

# ABSTRACTS

## **ERDŐ PÉTER: A VALLÁS SZEREPE AZ EMBER ÉLETÉBEN ÉS A NEVELÉS CÉLJA<sup>1</sup>**

Strasbourgban 2009. május 4-én tartották a „Vallásos nevelés: erőforrás Európa számára” című konferenciát, ahol a szerző előadásában utalt a földrész különböző országaiban ebben a témában végzett felmérésre, amelyet az Olasz Püspöki Konferencia készített európai egyházi iskolákban 2005 januárja és 2007 novembere között, az Európai Püspöki Konferenciák Tanácsa (CCEE) kezdeményezésére és támogatásával.

A felmérés megállapította: a hittan tanítása és a vallásos nevelés a közoktatásban jog és olyan szolgáltatás, amelyre családok milliói tartanak igényt. A katolikus egyház arra törekszik, hogy lehetőségeihez képest válaszoljon erre a szükségletre. A vallásoktatás helyzetét vizsgáló felmérés egyben arra is rávilágított, hogy ennek a jognak az elismerése nem mindig magától értődő. Egyes országokban még jogi nehézségek akadályozzák a vallások szabad és nyílt oktatását. A vallásszabadsággal együtt jár a jog, hogy a hívek szabadon kinyilváníthassák önazonosságukat és hitüket, tiszteletben tartva a más-vallásúakat és az ateistákat. Az egyház nem kér kiváltságokat vagy előnyöket. Tudatában van annak, hogy a vallásszabadság tiszteletben tartása alapvető kérdés, valamint annak is, hogy egyetlen hitet sem lehet senkire rákényszeríteni. Az emberi jogok alapja a személy sérthetetlen méltósága, amely megelőz minden jogi döntést. Ezt a méltóságot minden egyes személy fogantatása pillanatában elnyeri. A társadalomnak pedig kötelessége, hogy elismerje ezt a méltóságot és a személy értékét.

Azok, akik hosszú éveken át éltek olyan rendszerben, amely ellenőrizte és korlátozta cselekvési szabadságukat, tudják, mennyire könyörtelenek lehetnek a szabadság elleni merényletek. Megpróbálják uralni a személyeket és gondolkodási módjukat, az emberek életét a félelem, az erőszak vagy az ideológiák révén akarják ellenőrizni. Ezáltal a személy méltósága ellen követnek el merényletet, azt tárggyá vagy egy hatalom szolgálatában álló eszközzé fokozzák le. A család a nevelés bölcsője, a Teremtő terve szerint a gyermeket mindenekelőtt az őt szerető személyeknek kell nevelni. A természet rendje szerint ez a család és nem a közintézmények.

Nyilvánvaló mindenki számára, hogy az ateista diktatúrák kísérletei a vallás betiltására vagy felszámolására súlyos bűncselekményt jelentenek az emberiség ellen. A világi fel-

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fogás, amely a vallásról alkotott nézetét rá akarja kényszeríteni a társadalmakra, azt állítva, hogy a vallásnak a magánszférában kell maradnia, szintén nem tartja tiszteletben a szabadság közösségi szempontját. Ez alapján véve azt jelentené, hogy Istennek, ha létezik, nincs semmi köze a társadalmi élethez. Ennek következtében pedig a hit olyasvalami lenne, amelynek nincs hatása életünkre, így Istennek nem lenne „lehetősége”, hogy kapcsolatban legyen az általa teremtett valósággal.

A kultúra közösségi dimenziójára utalva megállapítható, hogy a helyesen megélt vallásos tapasztalat nem vezet intoleranciához. Éppen ellenkezőleg: az Istennel való találkozás élménye nagy belső békét eredményez. A vallásoktatás döntő szerepet játszhat egy olyan korban, amelyben sokan észlelik a válság jeleit, mely nemcsak gazdasági és pénzügyi jellegű, hanem mindenekelőtt az értékek és az élet értelmének válsága. Az Egyház éppen ezért tartja kötelességének továbbra is nevelni a fiatalokat, megtevé mindent, hogy magas szintű oktatásban részesüljenek.

Ha a vallás az emberek életének természetes része, akkor ott, ahol nevelés folyik, a vallásoktatásnak jelen kell lennie, vagyis az iskolákban, és a mai világ minden areopagoszán. Általában véve a vallások, különösképpen a katolikus vallás új, szélesebb távlatot ad az életnek, emberibbé és képessé teszi arra, hogy szolidárisabb, reményben gazdagabb társadalmakat hozzon létre.

### **KÁROLY BARANYI: ON THE PHILOSOPHY OF EDUCATION**

The real causes behind the crisis of education are nestled in the false ideologies permeated by the global financial market. The present study, in the spirit of Christian philosophy, defines the development of personality and especially the augmentation of one's freedom as the main purpose of education. Our observations refer to all types of schools with special emphasis on the surplus required by Christian (Catholic) education.

### **GYÖRGY BENYIK: EARLY CHRISTIAN INTERPRETATION OF PAUL'S LETTERS AND THEIR EFFECT IN THE WEST**

Interpretation practices of 19<sup>th</sup> century historical criticism drew attention away from patristic commentaries; and due to the particular methodology employed inferred that these commentaries were little more than “unscientific” writings. The reason for this was that early Bible commentaries had been written for ordinary people, then in turn for trained theologians and for the disproof of heresies, and later for professionals with special philological and theological qualifications.

Over the past few decades, however, there has been a distinctive turn concerning exegesis. Interpreters who are interested not only in analyzing the formation of Paul's writings and those of the New Testament, are beginning to realize with more and more

acceptance the value of interpretations bequeathed to us by the early Christian literature. In the English language literature, the patristic interpretation of the Bible was initiated by the publishers of the biggest American and English commentaries, Eerdemans and Cambridge University Press, who together launched a series entitled *The Church's Bible*. In Europe, a similar series was started as a project initiated by the University of Regensburg. The first volume of this new series was written by Martin Meiser.

### **INOCENT-MÁRIA V. SZANISZLÓ OP: IS ST. THOMAS AQUINAS' THOUGHT STILL ACTUAL TODAY?**

In our postmodern age we could say that the doctrine of the *Angelical Doctor* has affected not only thinking in the Catholic Church, but also that of modern Europe towards understanding its own heritage and ancestry and building on that understanding. And that is one from many of problems of our time.

On one side is the official point of view of the Church. In 1879, after a Doctorate had been conferred upon him, the thoughts of St. Thomas Aquinas were elevated to become the basic doctrine of all Catholic schools by Pope Leo XIII (encyclical *Aeterni Patris*). Pope Pius X in turn continued to endorse and support this system which has remained at the core of Roman Catholic doctrine.

This standpoint has in turn been supported by the Second Vatican Council, which reaffirmed that according to the doctrine of St. Thomas Aquinas, the basis of study for seminarians should be his theological and philosophical works. Pope John Paul II's Encyclical *Fides et Ratio* and the new Codex Of Canon Law (Codex Iuris Canonici) confirmed this endorsement.

On the other side, there is opposition to the works of St. Thomas Aquinas. This opposition manifested itself not only during his life and continued after his death, but is also evident today. This doctrine is not reflected in the encyclicals of Pope Benedict XVI.

Now we will try to bring closer this theological revolution of the Middle Age that caused the intellectual awakening of Western Europe.

It is my contention that today, as in the time of St. Thomas Aquinas, Christians experience a strong temptation to withdraw into themselves and somehow avoid the prospect of worldly dialogue. While this may not be the right approach, it is an understandable point that has been reached in absolute exhaustion following the never-ending confrontation with a world which does not want to acknowledge its ancestry and worth. We do not enjoy the strong protection of a temporal power, finding it more comfortable to "set up walls" of our own cultures and religiousness. By doing so, we forget that God created the world and us in it, and that everything is by substance good. From this we can say that many people, including non-Christians, and those who fight against it, are all fragments of the One who brought us to life on this world and remains with us.

Perhaps in this way God has been trying to teach us that we do not have the ability to understand absolutely everything. We must be always prepared for new conflicts formed by the acquisition of new knowledge, taking into account the larger picture not only of this world, but of theology too.

### **SÁNDOR KESZELI: EXPERIENCE IN FIRST EVANGELIZATION AND IN CATECHESIS**

The Author examines those experiences that facilitate the birth of faith, the development of existing faith, and presents one possible practical classification of these different kinds of experience from the point of view of first evangelization and catechesis.

Firstly, some fundamental concepts and expressions are made clear, which include the concept of first evangelization, catechesis, educability of faith, and the different types of experience (experience from the point of view of anthropology, sacral, religious and Christian religious experience).

Secondly, the Author presents those reasons that compelled the Church toward paying special attention to different kinds of experience when considering evangelization and catechesis.

The main part of this study is constituted by the classification and presentation of different kinds of experience. Within this framework, the Author elaborates on the possibilities of evangelization being hidden in everyday experiences. Different kinds of experiences facilitating an encounter with the most fundamental questions of existence, on those that facilitate the living and converting patterns of an encounter with living Christianity, and in conclusion speaks about the religious experience of believers of the Bible as a fundamental point of relation for catechesis supported by some important methodological references of the same.

### **GÁBOR KOZMA: A MODEL FOR THE TRAINING AND EDUCATION FOR TEACHERS OF RELIGION**

More and more often, we talk about the straightening circumstances of education, under which educators first lose their tools and then their prestige. We believe that Christian education has the inherent capabilities to halt this process.

The responsibility is incumbent on parents and teachers, and especially teachers of religion. Catholic or Christian education, just like training, is a life-long process. The process of training and education is a process of love in which faith in Jesus Christ transcends the promised future and attainment of the perfection to which only a person educated and trained to become a saint can call their own. This process lasts until the very last moment of life.

How can we ensure natural forms of education for the training of teachers of reli-

gion? Building the community is an indispensable element of the higher educational system, and this system needs to be built upon the original ideal of *universitas*. It is this ideal, the *unum*, i.e. preservation of the unity of science, of discernment and faith and encirclement of absolute truth. A fundamental means toward achieving this is through education. Training is dependent on fluctuating market demands, but education i.e. the development of personality is something quite apart from this.

The *Szeged model* displayed in the article is both a training and higher educational system. Objects of the organization include the following: the principle of community (education is an activity done in community), the principle of common activities and work (community can be best built on work), the principle of *unum* (encircling the absolute truth), the principle of didactics (carrying out catechetical and pedagogical situational exercises).

The model that has already been put into practice seeks to integrate itself into a tendency, the aim of which was formulated by Pope Benedict XVI when he was a cardinal. This aim is to work even harder for the cause of catechesis, and to achieve this we must once again dispense with the places of those who live and experience Christianity as a novelty.

The particular educational influence of the *Szeged model* can best be summarized as improving those skills that embody the fundamental objectives of Catholic pedagogy. Thus it includes the transmission of the good news of Christ's gospel; freedom that ensures we are responsible for others, the development of self-understanding by working within the community; the development of a capacity to make independent decisions by performing individual tasks, the skills to build a community on the essence of Catholic education, i.e. in the family, at the parish, in the kindergarten and in public, and higher education alike.

### **LEVENTE B. MARTOS: PAULUS ÜBER DIE CHRISTLICHE HOFFNUNG IM RÖMERBRIEF**

Die vorliegende Studie handelt das Thema Hoffnung im Römerbrief. Zwar wird im Römerbrief die Gerechtigkeit Gottes rechterweise als die Summe der paulinischen Theologie betrachtet, neben ihr kommt auch der Hoffnung im ganzen Brief Schlüsselbedeutung zu. Die einschlägigen Texte in Kapp. 4, 5, 8 und 15 werden kurz dargestellt. Es ist kein Zufall, dass Paulus in den ersten drei Kapiteln des Briefes die „hoffnungslose Situation“ der Welt darstellt, am Ende seines Briefes jedoch seiner Gemeinde einen zweifachen hoffnungsvollen Segen erteilt. In drei Schritten – Auseinandersetzung mit dem Bösen, Erweiterung des Horizontes, Hoffnung aus dem naturgemässen Ziel des Lebens – wird versucht, aus den paulinischen Gedanken für das hier und jetzt Hoffnung zu schöpfen.

**MIKLÓS MERVAY: THE EFFICIENCY OF TEACHING RELIGION**

Twenty years have passed since the political transition of Hungary took place. The Catholic Church has regained many of their schools and several new ones have also been opened. Despite the liberation of religion and the numbers of students receiving religious education, an actual increase in the practice of religion with regard to administration of the sacraments cannot be measured. What is the reason for this? What should be done differently to make the teaching religion at schools more effective?

Religious education when transposed into a school subject faces two obstacles. On one hand it cannot take on the role of an education in faith without a family background - and secondly, that the teaching material seems to be separated from personal life experiences.

It appears there is a need for change in the field of training religious studies teachers, in the layout of religious studies books and in the planning of curricula as well. However, our most urgent task before any of this is to conduct a detailed and thorough survey that will explore the real shortcomings of efficiency and thereby enable us to take remedial steps towards effectively addressing this entrenched problem.

**MÁRTA NAGY: ON THE APPEARANCE OF CHRIST IN HUNGARIAN ART AS AN ICONOGRAPHIC TYPE OF A GREAT PONTIFF**

In the 18<sup>th</sup> century, the iconographic representation of *Christ, the great Pontiff* appears more often in the ecclesiastical art of those national minorities living in Hungary and the Hungarian-speaking Greek Catholics than it does among other Christians living in a single block. Due to their dual origins, those attributes defining the types of *Christ, King of Kings* and the Great Pontiff are both very similar as they refer to the role of Jesus Christ both as the monarch of heaven and earth, and as a pontiff. The emphasis placed on one of these roles – for instance, that of a monarch – demonstrates the wish of the metropolite of Serbians living in Hungary that he wants to function as both the ecclesiastical and laical leader of the community. This point of view, however, was not in the least shared by the reigning Habsburg dynasty. Emphasis on the role of Christ as the pontiff, successor to Melchizedek brings the tradition of taking the Holy Communion in both its forms (*sub utraque specie*) into the limelight. It also draws attention to the fundamental acceptance and belief that Christ is the head of both the heavenly and the earthly Church. In so doing, it affirms the justness of eastern Christian settlement as opposed to its Western counterpart. Moreover, it takes a stand against Reformation, which at its core refutes the necessity of the mass liturgy and that of a lay hierarchy as well. The representation of Christ as the Pontiff confirms the duality of these roles.

The political and church political nuances contained in this concept explain its

extraordinary extension in our region. Basically, this concept is the manifestation of religious separatism among ethnic groups of Orthodox religion. While emphasizing their otherness they are helping to maintain the religion of the ex-patria, and that of their national self-identity.

**LÁSZLÓ ODRÓBINA: ÉPIPHANE DE SALAMINE ET L'IMPORTANCE DE REMISE DE LA PHRASE DANS SON CONTEXTE ORIGINAL**

L'oeuvre majeure d'Epiphane de Salamine, le *Panarion* contient une phrase beaucoup de fois citées par les canonistes et par les historiens de théologie quand ils entendent d'illustrer que notre auteur se trouve dans la ligne des écrivains de l'Église ancienne qui sont contre la pratique de contracter des mariages de la part des chrétiens avec des non chrétiens. Une analyse plus minucieuse (laquelle ne consiste que dans l'examen des paragraphes précédents et successifs, ainsi que du genre littéraire de l'oeuvre) suffit à démontrer le caractère infondu de la démarche de ces chercheurs de l'antiquité chrétienne: la phrase en question, remise dans son contexte, signifie justement le contraire de ce que l'on en retenait pendant les décennies des recherches sur les mariages mixtes.

**MÁRIA PALLAGI: MISSION IMPOSSIBLE (?) - DIE BESUCHE DES WIENER KARDINALS, FRANZ KÖNIG BEI PRIMAS MINDSZENTY (1963-1971). DIE OSTPOLITIK DES VATIKANS GEGENÜBER UNGARN UND DIE CAUSA MINDSZENTY**

In den kirchlichen/kirchenpolitischen Kontakten zwischen Österreich und Ungarn im Kalten Krieg haben der Wiener Kardinal, Erzbischof Franz König, bzw. seine Vermittlungen zwischen dem Vatikan und den Kirchen hinter dem Eisernen Vorhang eine zentrale Rolle gespielt.

Die Untersuchung der Frage in den von uns präsentierten Dimensionen kann unter anderem deswegen spannend sein, weil sie auch die Bewegungsfreiheit – wenn es so was überhaupt gab – bzw. die Ausbruchsversuche der leidenden Kirche symbolisiert.

Meine Recherchen können also betont nicht nur auf die Thematisierung der „abnormalen Situation“ – wie die amerikanische Diplomatie im Herbst 1971 die 15-jährige Anwesenheit des ungarischen Primas in der amerikanischen Botschaft in Budapest bezeichnet hat –, die Kardinal Mindszenty verursacht hat, beschränkt werden, genau deswegen habe ich es zum Ziel gesetzt, die Frage in dem Kontext der betroffenen Mächte zu untersuchen, wobei auch die Ähnlichkeiten in den Möglichkeiten der Kirchen der Satellitenstaaten analysiert werden müssen.

Österreich – dank seiner geopolitischen Lage – hatte in Ost-Mittel Europa auch in kirchlichen Bereichen BRÜCKENFUNKTION, die auch durch die Missionen des Wiener Kardinals in den Ostblockstaaten verwirklicht wurde.



**ZOLTÁN ROKAY: MÖGEN WIR - UND WENN JA, IN WELCHEM MASSE  
- DIE WEISHEIT? - „EINFÜHRUNG IN DIE PHILOSOPHIE“**

Die Frage „was ist und was soll Philosophie?“ hat an ihrer Aktualität nichts verloren. Der vorliegende Beitrag packt diese Frage vom Standpunkt des Philosophieunterrichtes an katholischen theologischen Bildungsanstalten und in der Priesterausbildung an. Anstatt die ganze philosophische Tradition bezüglich dieser Frage aufzurollen fast der Beitrag von der Wortbedeutung ausgehend seine Intention in sieben Punkten zusammen: 1. die Bedeutung des Wortes Philosophie; 2. das erste Erscheinen des Wortes im Altertum;; 3. ihr weiteres Schicksal und Fragwürdigwerden; 4. die Krise der Philosophie in der Neuzeit (Meinungen); 5. die Aufgabe und Aktualität der Philosophie; 6. die Beziehung der Philosophie zum Glauben und zur Theologie; 7. Philosophieunterricht in der katholischen Theologenbildung.

**ANDREA SZIGETI: HOW LONG DOES CHILDHOOD LAST?  
THE LEGAL DIMENSIONS OF AGE**

This paper will examine the legal regulation of childhood in Hungary referencing age as mirrored in the New York *Convention on the Rights of the Child*. The relevance of this topic is predicated upon the 2003 amendment to laws governing public education, specifically where they relate to the age of compulsory school attendance, and through consequential evolvement of the debate recommending amendments to the legal age of criminal capacity. The author wishes to direct the reader's attention to the discrepancies between criminal law, civil law, family law and child protection regulations in order to widen and deepen the knowledge of pedagogues and teachers of religion working at institutes of public education and to emphasize the importance of their contribution concerning not only the transmission of legal knowledge but also contributing to the stability of moral foundations.

**TAMÁS TÓTH: “SI NULLUS INCIPIAT, NULLUS FINIET”  
THE ARCHBISHOPS PATACHICH  
AND THE CATHOLIC REFORM (1733-1784)**

The Reformation and advance of the Turks took place at the same time in Hungary. A convergence of these influences inevitably meant a considerable loss for the Hungarian Catholic Church with the Archdiocese of Kalocsa-Bács among the worst affected bishoprics. A real resurgence of the church only took place late in the 18<sup>th</sup> century when the whole kingdom was liberated. With a prevailing peace at last a profound renewal became possible in the areas of economy, politics, culture and religion. Archbishops Gábor Patachich (1733-1745) and Ádám Patachich (1776-1784), encouraged by



the Decrees of the Council of Trent (1545-1563), proved to be the key figures of this resurgence. Three guiding principles underpinned their strategies: re-organisation of the central institutions of the diocese, pastoral care and the exercise of state power along with the governance of the archdiocese.

### **LÁSZLÓ TRINGER: FREEDOM AND SPIRITUAL HEALTH**

The author will look closely at mental health as an attribute of a responsible person who enjoys freedom. A modern notion of health can not be elaborated on without a clear distinction being made between the concept of the “person” and that of the “personality”. He outlines developments on the notion of “health” as published in declarations of the World Health Organisation. Subjective elements also play a definitive role in the definition of health. The economic burden of mental disorders and their effective prevention are demonstrated using epidemiological data as core criteria. The author will also briefly review the domestic development of the mental health movement, citing that individual obligations to protect and to promote health can be deduced from being a person. He stresses the educational necessity of forming an adequate cornerstone for health-behaviour.

### **GYÖRGY UDVARDY: EDUCATION IN FAITH – YES OR NO?**

The author addresses some of the more fundamental questions that arise in the education of faith from a theoretical point of view. He reviews the nature of faith and the practical tasks arising from it, as well as pointing out the parallels of dynamism in religious education and revelation.

Following this, the question of “contents vs. method” is dealt with briefly before touching upon the characteristic features of the person of a catechist since it is the most important methodological aspect of catechesis.

Finally he describes the four main phases in the education of Christian decision-making as well as the five most important areas they relate to.

