

ABSTRACTS

GÁBOR CZAGÁNY: RENEWAL IN REFORMED EUCHARISTIC SPIRITUALITY

This article examines the spirituality of the Lord's Supper from a Reformed point of view. In the past few decades, many European and North-American Reformed Churches have published updated liturgical manuals, with renewed forms of the Lord's Supper (Eucharist). This liturgical renewal is part of a spiritual awakening visible in the life of many different Christian denominations. The first part of this present study explains the main ideas of Reformed theologians about the Lord's Supper, through which one can become familiar with the historical basis of special Reformed forms of worship. Then we move on to some new forms highlighting the two main directions in liturgical enrichment. To begin with, we will explain the so-called "liturgical right" that holds on the old liturgical heritage of Christianity and the "liturgical left", which is closer to present-day culture. Through examples of liturgical life of the Reformed Church in Hungary, we will have an insight into the twofold thinking of liturgical spirituality. Finally, we show the main goals of current liturgical reform in the united Hungarian Reformed Church, together with two concrete worship orders that are based upon a rethought spirituality of the Lord's Supper.

INOCENT-MÁRIA V. SZANISZLÓ:

HOPE IS A DIVINE VIRTUE THAT BRINGS FORTH SALVATION

Christian theological Divine virtue is usually described in many books on moral theology. On the other hand, she is a very old virtue, but double edged. Hope can assist maintain a faith in God, but can be dangerous especially in the faith of scientific and technical progress. She is first fruit of faith and faith is the necessary prerequisite for hope. She shows us how to build Gods kingdom here on the earth, which necessarily includes its ecological care. Hope is still mixed with uncertainty of salvation. In the documents of the Second Vatican Council and in the encyclical of Benedict XVI *Spe salvi* is optimism of hope against the nihilism of this world like a manifest and answer for secularization this world.

GÁBOR KOZMA: AN INNOVATIVE ENVIRONMENT? ABOUT THE SCIENTIFIC POSSIBILITIES AND SOCIAL IMPOSSIBILITIES OF EDUCATION¹

How is it that despite the manifold developments of 20th–21st-century pedagogy, in today's society everything that is a proclamation of love and benevolence is considered to be suspicious? This does not support the superfluity of pedagogy; to the contrary, it has to be made the instrument of an innovation that extends to the whole of society. For all the products of pedagogical innovation, the increasing difficulties of discipline in the family and at school are present. It is essential that the achievements of innovation also appear on the level of the system of education, not only in individual products, since the latter is the particularity of economic efficiency and is overshadowing the efficiency of education. Competence-based education also requires critical examination as an influence that contributes to the elimination of traditional (e.g. Christian) educational objectives, in compliance with the demands of a consumer society. Further questions are raised about the "anti-instrumentalization" of public education, the ostracism of discipline from higher education, the chaotic consequences of the Bologna system as well as the unplanned nature of pedagogue training.

GÉZA KUMINETZ: FREE CHOICE OF CONJUGAL LOVE AND OF MARRIED STATE OF LIFE

This study searches for an answer to the vexed question of what gives marriage its essence and within this essence where is love located? Marriage has four roots that cannot be retracted and yet they are interwoven: these include *sexus*, *eros*, *genus* and *ethos*. Thus *eros*, i.e. love constitutes an essential characteristic feature of marriage inasmuch as it meets the ethical requirements of sexuality in a person that does not exclude the requirement of maintaining the human race. Consequently, conjugal love starts with a sexual attraction, and materializes in a definite commitment to the establishment and maintenance of a stable and indissoluble community of life.

At the same time conjugal love, since it is not fully submissive to willpower, is not an establishing cause for marriage, it presents as a most distinctive and desirable motive. Moreover, love itself does not affect the will in an absolutely deterministic way. Due to this, any listing of love among the essential ingredients of connubial agreement may lead to misunderstanding; nor should it be considered as a legally irrefutable fact.

In conclusion, love is the greatest motive for a human being to make an irrevocable

¹ The lecture version of this paper was given at the conference entitled *The Hope of Pedagogy – The Pedagogy of Hope* on November 20th, 2009 at Gál Ferenc Theological College, within the frame of the series of events of the *Feast of Hungarian Science 2009*.

personal decision with the mutual agreement of another person from the opposite sex for the joint establishment of a communal life, undertaking to maintain this state of life in which the would-be married persons see the call of God and his purpose to send them to bear testimony of Him.

The second part of the study deals with the canon law guarantees for the free choice of marriage as a state of life. It has been pointed out that codification should concentrate on the defense of external and internal freedom, a careful description of the capacity / incapacity of agreement and a precise explanation of the obstacles to marriage.

**LÝDIA LEŠKOVÁ: PROBLEMS IN FAMILIES AFFECTED BY CRISIS OR DIVORCE
AND THE IMPACT ON A CHILD**

The paper deals with issues prevalent in those families that have been affected by crisis or divorce. It describes the determinants which cause changes in contemporary families as well as factors of family crisis and destabilization of relationships. The work draws attention to the extent that a family crisis impacts upon children, and how children sensitively react to divorce. The paper will offer several suggestions as possible solutions, and the opportunities for primary, secondary, and tertiary prevention and precaution.

Key words: family, family problems, family relations, dysfunctional family, divorce, child.

**MARTOS LEVENTE BALÁZS: PÁL, ATYÁNK A HITBEN. PÁL A KORAI KERESZ-
TÉNYSÉG ÉS A MODERN KOR ÉRTELMEZÉSÉBEN**

XVI. Benedek pápa szándéka szerint a Szent Pál emlékévé egyik fontos célja az ökumenikus törekvések erősítése volt. Pál személyével ugyanakkor gyakran a feszültségek és vitatkozás, az egyház történetében pedig a megosztottság tényét hozzuk kapcsolatba. Vajon melyek az apostol önértelmezésének és a róla kialakult korai hagyománynak azon pontjai, amelyek kezdettől fogva alkalmassá teszik őt az egység képviselésére? Tanulmányunk a Pálról kialakult képek rövid panorámája mellett Pálnak mint „atyának” a vonásait rajzolja meg.

**MARTIN MICHALÍČEK: PARADIGMA COMMUNIO AZ ELSŐÁLDÓZÓK ÉS
SZÜLEIK KATEKÉZIS PROJEKTJÉBEN**

A projektet három hasonló projekt inspirálta Latin-Amerikából, Németországból és Írországból. Elsősorban a szülőkre koncentrál, mert a felnőttek katekizmusa a katekizmus egyik fő formája. A projekt összeköti a három hagyományos nevelési színteret: a családot, a plébániai közösséget és az iskolát. Animátorok három csoportja és két célcsoport alkot egy csoporthálózatot – így létrejön az intergenerációs dialógus lehetősége.

Az elsőáldozók előkészítésének liturgikus kezdete a vasárnapi plébániai szentmise. A gyermekek és szülők találkozása egyidejűleg zajlik. Az előkészítés fázisát három Karácsony előtti és három Karácsony utáni találkozás alkotja. Az elsőáldozás ünnepélye a fehér hét misztagógiája után következik és alkotja a második fázist: az ünnepélyt. Az ünnepség után kapcsolatban maradunk a szülőkkel: nyári találkozás, iskolaidei találkozás felkínálása stb. formájában. Ez a misztagógia fázisa. A projekt a mai széthullott világban a következő ambíciókat köti össze:

- pasztorális együttműködés (pasztorális-kateketikai elv)
- izolált nevelési színterek összekötése (szociológiai elv)
- a plébániai közösségek individualizmus által befolyásolt tagjainak összefogása (egyházi elv)
- szentségek egységes felfogása (teológiai elv)

ROKAY ZOLTÁN: A MONOTEIZMUS F. W. J. SCHELLING ÉLETMŰVÉBEN

Schelling egész életművét végigkíséri a monoteizmus kérdése. Korai írásaiban („tübingeni évek”), elsősorban a többes számú „Elohim”-hoz kapcsolódó egyes számú igealak kérdése foglalkoztatja (A legrégebb világ mítoszairól, történelmi mondáiról és filozófémáiról, 1793; Kritikai és filozófiai kísérlet az emberi bajok első eredetének filozófiai magyarázatára a Ter. III-ban, 1795), valamint a „gnosztikusok” által képviselt álláspont az Ószövetség és az Újszövetség „különböző” Istenéről (Markionról, a páli levelek kijavítójáról, 1795) – A transzcendentális filozófiai rendszer kialakítása és a természet-filozófiai vizsgálódások korában, látszólag háttérbe szorult Schellingnél a monoteizmus kérdése, valójában azonban ekkor is jelen volt fejtegetéseiben (így a Transzcendentális idealizmus rendszerében is: 1800). – A „Szamothrakéi istenségekről” (1815) valamint a „Világkorszakok” töredék (1811-től) ismét előtérbe állítja a monoteizmus kérdését Schelling művében (az ún. „pozitív filozófia”: vallás, kinyilatkoztatás kapcsán). Itt fogalmazódik meg Schelling álláspontja, amelyet későbbi előadásaiban (München 1827-től és Berlin, 1841-től) kifejt és képvisel. Eszerint a monoteizmus és a politeizmus viszonya nem magyarázható meg az emanáció („kiáradás”) segítségével, hanem csakis a felemelkedéssel, valamint, hogy az igazi monoteizmus nem Isten kizárólagosságát jelenti (hiszen ez már ideájában is bennefoglaltatik), hanem az Istenben rejlő „potenciákat”, vagyis a teremtés, kinyilatkoztatás és megtestesülés lehetőségét. Ez a gondolat alapvetően meghatározza Schelling kései vallásfilozófiáját.

A jelen néhány sorral szerettem volna hozzájárulni annak kimutatásához, hogyan bontakozott ki és milyen átalakuláson ment át Schelling művében a monoteizmus gondolata.

JÁNOS SÁVAI: THE PEDAGOGY OF HOPE AND SOCIAL EDUCATION

“*The future belongs to those who give the next generation reason for hope,*” says Pierre Teilhard de Chardin. The way out, the exodus from the present moral and economic water-pit is constituted by Christian life, the fruit of hope, which in essence is nothing more than looking into the future, heading for the future, exploring the unfamiliar; thus it is a kind of exodus. Christ went in front of us into the secret of absolute future. The attitude of “waiting for something” is the medium of life, the keynote of being in which the Christian person becomes acquainted with the proper content of their faith (Cf. László Boros: *We Live from Hope*).

The following considerations were born from the education based on Christian faith.

Education for hope is a condition of social education. Hope does not mean craving for “better days” but action in the present for tomorrow while assuming with honor yesterday’s failures as well as its successes, from which we have learnt and by which we have been strengthened. Dedicated education lives within this reality: it does not keep count only of its expectations but also of its obligations. Hope and social sense are gradually developing and becoming clearer and clearer. This growth results in tension and is irremissibly the carrier of a task in education: building an unambiguous system of values. Christian love does not mean the approbation of any attitude; rather it is the consistent manifestation of action in truth towards all.

The meaning of Christian hope is not avoidance or “non-doing” but rather an active and operative life and thus is also what constitutes the educational base for hope. The base for self-examination and evaluation are constituted by *what I have done in thought, in words, by actions, and what I have failed to do*. The command of love in education does not mean some kind of “propitious kindness” that turns a blind eye to flaws, hides offences and atones for viciousness instead of guilt. Rather it means that it makes a rule for the interest of the child or the young and does not strive to gain their liking. An organic part of this education is setting up certain requirements, the acknowledgement of results, and confrontation of the young with the consequences of their deeds. A characteristic feature of this kind of education is education in community, the principle of which in Christian education can be formulated as follows: *in community, by the community, for the community, with individual responsibilities*.

In Christian education, the authenticity of the educator’s example is essential, especially as it relates to moral education. Hope, in the Christian interpretation, always roots in the Truth, who is a Person and not an ideology; i.e. God. This anticipation motivates an attitude that does not alienate the person either from their own reality or from the community in which they live. According to the “instruction sheet” they “*rule the whole world*” – in the most noble meaning of the word. This means that they look after it, guard it with responsibility and enrich it; make use of it together with others but do

not scrounge on it. They are pleased to live in this world but their hope points beyond everything that can be seen.

„Hope encourages reason and gives it the strength to direct the will. It is already present in faith, indeed it is called forth by faith. Charity in truth feeds on hope and, at the same time, manifests it. As the absolutely gratuitous gift of God, hope bursts into our lives as something not due to us, something that transcends every law of justice. Gift by its nature goes beyond merit, its rule is that of superabundance. It takes first place in our souls as a sign of God’s presence in us, a sign of what he expects from us,” writes Pope Benedict XVI.²

We need to pay attention to two examples while educating for hope and for social thought. One is *Saint Francis of Assisi*. In Francis’ attitude, social thought and hope feed upon the unity in which he understood and experienced his own profound communion with God and his reflections were nurtured by this hope when thinking about his own life and the society he lived in.

The other example is set by Don Bosco, i.e. *Saint John Bosco* and his Society of St Francis de Sales. “The educator should take part in the whole life of his pupils,” suggests Don Bosco. His way of educating his pupils raised hope in them since he did not focus on the errors committed by them or on their neglected possibilities but rather on the personalities of children that he was faced with: „*Goodness does not lie in not making errors; it lies in the wish to become better.*”

ANDREA SZIGETI: PERSPECTIVES OF SOCIAL RIGHTS AT THE BEGINNING OF THE 21ST CENTURY

From among the international legal documents dealing with human rights, the UNO worked out the International Covenant on Civil and Political Rights as well as the International Covenant on Economic, Social and Cultural Rights in 1966. However, in the states that signed these covenants including Hungary, opinions differ concerning the interpretation of the human right legal characteristic of social rights and that of the patterns of liability and implementation to be executed by the covenant member states. This present study elucidates upon the interpretation of rights declared in the International Covenant on Economic, Social and Cultural Rights by a review of the contents of General Interpretation 3 elaborated by the Committee of Economic, Social and Cultural Rights, thus drawing the reader’s attention to the human right role of social rights in the solution of today’s social problems.

² CARITAS IN VERITATE III. 34.

LÁSZLÓ TRINGER: PSYCHOLOGICAL DEVICES IN PEDAGOGY

From the second half of the 19th century, the different disciplines embraced by philosophy gradually drifted away from each other. Psychology evolved, pedagogy, psychotherapy, etc. became independent areas of science. This separation, besides its positive proceeds, has had a number of negative consequences. Development ensued in a particular area and its new results have remained within the frames of the given discipline and scarcely became common treasures. Only from the end of the 20th century did a process of the opposite direction unroll, which can also be considered a kind of integration. The results of neurosciences impregnate the thought of psychotherapy too and the results of this area can be useful for pedagogy, which can be submitted to the service of healing and rehabilitation (for example programs dealing with autism, music therapy, etc.).

The author presents those newer neuroscientific results that play an important role in psychotherapeutical investigations and constitute great significance concerning ministering relationships and thus are essential for pedagogical activities.

JÁN VEEBACKÝ: THE MEANING AND NATURE OF THE CHRISTIAN CELEBRATION OF SUNDAY

Postmodern culture presents us with an enormous challenge – to rediscover the meaning and nature of Sunday and how to celebrate it. The first Christians called Sunday “the first day of the week” and “the Lord’s day” and even the “eighth day”, viewing it as the day of new creation. On Sundays Christians assemble for worship and prayer, especially through the Eucharist - it is the day when we recognize Christ in the breaking of the bread. After the sixth century, Sunday became a holy day of obligation. Today, many see it mainly as a day free of work; others try to replace the Sunday celebration with various themes that have little to do with a day of the Lord. The Second Vatican Council corrected this view of Sunday, by reminding us and stressing that it is the Lord’s day, when believers rededicate their lives to the Father through Jesus.

As well as setting aside Sundays to worship God, Christians should also use this day to do works of love and mercy, such as visiting the sick and helping people in need. Sunday is the day when every Christian community comes together to give thanks to God for his saving gift in Christ. They take a full and active part in this celebration of faith and love, in union with God’s people all over the world and with the whole Church. Sunday is the greatest day of the week and is the heart of the Church’s liturgical year. Each week Christians celebrate God’s love and their salvation through the obedient death and glorious resurrection of Christ.

**KRISZTINA VOIT: HUNGARIAN BUSINESS HOUSES IN SLOVENSKO
– BOOK PUBLISHING AND EXPORT BETWEEN THE
TWO WORLD WARS**

Hungarian book publishing and trading struggled to survive in the wake of World War I, and well into the 1920's because of the ensuing changes to the Austro-Hungarian Empire. The Comenius Joint Stock Company, founded by Adolf Lantos, and parent company of Comenius Enterprises, was based in Bratislava and in Budapest. The companies were founded by Lantos who was engaged in currency speculation, as a lucrative means to circulate book stocks bought out in Hungary with a right of exclusivity, to be exported and sold at 100% profit.

The initial hopes of book traders in Slovensko (Hungarian, German and in part Slovakian) soon evaporated as they realized that the Hungarian reading public in Slovensko could not afford to pay such high prices for books. Growing stockpiles could not be sold resulting in a series of bankruptcies, including Lantos' companies.

Further compounding these conditions were the centralist policies emanating from Prague. It was in these conditions that the once flourishing Slovensko book trade came to an end, and by 1923-1924 Hungarian book exports were at a complete standstill.

By 1923 however, a renewed interest in the Hungarian book trade could be seen. Several of the larger companies were merged under a new marketing venture comprising Athenaeum, Franklin Company and in part, the Révai Joint Stock Company, representing a new vision in the book market.

By 1927-1928, new possibilities were beginning to take shape for the export of Hungarian books. These developments led to the founding of new companies which used Slovakian names. These firms formed usually within the framework of a joint stock company, where the majority of shares were held by the board of directors. The company name to be registered was of more importance than its geographical location therefore the company itself could be located in Budapest. A company which functioned externally as a Slovakian firm could assure the export of Hungarian books, and within a specific framework could even publish Hungarian literature. These "juggler machinations", inspired by Jenő Molnár, proved to be extremely successful in the period between the two World Wars.

Jenő Molnár (1882-1951) remains unique in this story as it was he who insisted on using his traditional Hungarian name form, as he had used it in Eperjes pre-First World War. In all documents – including those during the tribulations of the twenties and the forties –, his name can be read as Molnár Jenő. He was among the first to realize that in the new post war environment there was little chance of survival other than to publish basic works in the mother tongue of the Slovakian nation. All that had to be done was translate these works from Hungarian to Slovakian (Civil codes, manuals, dictionaries,

everyday books and world literature – all these were missing). He established new papers for the trade (Knihkupec...) and for the new Slovakian literature (Skolský svet). After leaving Eperjes, he founded the new publishing houses Komenský and Academia.

Molnar was independently unable to raise sufficient capital to realize all his plans and entered into an alliance with Franklin Company. The new enterprise was named Bibliotheca. The series that came out under the title Žatva bound together not only new Slovakian writers, but also published translations of Hungarian authors. By the end of the period and in cooperation with Kazinczy Company, they had assembled several Slovensko Hungarian writers (Pál Szvatkó, Boris Palotai, etc.) under one umbrella. This successful collaboration also published an Anthology of Slovakian Short Stories. We should note however, that the most well-known Slovakian writers of the era also became members the board of directors of Biblioteka, from Jesenský to Tido Gaspar. It may seem contradictory that their royalties were granted from Budapest; while the authors of the Anthology of Slovakian Short Stories, which had been published in Budapest, were paid by Jenő Molnár in Bratislava.

Apart from Bratislava, a small affiliated firm was established in Eperjes for the publishing of Slovakian schoolbooks; followed by the Tátra Company in Košice that published Hungarian books and periodicals. Tátra was also registered in Budapest, and gained a special importance after 1938 through its international export of books.

Jenő Molnár was able to maintain Bibliotheca for a while and although it survived throughout the Second World War, post war reconstruction legislation would ultimately catch up and consume his beloved Bibliotheca.