as an argument of God’s existence is meaningless unless we succeed in continuing Gödel’s work by adding adequate semantics to its formulas. This work should be done by the simultaneous implementation of two important points of view. On the one hand, it is necessary to give an interpretation of logical symbols that makes it possible to call the deducted being god. On the other hand, it is important to make sure that from the semantics, acceptable for the philosophy of religion, no untenable statements could be drawn to the world that belongs to the god of the argument. This present study enumerates the possible interpretations of the central technical words of the argumentation, “positive property” and “essence,” and arrives at the conclusion that in Gödel’s system these two conditions cannot be fulfilled simultaneously.