

## ABSTRACTS

### **GYÖRGY BENYIK: BIBLE INTERPRETATION IN NORTH AMERICA IN THE 20<sup>TH</sup> CENTURY**

The development of the interpretation of the Bible in North America in the 20<sup>th</sup> century may be divided into four phases. The *German period* (1900–1915) saw the borrowing of the German historical language analysis, mainly on the basis of the studies of Lutheran researchers of Tübingen. During the *British period* (1916–1945), North American seminaries and universities invited British professors mainly from Cambridge, England to give lectures in America. Their views were founded on philology and text criticism rather than on philosophy and they emphasized the importance of social and cultural backgrounds concerning interpretation. Also, they were focusing more and more on the results of the new explorations of Biblical archeology. In the *Continental period* (1945–1980), North American novices and young scholars headed towards the universities of Europe. Besides the German universities, and especially the one in Tübingen, they also read different subjects at the *Institutum Biblicum* in Rome, at the *University of Bern* in Switzerland and at the Swedish *Uppsala University*. At the same time, professors and scholars arriving from the Continent were welcome in North America, who willingly highlighted Biblical theology, form criticism, and redaction criticism as well as the history of tradition and that of the Canon. During the *North American period* (1981–1999), although some American scholars were using the methods of their European counterparts, they were, one the one hand, more interested in social background and aspects of sociology, anthropology and feminism; on the other hand, their rhetoric and narrative critics as well as image critics were developed independently from those of the Europeans. By taking this step, research programs have become accentuated and mainly shifted to America.

The present study is the first summary in Hungarian on the development of Biblical studies in North America. At the beginning of the 20<sup>th</sup> century, scholars in the American continent borrowed the German samples; these days, however, it is them who exercise the greatest influence – and, in many cases, in a provocative way – on the European Biblical Studies.

### **OSZKÁR CSIZMÁR: SAN VINCENZO DI LERINO, IL COMMONITORIO, CONTENUTO E INSEGNAMENTO**

In questo articolo faremo conoscere al pubblico di lettori il contenuto, la divisione, lo stile, l'importanza e il valore perenne nell'opera di San Vincezo di Lerino, intitolato il Commonitorio.

La domanda principale del discorso presso il nostro autore si evidenzia nel discernere

le norme perenni di discernimento riguardo all'insegnamento dell'ortodossia ai antipodi dell'eterodossia, ossia come e per quale mezzo può un cattolico commune decidere se una dottrina sia ortodossa o eretica. Le norme perenni, quindi debbono essere generali, applicabili in tutto il mondo, in tutti i luoghi e attraverso del tempo che scorre fino all'eternità. Così Vincenzo arriva alla famosa definizione di tali norme che sono *quod ubi, quod semper et quod ab omnibus creditum est*. Inoltre quest'opera è il primo tentativo di trattare in modo scolastico e su un livello scientifico la questione dell'autorità dei vescovi, del concilio e del papa. In quest'opera emergono i principi fondamentali di ecclesiologia, nati con la stessa Chiesa, principi obbligatori, ma non descritti mai con tanta accuratezza e mai messi assieme. Tra questi occorre nominare il *luogho teologico* – locus theologicus – cioè se molti padri comunemente, indipendentemente uno dall'altro, asseriscono una cosa riguardo ad una questione, quella sentenza si deve prendere per certa e vera. L'altro contributo di quest'opera consiste nell'inquirere su come, quando e in che modo vanno considerate le autorità del vescovo, dei santi padri già passati all'altra sponda, del concilio e infine del papa, vescovo di Roma.

Da questi esordi dell'ecclesiologia nasce la riflessione sulla relazione delle Scritture con la Tradizione – certamente derivata dall'esperienza dei padri del passato e dalla lettura delle loro opere come Sant'Ireneo di Lione o Tertulliano –vale a dire che il contesto delle Scritture è da specificare proprio nella Tradizione ecclesiastica, tramandata dagli apostoli e dai loro discepoli ai posteri. La lettura di questo libro ebbe il suo più grande successo nell'epoca della riforma protestante, quando difatti molti dissidenti dalla fede cattolica si convertirono e ritornarono nel suo seno materno. Nel epoca moderna il più grande convertito fu il beato cardinal Newman.

### **GÁBOR CZAGÁNY: REFORMED TRADITIONS AS SIGNS OF IDENTITY WITHIN THE CARPATHIAN BASIN (SUMMARY)**

In the past few decades, many conferences have been organized dealing with the question of the Reformed identity. In the mirror of these reunions, we can still find that the basis of the Reformed faith is summarized in the five famous “*sola*” sentences. However, in our days the meaning of these five short phrases is definitely not the same as it was in the era of Calvin or that of Zwingli. Therefore, the concrete forms of the Reformed identity are needed to be reconsidered.

In Hungary, the Reformed thinking obviously constitutes a part of our history and hopefully that of our future as well. This present study intends to draw a picture of the backgrounds to some Hungarian Reformed traditions, expecting that they would help all of us find a way out of the past and step into a promising future.

**TAMÁS DEME: “IF TRUTH IS NOT LIFE...”****THE SIGNIFICANCE AND AUTHENTIC APPLICABILITY OF THE ENCYCLICAL LETTER ENTITLED *CARITAS IN VERITATE***

The study analyzes the encyclical letter of Benedict XVI entitled “*Caritas in Veritate*”. An effort has been made to explore the message of this significant Vatican document not only according to the traditional aspects of theology but also by highlighting the topicality of this message through the synchronic comparison of philosophical, psychological and poetical approaches. The author chose to borrow Henri Boulard SJ’s poem which has now become well-known to be the title of his writing. The reflections of H. Boulard borne from a deep Gospel foundation are nicely complemented by the thoughts of Pascal and Ottokár Prohászka.

The analysis offers the contemporary reader a kind of perception applicable in the culture of our everyday lives. The final conclusion is unambiguous: only the truth that is conceived in love and develops within love is the authentic living truth.

**GÁBOR HORVÁTH: „IN OGNI ANNO RIMARRÁ CHIUSA UN GIORNO...”****COMMENTI ALLA SIMBOLOGIA DELLA PORTA DI TRIANON**

In questo articolo ci siamo occupati della simbologia della Porta di Trianon, parte della piazza del Duomo di Szeged, costruito nel 1930, dieci anno dopo il trattato di pace di Trianon. L’idea della piazza – nella quale si è insediata l’università di Kolozsvár (Cluj in Romania) dopo il suo trasloco da Kolozsvár a Szeged nel 1921 – è originata dal conte Kunó Klebelsberg, Ministro della Religione e Cultura del Governo di Bethlen István e candidato della città di Szeged al Parlamento di Budapest, mentre l’architetto è stato Béla Rerrich di Budapest. Questa porta non è una semplice porta, ma un monumento; dentro la porta è infatti nascosta misteriosamente la data del trattato di pace del 4 giugno 1920. La ricerca scientifica non conosceva questo mistero fino ad oggi. Nella piazza c’è un altro monumento, il cosiddetto “Porta di Vita”. Nella lunetta di questa porta si vede la raffigurazione dell’*Agnus Dei*. Le due porte esprimono insieme l’una la morte e l’ingiustizia, l’altra invece la resurrezione e il rinnovamento del paese negli anni 30.

**ISTVÁN KÄFER: SAINTS IN THE SERVICE OF THEIR NATION  
(IN THE MIRROR OF HUNGARIAN AND SLOVAKIAN HISTORY)**

Pope John Paul II declared Saint Cyril and Saint Methodius along with Saint Benedict of Nursia to be co-patron saints of Europe. The Holy Father, however, warned about the priority of Christianity and highlighted that King Saint Stephen had continued the missionary work of the Slav apostles. From the point of view of the Christian interpretation of the relationship between Hungarians and Slovaks, the mission of Saint Cyril and Saint Methodius and its continuity in the Slovak national identity are quite significant. For a scholarly elaboration of this question, a lot of co-operative work is still to

be done on behalf of both nations. After the Thessaloniki brothers had been eliminated, the Slovak ethnic group, which was already being dynamically formed, could first hear about the Slav apostles exactly due to the activities of Péter Pázmány. With the objective of re-Catholicization, the Archbishop of Esztergom residing in Trnava-Bratislava urged the use of the western *Slovakian* dialect instead of the Czech use of language of the *Bible of Kralice*, which at the time was considered to be heretic.

The scholarly examination of the past and approaching it to the truth is a duty. On the basis of the Christian system of values its Hungarian and Slovakian interpretation should be close together, at least side by side; nevertheless, even in the case of saints they seem to lie quite far from each other. The first step to take is certainly constituted by making an effort to get to know each other and find out what the modern Slovak scholarship can identify with concerning their millenary stay in *Regnum Hungariae* and also explore the way they identify themselves with some instants of our mutual history.

#### **JOLANTA KARBOWNICZEK: A TANÁR, AKINEK SZENVEDÉLYE A TANÍTÁS**

A tanulmány két alapvető fogalommal – az iskoláéval és a tanáréval – foglalkozik. Többek között a humanisztikus pszichológiából felmerülő feltételekkel kapcsolatos gondolatokat tár elénk. A cikk széleskörű elemzést nyújt néhány terminológiai téma tekintetében, és az iskola feladataira, valamint a tanár személyiségére is kitér. Néhány fogalom, feladat és az oktatók által betöltött funkciók, valamint személyiségük néhány jellegzetes vonása, szakmai előnyeik és pályafutásuk néhány különböző stádiuma is bemutatásra kerülnek.

#### **SÁNDOR KESZELI – ANIKÓ KOVÁCS-KRASSÓI: POSSIBILITIES FOR PERSONAL AND COMMUNITY RENEWAL ON THE PATHS OF EARLIER SPIRITUAL TRADITIONS**

##### *Presentation and Evaluation of some Spiritual Trainings from the Point of View of Catechetical Methodicalness I*

The study sheds a light on the intellectual background of the plans of trainings connected to traditional types of spirituality, the basic concepts and the system of points of views attached to them and then introduces the training plan of *Christian Life Community*. Within this latter one, several elements are emphasized. On the one hand, some basic features of the history of the community of some five hundred years and some theological points of reference in its background, which are based upon the teaching of the Second Vatican Council and on the “vision” of Ignatius. On the other hand, the study sketches up the conception of the training rooted in the pedagogy of Ignatius and its four phases easily separable from each other. These phases accompany the person from the desire to look for God to their becoming a conscious apostle. Finally,

the aspects of the evaluation of the training process (its shorter and its longer units) are presented.

### **JUDIT KONCZ: THE IDEAL OF THE PERSONALITY OF A TEACHER WITHIN THE LITERATURE OF CATHOLIC PEDAGOGY**

Through the writings of St Benedict of Nursia, St Philip Neri, St Joseph of Calasanz, Ignatius of Loyola, Maria Ward, János Szilasy and Mihály Marczell, the study follows the line of several conceptions regarding the personality of an ideal teacher as seen by some prominent representatives of the Church from the spread of Christianity up until the 20<sup>th</sup> century. Their writings specify what type of a person is needed for schools so that Catholic educational principles are fulfilled within the monasteries, at schools of some holy order and at schools run by the Catholic Church.

### **GÉZA KUMINETZ: THE CONCEPT AND PURPOSE OF THE FAMILY IN THE DOCTRINE, THE ORDER AND THE PASTORAL ACTIVITIES OF THE CATHOLIC CHURCH**

The modern conception regarding marriage and family has divided marriage and begetting, begetting and sexuality, sexes and sexuality from each other, thus falsifying the original rules of nature. The Catholic Church aligns with the word of nature and therefore stands up for the validation of the original and complete model of marriage and family since, according to her teachings there is no real alternative to the model followed and preached by her. Human rights, the rights of the family and those of children may only be fulfilled provided that these rights are not divided from each other and that public thinking returns to a social structure based upon marriage and stable family life.

Biological, psychological, sociological researches pertinent to the topic are providing more and more evidence that an irremissible second mother's womb of a humane person capable of reaching personal maturation is constituted by the family.

### **GRZEGORZ ŁUSZCZAK: AZ E-LEARNING FELHASZNÁLÁSA AZ OKTATÁSBAN**

A cikk az *e-learning*et (elektronikus képzési forma) mint a lengyel iskolákban használatos modern informatikai eszközt mutatja be. A médiaüzenetekkel is támogatott tanulás az Európai Unión belül is egyre népszerűbb módszerré válik. A tanulmány az *e-learning* előnyeit és hátrányait is bemutatva felvázolja a különböző tanulási metódusokat, miközben a differenciálás kritériumait is figyelembe veszi.

Kulcsszavak: *e-learning*, megatrend, oktatás, informatika.

## **ARDELLE RIES: A GYERMEK ÉNEKHANGJA, AVAGY EGY TÁRSADALMI TÉVESZME**

A cikk fízíológíás, pedagógíai, hangterjedelmi és szociológíai perspektívákat vizsgálva a gyermek énekhángját mint társadalmi téveszmét elemzi. A tanulmány célja, hogy az olvasó tisztán lássa a gyermekénekhang „valós” természetét, különös tekintettel a hangtartományokra és a regiszterekre.

A cricothiroid használatát, azaz az úgynevezett „fejhang”-domináns hangképzést sok a nyugati klasszikus zene hagyományain nevelődött énektanár a gyermek „valódi” vagy „autentikus” hangjának tartja. Ezt a meggyőződést azonban az új fízíológíai és pedagógíai kutatások kétségbe vonják. Ez utóbbiak a gyermek hangját hajlékonyabbnak, terhelhetőbbnek és ellenállóbbnak találják, amely képes a hangok széles spektrumát biztonsággal képezni, a thiroaritenoid, azaz a mellhang-domináns hangképzés lehetőségét is beleértve.

A tanulmány összehasonlítja és ellentétbe állítja a különböző pedagógíai megközelítéseket és a repertoárokat a tizenkilencedik század végétől a huszonegyedik század elejéig terjedő időszaiban, megmutatva, hogy a huszonegyedik századbéli gyermek íránti hangtartománybéli elvárások a klasszikus zene területén jóval nagyobbak, míg a könnyűzenét illetően jelentősen kisebbek.

A cikk a gyermekénekhang változó természetét adott társadalmi kontextusba helyezve, százötven évnyi gyermekhang-pedagógia szisztematikus bemutatásán keresztül követi végig. A huszadik század végének szociológusai úgy vélik, hogy a felnőtt és a gyermekkor határmezsgyéje eltűnőben van.

A tanulmány ezt a paradigma-eltolódást a gyermekénekhanggal kapcsolatosan hosszasan tárgyalja, miközben megdöbbenő hasonlóságokat tár fel aközött, ahogyan a gyermekek énekelnek, és ahogyan a társadalom őket kezeli.

Ez a tanulmány a felnőttek emlékezetével és nosztalgikus elképzelésével összefüggésben áttekinti a gyermekénekhangok képességének társadalmi megítélését. A felső regiszter, azaz a „fejhang” hangzása, amely a nyugati klasszikus hagyomány szerves részét képezi, erős szimbolikus kapcsolatban áll a magasság, a fény és a fehér bőrszín képzetével. A fejhang alapvetően a kereszténységhez, az erkölcsi felsőbbrendűséghez, a műveltséghez és a fehérék kultúrájához kapcsolódik.

A gyermek saját utánzó természete miatt és az inkulturációs folyamat következtében rendkívüli módon képes alkalmazkodni és idomulni, hogy társadalmi szinten a helyi uralkodó kultúrához igazodjék. Az éneklés szempontjából a gyermekek egyformán alkalmazkodóak, rendkívüli fogékonyságot mutatnak a felnőtt pedagógíai kontroll, illetve a domináns zenei kultúra íránt. Éppen ezért elmondható, hogy a „valódi”, autentikus gyermekénekhang valójában nem is létezik.

**ANDREA SZIGETI: SOME THOUGHTS ON THE CORRELATIONS BETWEEN MARRIAGE AND SOCIAL SOLIDARITY**

It's been more than ten years that a government decree was born ordering the updating of the Hungarian Civil Law; in correspondence, the codification of a new Civil Law, accordant to the economic and social changes that had taken place in 1990, also emerged as a need. The Conception endorsed in 2003 envisaged the integration of regulations on marriage and family into the Civil Law. After a momentum of a codification failure in 2009, work is still being carried out. Considering the fact that the codification is still in progress, this present study sheds a light on the significance of the institution of marriage from the point of view of social solidarity and it also deals with those particular requirements which, in the interest of the defense of the institution of marriage, can well be expected from the codifiers.

**ATTILA THORDAY: LE CONCEPT DU RÉVÉLATION DANS LE CORPUS PAULINUM**

Avec Ep 3,1-13 nous allons aborder un texte clé pour comprendre le processus de la révélation tel que Dieu l'a voulu. Son objet est "le mystère du Christ" (3,4), la récapitulation de tous les êtres, dans le Christ, sous son influence et son autorité. Les païnes, qui autrefois étaient "sans Christ, ... étrangers aux alliances de la promesse, n'ayant ni espérance ni Dieu en ce monde" (2,12) sont maintenant "bénéficiaires de la même Promesse, admis au même héritage, membres du même Corps dans le Christ Jésus par le moyen de l'Évangile" dont Paul est devenu le serviteur (3,6-7). La perspective est immense: les filets sont lancés pour rassembler auprès du Père toute la création en un seul Esprit dans le Christ.

St Paul affirme donc sa totale dépendance vis à vis de l'Esprit en ce qui concerne sa mission apostolique: C'est l'Esprit qui lui révèle la sagesse de Dieu; c'est par l'Esprit qu'il connaît les dons que Dieu a fait aux hommes; c'est l'Esprit enfin qui lui enseigne les mots avec lesquels il prêchera.

**TAMÁS TÓTH: GYULA GLATTFELDER ARCIVESCOVO TITOLARE (1943), VESCOVO DI CSANÁD (1911-1943)**

Gyula Glattfelder di Moór nacque in una famiglia nobile il 18 marzo 1874 a Budapest. L'Imperatore-re Francesco Giuseppe I (1848-1916) lo nominò Vescovo di Csanád l'8 febbraio 1911. Dopo la preconizzazione avvenuta da Roma, fu consacrato vescovo. Suo motto vescovile: „*Justum – amore*”. Nel 1923 dovette lasciare la sua sede, a causa dei grossi cambiamenti forzati dopo la Prima Guerra Mondiale: 160 parrocchie dell'antica diocesi di Csanád con la sede vescovile Temesvár/Timișoara divennero parti della Romania, 67 parrocchie divennero parti del Regno dei Serbi, Croati e Sloveni, e solo 33 parrocchie rimasero in Ungheria. Glattfelder si stabilì poi a Szeged (Ungheria), dove

costruì il Duomo, il Seminario, la Residenza vescovile ed altre istituzioni importanti. Rimase sempre un membro attivo della Conferenza Episcopale. Si occupò, fra altro, delle scuole e della questione sociale. Fu attivo nella Camera Alta, anche quando si discutevano le leggi antisemite. Nel 1942 il Glattfelder fu nominato ancora Arcivescovo di Kalocsa-Bács, ma, per motivi di salute, non poté accettare la guida della diocesi metropolitana. Rimase a Szeged come Arcivescovo-Vescovo di Csanád, dove morì fra breve tempo, il 30 agosto 1943. Fu sepolto nel Duomo di Szeged.

### **PETER ZAKAR: REFORM EFFORTS OF THE CHURCH IN 1848/49**

In historical research into the Hungarian Civil Revolution and War of Independence of 1848/49 there has so far been no interpretation of reform movements in different church communities. Marxist historians tended to emphasise the role of the Churches in supporting feudal counter-revolutionary movements. By 1848, within the denominations an appreciable stratum of priests and ministers had come into being that provided substantial support for preservation of the peaceful nature of the transformation into a civil society, but also for continuation of the defensive struggle. This stratum was influenced by three factors: their religious training, their liberal convictions and their devotion to their nation. Liberal clergymen wanted to abolish celibacy and supported democratic changes in church government. The diocese of Csanád was one of the most important centres of these movements. The real importance of the liberal clerical interpretation of the Revolution and War of Independence in 1848/49 lies in the fact that a population that had previously never or only weakly engaged in politics was won over to the cause of transition into a civil society.



