

ABSTRACTS

JÓZSEF BALOGH: NOZIONE DELLA STORIA DEL SETTENARIO RIASSUNTO

A partire dal XII secolo si vanno costituendo nella Chiesa latina una teologia sacramentaria e una progressiva dogmatizzazione della pratica sacramentale. Si presentano qui quattro documenti significativi: una confessione di fede che sottolinea le differenze tra la sacramentaria comune e alcune tendenze separatiste: Una confessione di fede per i valdesi, 1208 (DH 793–794); un'altra confessione di fede che iscrive in un programma di riforma ecclesiale nel XIII secolo: La confessione di fede di un concilio riformatore: il IV concilio del Laterano, 1215 (DH 802); una esposizione della dottrina cattolica sui sacramenti, redatta per dei cristiani orientali in vista di una unità tra le Chiese: La confessione di fede di Michele Paleologo, 1274 (DH 855, 860); e infine una esposizione analoga, ma destinata, questa volta a dei cristiani d'Oriente uniti a Roma, nel XV secolo: Il decreto del concilio di Firenze per gli Armeni, 1439 (DH 1310-1313). I quattro documenti presentano dei tratti ben individuali ed esprimono il gusto dell'ordine o della coerenza tipica del Medioevo: i sacramenti si possono contare, organizzare, comprendere secondo qualche schema intellettualmente chiaro. L'eresia o la deviazione appaiono come insopportabili, il magistero difende il principio sacramentale quando è minacciato. Una valutazione è possibile fare delle dichiarazioni magisteriali. A loro credito sono sicuramente, una vigilanza sulle difficoltà del tempo, uno sforzo di far avanzare la dottrina. A loro passivo, una certa carenza di riferimento alla Scrittura, la poca attenzione fatta alla liturgia, una propensione a riferire i sacramenti a Dio e al Cristo senza ricondurli anche allo Spirito Santo, un modo di considerare le eresie latine senza comprenderle dall'interno, un modo globale di nominare le Chiese non latine senza percepire la loro propria esperienza. In più, l'aspetto ecclesiale dei sacramenti è poco marcato.

GÁBOR BARNA: SÁNDOR BÁLINT

Sándor Bálint (1904-1980) was an important representative of ethnography in the Hungary of the 20th century. He was born in Szeged-Alsóváros (Szeged-Lower Town) on August 1st, 1904. He went to school in Szeged and he also graduated from the university there. He was habilitated by Professor Sándor Solymossy to become a *Privatdozent* of folklore at the University of Szeged. Between 1931 and 1945, Bálint was a lecturer at the Szeged Catholic Teachers' Training College. He is said to have been a very charismatic teacher. In 1947 he was appointed head of the Department of Ethnography as a public ordinary professor. From 1945 to 1948, he got involved in politics and became a Member of Parliament for the Democratic People's Party. The year 1948 saw the communist take-over; for ideological reasons and due to his earlier political role, Sándor Bálint was denied his *venia legendi* by the authorities. It was only after the revolution of 23rd October, 1956 that he could finally make his way back to his professoriate in January 1957. After having been watched for quite a long period by the police, he was eventually put to trial based on framed-up accusations. In 1965 he got a suspended prison sentence and was forced to retire February 1st, 1966. Sándor Bálint died in Budapest in a car accident on May 10, 1980. His funeral in Szeged-Alsóváros in the spring of 1980 was a silent protest in favour of civic values and at the same time against socialist dictatorship.

His researches, thematically and methodologically alike, as well as the points of view taken by him can be considered unique. As a result of his work, Szeged and the region around her became one of the most well-known regional units in Hungary regarding the past life and culture of her peasants and citizens. Bálint was a very prolific writer.

His professional philosophy can be summed up as the aim of making the culture of the peasants become part of the national culture; in this respect, his aims coincided with those of Béla Bartók. He set an example both as a scholar and as a person. Within the context of the inhuman dictatorship called socialism, he represented the ideals of Christian humanism. Bálint was a scholar equipped with a European point of view as well as a European educational background, despite the fact that he was not allowed to leave the country; he was a real teacher who cultivated his field with great humility and did a great deal for his native town and its vicinity and, in general, for the research on folk life.

GYÖRGY BENYIK: THE SWISS BIBLE SCHOLARS AND CALVIN

John Calvin was one of the most cultivated and well-known reformers. Although it was him who organized the Geneva Church to become the “protestant Rome”, he is not a personality beyond dispute. The trial of Michael Servetus (1511–1553) had a negative effect on his popularity; on the other hand, his system was made famous by Max Weber who, unwittingly, considered Calvin to be the main ideologist of the capitalist economy. Although he himself also translated Biblical texts into French and took a great part in translating the French Bible, Calvin is not remembered to have been a Bible translator like Martin Luther. Having studied the seven free arts, he could have become a priest. Instead, he published his first book, a commentary on *De Clementina* by the Roman philosopher, Seneca and finished his law studies. It was only this period when he started dealing with theology and yet he can be considered to be the establisher of a theocratic state in Geneva. Generally, most Catholics study his work entitled *Institutio*, or as the Hungarian title goes, *The system of Christian Religion*. It needs to be added, however, that beyond his incredibly dynamic church-organizing activities, Calvin was the most assiduous commentator of the Bible, doing even more work in this field than Martin Luther. This is why this present study is dedicated to the Bible commentator Calvin in the mirror of his biographical events and also undertakes to compare his work with that of the Swiss Bible scholars.

ZOLTÁN FERENCZ – DR. SÁNDOR KESZELI – LÁSZLÓ THOMA:

I FATTORI DELLA CONVERSIONE I. I RISULTATI DI UNA RICERCA SVOLTA SUI FATTORI DI CONVERSIONE NELL'ETÀ GIOVANILE ED ADULTA

L' articolo intitolato „I fattori della conversione I. I risultati di una ricerca svolta sui fattori di conversione nell'età giovanile ed adulta” presenta la prima parte di una ricerca: i dati statistici e le loro interpretazioni di primo livello. (Si potrà leggere la seconda parte sul numero seguente della rivista *Deliberationes*. Questa tratterà le riflessioni più analitiche e le loro conseguenze pastorali, catechetiche e quelle riguardanti l'evangelizzazione.)

La ricerca ha avuto tre obiettivi:

1. identificare i fattori più importanti di conversione nell'età giovanile ed adulta nel contesto attuale ungherese;
2. promuovere – a partire dalla conoscenza di questi fattori – che le comunità ecclesiali si riflettano e rinnovino la loro vita interna;

3. promuovere delle iniziative di evangelizzazione più adeguate ed inculturate.

La popolazione della ricerca è composta di cattolici, di luterani e di calvinisti. Si tratta di 310 persone che si considerano convertite in età giovanile o adulta. Una loro parte in realtà è re-iniziante e l'altra è convertita in senso proprio. Questi fatti permettono di analizzare i dati statistici da due punti di vista: 1. da quella dell'appartenenza ecclesiale; 2. e da quella della presenza o non presenza dei radici di educazione cristiana.

PÉTER G. TÓTH : THE LIFE OF PÉTER OF LIPPA, A CANTOR AND BISHOPRIC VICAR OF CSANÁD UNDER THE REIGN OF SIGISMUND

Peter of Lippa or *Petrus de Lippa* was born in the market town of Lippa, the most developed locality of Arad county at that time. On the basis of this, we can suppose that Petrus de Lippa came from a family of market town commoners. Peter was first mentioned in Vienna in 1385, so he is most likely to have been born around 1365 since Hungarian students usually enrolled in universities abroad around the age of 18–20. He studied at least four years in Vienna. He appeared as the *cantor* of the cathedral chapter of Csanád in 1400. It has not been clearly shown yet how he exactly earned his living at the church. It is possible that he earned this position thanks to his personal relationships made at the university or perhaps he could get into the chapter simply due to territorial connection since the locality Lippa belonged to the diocese of Csanád. The task of the cantor was to conduct the music and chant. However, in the jurisdiction of the diocese his services were needed and he had to become a lay vicar for the bishop. Peter of Lippa was general vicar to Dosa Marczali, the bishop of Csanád between 1403 and 1423, considering parochial administrative cases and he was a constant judge holding episcopal rights. The present study lists all remained sources of his charter publishing activity and the first description of his seal as well. The fact that, according to the sources, he worked as a vicar for two decades shows quite clearly that he did all that he could in his job and that he must have done it quite effectively. As a reward for his services he was also given another kind of benefit in the local chapter to complete his income. He was last mentioned on 24th May, 1423 in a charter published by the cathedral chapter. We can make conclusions considering the date of Peter of Lippa's death since on 25th October, 1423 another clergyman asked for a benefit that fell vacant due to Peter's death.

**JÁN GUNČAGA, JÁN KURUC, LUBICA MIŠÍKOVÁ, JOZEF ŽVANDA, AURELIA
PLAVKOVA TINAKOVA: AZ IGAZSÁGOSSÁG MINT ÉRTÉK A NEVELÉSBEN AZ
ÁLTALÁNOS ISKOLA ELSŐ OSZTÁLYÁBAN**

Ebben a tanulmányban az igazságosság értékét mutatjuk be a nevelés területén, amely bizonyos kapcsolatban áll a tanulók kognitív és logikai képességének fejlődésével. Az igazságosság értékére való nevelés az általános iskola első osztályában az okozati gondolkodás elsajátításának vonatkozásában is a tanulók segítségére válik.

**FRÁTER THDR. ING. OP SZANISZLÓ INOCENT-MÁRIA PHD.:
MIKLÓS ESTERHÁZY AND NYÉK SOPRONI**

The origins of traditions and beliefs still alive today in Middle Burgenland can be traced back to some historical facts that did not merely define the life of this part of the country but that of a great part of the former Monarchy, too. The first highlight was the sovereign who later became a Hungarian palatine, Miklós Esterházy's conversion to the Catholic faith; and then after the triumphant battle of Lackenbach came the invitation of the Jesuit Order to Middle-Burgenland and their successful mission. Our presentation will give an historical frame to the facts that will in turn enable us to understand certain correlations.

**FR. P. DOC. THDR. ING. INOCENT-MÁRIA VLADIMÍR SZANISZLÓ OP, PHD.:
TWO RELIGIOUS PRIESTS OF KOŠICE DURING THE TIME OF
OPPRESSION (EXEMPLARY WAYS OF LIFE OF FRANTIŠEK
PAŇÁK SJ AND HYACINT TANDARA OP)**

When we want talk about the spiritual message of Fra Paňák for our society and the Church at the beginning of the 21st century, we must also be cognizant of his moral stance which can be seen as unequivocal against totalitarianism of the Communism. His friend and neighbour from bishop's office in Košice, Fra Tandara, supported him in this resistance. I would like to reiterate their message because our society continues to suffer from the moral misalignment of a political system which has been in power for forty years. This misalignment is demonstrated in the absence of a lost dream; the moral revival our nation. This fading dream has saddened the voices of many in the squares during and since the revolution of 1989.

GÁBOR KOZMA: THE SITUATION OF THE HUNGARIAN ECCLESIASTICAL EDUCATION IN 1848/1849

This present analysis does not undertake to provide the reader with elevating examples and conclusions that can be put to use in patriotic education; or, more precisely, it does not *only* undertake this mission, although these certainly are of great significance, too. This study deals with the approach of the Hungarian Churches to the Revolution and War of Independence of 1848/49 from the standpoint of the churches' share of the tasks of education. It only mentions the exemplary ways of attitude of those highly educated priests who were at the same time historically devoted apostles of patriotic education. On the basis of the theory of educational systems it states that it was the laws of 1848 that sowed the seeds of the first such transformation of the independent Hungarian national education that was able to refurbish its system in such a short time in a revolutionary way; at least it was done on the level of regulations since the fall of the war of independence shattered the actual realization of the same. Nevertheless, it surpassed the influence of the provisions of the two *Ratio Educationis*. The author certifies the indefensible nature of some 21st century historians' point of view who unwittingly interpret the Hungarian events of the 19th century retrospectively and see a simply clerical reaction in the peculiar realization of the social mission of the Churches of those days despite the fact that the bases of this are independent from which historical era we live in.

KOZMA GÁBOR: A MAGYAR EGYHÁZI OKTATÁS ÜGYE 1848/49-BEN

A mostani elemzés nem arra vállalkozik, hogy a hazafias nevelésben hasznosuló, lélekemelő példákkal és következtetésekkel szolgáljon, pontosabban: nemcsak erre. Ezek természetesen fontosak. A tanulmány magyarországi egyházaknak az 1848/49-es forradalom és szabadságharchoz való viszonyulását tárgyalja az oktatás feladataiból való részesülés szempontjából. A tanulmány csak említi azoknak a magasan képzett papoknak a példamutatását, akik egyúttal a hazafias nevelésnek is történetileg elhivatott apostolai voltak. Az oktatási rendszerek elméletére alapozva megállapítja, hogy az 1848-as törvények indították el az önálló magyar nemzeti oktatásügy első olyan átalakítását, amely egy rendszerváltást ilyen rövid idő alatt és totálisan, forradalmi módon valósított meg, legalább is a szabályozás szintjén, mert a szabadságharc bukása a megvalósítást derékba törte, és ezzel többet hozott a két *Ratio Educationis* hatásain. A szerző bizonyította egyes 21. századi történészek nézőpontjának tarthatatlanságát akaratlanul is visszavetítve értelmezik a 19. századi magyar történeteket, szimplán klerikális reakciót látva az egyházak társadalmi küldetésének akkori sajátos érvényesülésében, holott a küldetés alapjai korszakoktól függetlenek.

GÉZA KUMINETZ: CONSIDERATIONS ON PAGANISM FROM A CHRISTIAN POINT OF VIEW

This study analyses the origins of religion as a denotation of the relationship between the real nature of the universe and that of man, as an attempt to dissolve human tragic. One is the trait of reality, one is the real answer and thus only one can be the real religion, too. Catholicity, which is the real religion, appeared in history following the missionary command of Christ; in it, ethical monotheism arrives at its own fulfillment. Christ is a universal redeemer; He is the ultimate message and truth. A Catholic person and the Catholic Church evaluate all other religions and ideologies in the light of this truth, this way and this life. All religions that do not believe in the personal and creator God are considered to be pagan religions, in which elements of truth can be traced but at the same time strongly contradict the religion whose God appears with serious ethical requirements as a condition of proper worshipping.

In the course of history, this contradistinction sometimes acuminates and at other times it gets into the background. And since Paganism and Christianity bear such ideologies and ideals that contradict each other, the contest between those who incarnate them shall continue until the end of time with the aim of acquiring people's souls, as our Savior predicted.

Until the end of time, man, the man of Christ is the antidote of Paganism, of philistinism, of diabolic self-worshipping man and of viciousness. This man, the man of Christian character is the new and eternal man clad in dignity and Christianity leads to this man in all ages with its ideologies, ideals, with its natural means and that of mercy.

KUMINETZ GÉZA: MEGFONTOLÁSOK A POGÁNYSÁGRÓL KATOLIKUS SZEMMEL

E tanulmány elemzi a vallás eredetét, mint a mindenség valódi természetének és az ember hozzá való viszonyának kijelölését, mint az emberi tragikum feloldásának kísérletét. Egy a valóság jellege, egy az igaz válasz, s egy lehet csak az igaz vallás is. A katolicitás Krisztus missziós parancsa nyomán úgy jelent meg a történelemben, mely az igaz vallás, melyben az etikai monoteizmus a maga beteljesedéséhez jut. Krisztus egyetemes megváltó, a végleges üzenet és igazság. Ennek az igazságnak, útnak és életnek fényében értékeli a katolikus ember és a katolikus egyház minden más vallást, világnézetet. Mindazokat a vallásokat, melyek nem hisznek személyes és teremtő Istenben, pogány vallásoknak tekinti, melyekben az igazságnak elemei megtalálhatók,

de amelyek harcosságon mondanak ellen az olyan vallásnak, melynek Istene komoly etikai követelményekkel lép fel, a helyes istentisztelet feltételeként.

Ez az ellentét a történelem során olykor kiéleződik, más időben háttérbe kerül. És mert pogányság és kereszténység olyan eszméket és eszményeket hordoznak, melyek egymásnak ellent mondanak, ezért megtestesítőik közt, ahogy azt az Üdvözítő is jövendölte, az idők végezetéig folyik a küzdelem a lelkekért.

Az idők végezetéig az ember, a krisztusi ember a pogányság, a nyárspolgárság, a diabolikus önistenítő ember, és a gonoszság ellenszere. Ez az ember, a krisztusi jellem embere a méltóságába öltözött új és örök ember, s a kereszténység minden korban hozzá vezet el minket. Eszméivel, eszményeivel, természetes és kegyelmi eszközeivel.

SZIGETI ANDREA: A SZOCIÁLIS JOGOK ÉS AZ OKTATÁSHOZ VALÓ JOG KAPCSOLATA AZ EMBERI JOGOK TÜKRÉBEN

Az ENSZ az „Oktatás a Fenntartható Fejlődésért” évtized keretében négy világméretű projektben fogalmazta meg céljait, amelyek a művelődést, és kiemelten is az oktatást tekintik a fejlődés, az életminőség javulása, és a szegénység csökkentése zálogának.

Az oktatási, tanulási feltételek biztosítása közfeladat, teljesítésük elképzelhetetlen állami támogatás, a pénzügyi fedezet nélkül. Az állam oktatási közfeladattal kapcsolatos kötelezettségeihez tartozik az állampolgárok közötti jogegyenlőség – sőt az emberi jogokból való egyenlő részesedés – elve alapján a nem állami fenntartású intézmények részére való pénzügyi fedezet biztosításának kérdése is. Az oktatáshoz való jog biztosítása tehát gazdasági természetű is, ezért a kötelező és ingyenes oktatás szorosan összefügg az egyes államok állampolgárainak megélhetési esélyeivel, a tudásalapú társadalom előnyeiből való részesedés lehetőségével. Katarina Tomasevski, az ENSZ Emberi Jogi Bizottságának referense egy hat évig tartó, 170 országra kiterjedő kutatás során vizsgálta a kötelező jellegű és ingyenesnek minősülő oktatás megvalósulásának problémáit. A vizsgálat eredményét a „The State of the Right to Education Worldwide, Free or Fee: 2006 Global Report” címmel adta közre.

Jelen tanulmány a Tomasevski-jelentés tükrében járja körül az oktatáshoz való jogot szabályozó univerzális és európai regionális egyezményekben megfogalmazott, állami feladatként rögzített kötelezettségek körét, és - az oktatási költségek, az alacsony iskolai részvétel, és a szociális problémák halmozódásának összefüggéseire tekintettel – rámutat a belső jogalkotást is befolyásoló nemzetközi jogalkotás ingyenesség fogalma definiálásának hiányosságaira, egyúttal megjelölve a további jogalkotás célszerű irányát is.

**ERIKA SZTAKOVICS: SLOWAKISCH ALS "SINGENDES VOLK".
 AUS DEM MANUSKRIFT DER SLOWAKISCHEN
 VOLKSLIEDERSAMMLUNG VON VINCE TOMEK**

Vince Tomek, Piaristengeneral slowakischer Herkunft hat zwischen 1909-1929 90 Volkslieder im slowakischen Dialekt des Komitats Scharisch gesammelt. Das Material wurde bisher nicht publiziert, nur ein kleiner Teil davon ist im St. Adalbert Kalender (1942, herausgegeben von der St. Adalbert-Gesellschaft in Ungarn) und in der Zeitschrift *Slovák* (Slowake) erschienen. Der Autor der einzigen Tomek-Monographie erwähnt die Sammlung in seinem Vortrag am 26. Mai 1929 in Budapest am Kulturabend des Kulturvereins Ungarländischer Slowaken nur in einem Satz. Die Volkslieder können in sieben Themenkreise eingeteilt werden: Weihnachtlieder, die die Glaube und Gottesliebe der Slowaken ausdrücken; Glaube, Liebe an die Heimat und Natur in scharischer Dialekt mit viel Humor; Balladistische Lieder über die Liebe zu den Eltern; Liebe, Leidenschaft, Treue, Traurigkeit, Schmerz, Unglück; Scherzhafte, humoristische Kurzgedichte und Lieder, die die frohe Lebensanschauung der Scharischer ausdrücken; Lieder vom Seminar und Pfarre.

PÉTER ZAKAR: BIOGRAFIEN VON BISCHÖFEN AUS DEM 19. JAHRHUNDERT I.

Es handelt sich um zwei Bischöfe der Csanader Diözese in der Mitte des 19. Jahrhunderts, József Lonovics und Mihály Horváth. Lonovics wurde 1834 durch János Pyrker zum Bischof konsekriert. Er regelte die einzelnen Pfarren durch *visitatio canonica* und errichtete viele Schulen und Kirchen. Einer der größte Erfolg von Lonovics war 1841 die Gründung einer Philosophie und einer Rechtsakademie. In diesem Jahr wurde er nach Rom gesendet um die Mischehen in Ungarn regeln zu können. Der Papst selbst bewunderte sein Talent und Lonovics trug zur Kompromisslösung bei.

Lonovics war ein Anhänger der konservativen Partei doch wurde er wegen seiner Rolle 1848/49 nach Benediktinerstift Melk interniert, wo er viele wissenschaftliche Büchern (z.B. über die kirchliche Archäologie) geschrieben hatte. 1866 wurde er zum Erzbischof in Kalocsa ernannt, doch er starb 1867 nach einer langen Krankheit.

Mihály Horváth wurde 1809 geboren und erwarb sich relativ früh außerordentliche Gelehrsamkeit. Er war der Gründer der modernen Geschichtsschreibung in Ungarn, hatte den Titel „Doktor der Philosophie“ und war auch Mitglied der Akademie der Wissenschaften in Ungarn. Im Vormärz war er schon Realpropstei von Hatvan und einer der Leiter der ungarischen liberalen Opposition in der Politik. Im Sommer 1848 wurde er zum Bischof von Csanád ernannt, doch erhielt er wegen seiner liberalen Gesinnung und

Tätigkeit nie die päpstliche Bestätigung. 1849 wirkte er als revolutionäre Kultusminister dann lebte er bis zum Ausgleich 1867 im Ausland. In der Doppelmonarchie wurde er zum Titularbischof ernannt und mehrmals zum Abgeordnete des Parlaments gewählt. Er starb 1878 in Karlsbad.

