

## ABSTRACTS

### GYÖRGY BENYIK: JOHN HENRY NEWMAN IS A SAINT

Long-awaited news: Pope Francis announced on July 1 that John John Henry Newman Cardinal will be sanctified during the Autumn Synod on Amazon, October 13 . in the Clement Hall of the Apostolic Palace. This news has long awaited you, and it has finally happened. But what was the antecedent and what makes J. H. Newmann's life special is what this study is about.

### GYULA BÍRÓ: THE RISE OF THE INTERNET GENERATION AND...

On the basis of currently available literature, this study emphasizes some factors indicating the rise of the internet generation, and also some factors indicating its – possibly not inevitable – fall. The study draws attention to the daily decisions underlying the use of internet, and intends to reflect on the possibilities of shaping those decisions. By showing the differences between the generations and some of their qualities, instead of looking into the past, it is meant to be the foundation of a more efficient, inter-generational action, based on a shared vision. The study is aimed at helping to understand the internet generation. The assumptions and evaluations concerning the use of internet are not alternative any more; they are becoming coordinative, in the sense that the internet can be a useful helper and a threatening 'techno devil' at the same time. The study highlights this ambiguity, and wishes to help parents, teachers and mental-health professionals in their approach to the young generation, on their way to understanding.

The study shows the development of media and internet use; the creativity factor represented by the members of the internet generation emotionally and intellectually by possessing a different type of knowledge, which requires different teaching methods. It also presents the growing significance of the virtual space, and the inherent clashes in the digital universe.

### GÁBOR CZAGÁNY: ROLE OF INDIVIDUAL AND COMMUNAL VALUES FROM BIBLICAL TIMES TO THE PRESENT AGES

In this article we investigate the theoretical and historical aspects of terms 'individual' and 'community'. While in biblical times and in the age of early Christianity the daily life used to be based on the values of 'community', later we can observe an individualist tendency, which is getting stronger and stronger. Throughout the ages of humanism and individualism, this tendency could be clearly followed to the present era of postmodernity. Since subjectivism is one of the most influential phenomena

of our ages, we have to pay a special attention to the roots of it. With the help of this analysis, we can better understand our Christian and Post-Christian culture.

### MIKLÓS HALMÁGYI: FASTENGEBRAUCH UND IDENTITÄT

Fasten bedeutet den Gläubigen die Zeit der Reinigung des Leibes und der Seele: die Vorbereitung an das Treffen mit dem Gott. Fastengebrauchen konnten im Mittelalter nicht nur auf Regionen, sondern auch für politische Einheiten charakteristisch sein. Derselbe Fastengebrauch konnte die Bevölkerung eines Landes miteinander verbinden und von anderen unterscheiden.

Die Synode in Ungarn bei Szabolcs im Jahre 1092 – in der Zeit von König Ladislaus – legte auch das Fasten fest. Die Fastenzeit vor den Ostern hat im damaligen Ungarischen Königtum nicht am Aschermittwoch, sondern schon am Montag vor Aschermittwoch angefangen. Die Lateiner, die den Gebrauch der Ungaren nicht folgen wollten, mussten das Land verlassen. Das Gesetz wollte die Untertanen des Königtums wahrscheinlich mit dieser Methode zusammenhalten.

Nach der Chronik des Thietmars von Merseburg (1012–1018) haben die Polen das Fasten am Septuagesima-Sonntag begonnen, also neun Wochen vor den Ostern. Nach Michałowski ist es möglich, dass der Herrscher der Polen die Bevölkerung seines Reiches mit einem Fastenbrauch einig machen wollte.

Geleotto Marcio weilte im 15. Jahrhundert im Hof von König Matthias. Galeotto berichtet über einen ungarischen Fastengebrauch, der ihn ungewöhnlich streng ansah. Dieser Fastengebrauch wurde auf die Ungaren angeblich darum verhängt, da sie einmal die christliche Religion verlassen haben. Der ungarische Fastengebrauch wurde also mit einem ähnlichen Motiv erklärt, wie die lange Fastenzeit der Polen in der Legende des Hl. Adalberts. Nach den ungarischen Chroniken versuchten die Ungaren gegen 1046 und 1060 zu der Glaube ihrer Ahnen zurückzukehren.

Das Fasten hat grundsätzlich keinen politischen, sondern einen religiösen Zweck. Das gemeinsame Fasten konnte unter den voneinander ferne lebenden, aber einen ähnlichen Brauch folgenden Personen eine geistliche Gemeinde schaffen. Neben den Beispielen aus der Bibel kann die Enthaltsamkeit des Eremiten Andreas/Zoerard erwähnt werden. Er lebte in der Zeit von König Stephan, und folgte den Fastengebrauch von Abt Sosimas, der im 6. Jahrhundert im Nahen Osten lebte.

### ANTAL HÁMORI: THE ABORTION AND EUTHANASIA TRENDS

The paper discusses the issues of the abortion and euthanasia. The reader may get an inside view of the Hungarian and foreign abortion regulations and world of pro-choice–pro-life arguments. The author opposes the pro-life opinion to the feminist pro-abortion viewpoint. When expounding the euthanasia regulations and -practices, the issues coming into question have reference to end-of life decisions, the legal relationships of autonomy and life protection, various definitions of the „passive eu-

thanasia” and the issue of the „contribution to suicide”. The essay also touches upon the canonical assessment of the „euthanasia”. In the last part – raising the issue of the „foetal euthanasia” as well – the demographic effects of the foetal losses are also discussed, with especial focus on the situation in Hungary.

ENDRE ÁDÁM HAMVAS: STEPHAN BÁTHORI  
AS THE IDEAL KING – SOME REMARKS ABOUT AN ORATIO  
FUNEBRIS FROM THE 16TH CENTURY

In the year 1588, in Krakow a little book appeared that contained an oratio funebris in honour of the king Stephan Báthory. The oration was held and written by the Italian Franciscan monk, Hannibal Rosseli, who lived and work in the Bearnardinum at Krakow. My paper contains the Hungarian translation of the text and a study of it. In this paper I make an exposition about the aims and the significance of Roselli’s opus magnum, *Pymander* and some interesting and important events of his life. In the context of the historical circumstances I analyse his oratio.

According to my observations, Rosseli’s text is following the classical patterns of ancient panegyrics and serves not only as an honorary speech, but contains also the description of the main regal virtues. One of the author’s relevant sources was the funeral oration held by St. Ambrose in honour of Roman Emperor, Theodosius.

My main conclusion is that Rosseli was an erudite scholar who knew the Classical rhetorical commonplaces very well, and follows his examples with his elegant style. With his sermon Rosseli also joins to Báthory’s own political messages, who consciously showed himself as an erudite king, who can serve trustworthily his nation according to the rules and commands of God.

GÁBOR HORVÁTH: THE CONCEPTION OF HISTORY OF THE  
MAGISTERS OF THE SAINT-VICTOR SCHOOL OF PARIS IN THE  
SECOND HALF OF THE 12TH CENTURY

The morality of the 12th century is illustrated by Hugh of Saint Victor (†1141) theologian from Paris, alter Augustinus, a mystical writer. He considers history as development in learning the mystery of Christ, who is the sacrament of the invisible reality. He divided history into three eras – called *tempus* –, kingdoms, and almost exactly the same way as St. Augustinus, six *aetas* in his main work, *De sacramentis christiana fidei*: 1. of the natural law from creation, from Adam till Moses, 2. of the written law from Moses till Christ and 3. the kingdom of grace from Christ till the end of the world. The central event is Incarnation, Christ’s coming to the Earth. Consequently, everything on Earth refers to Heavenly reality, so we live in an allegorical universe. According to Hugh history is like a building, in which historical meaning is the foundation, allegory is the structure, and tropology is the colouring. The clue of reading is the sentence from the letter to the Corinthians: He has made us competent as

ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2Cor 3,6) Hugh, the Augustinian canon had three students and followers, Petrus Lombardus, Petrus Comestor having the principle „*historia fundamentum est*”, Stephen Langton, the latter archbishop of Canterbury, a schoolmate of Pope Innocent III.

The school of Saint-Victor Abbey was the place to open the way to a new approach of the Bible to make it the object of study and teaching, in other words, the Bible became part of preaching and theological education. The Holy Scripture is considered to be *P dictus magister's* primary source as well. Though among others, Ede Mészáros presented the relationship of the Vulgate and *Gesta* in detail, the researchers' attention rather focussed on the other sources! We might assume that it was not the king's chronicler, who invented and used this method on his own, it had probably something to do with his studies abroad. There are several signs supporting the hypothesis that *P dictus magister* had studied in Paris, perhaps in the Saint Victor school of the Augustinian canons. Thus history, as it was thought in the 12th century, began with creation, its pivot was Incarnation, the birth of Christ, the end is Parousia, the second coming of Christ. In medieval mentality *res gestae* are still *gesta Dei*, that means that theologians hold the clue of the comprehension of history! *P dictus magister*, who is a theologian regarding his title and his obvious biblical knowledge, writes in his book's prologus: Following the example of numerous chroniclers, trusting in God's helping grace, I thought it is better not to forget about these events until the last generation of descendants. Until the last generation, that is the second coming of Christ, Parousia.

#### TAMÁS KOVÁCS: EXCERPTS ON THE EMERGENCE OF TAXATION

Magyarországon Taxation as such is in very close relationship with the different fields of polity, therefore they should be examined together. Most of the times you can say that the history of taxation and the history of a certain state are just about the same age, they are developing together. This is the case with Hungary also. While lots of groups of nomadic people just disappeared during the centuries around the year 1000, this is when the Hungarian statehood was established. And all this happened due to the fact that a strong legal and administrative system was formed by the kings of Hungary resulting in collecting sufficient state revenues. It is very important to realize that when talking about taxes and taxation we must not miss out talking about tax avoidance, as well (since they are also the same age). In this article you can get information on how some of the main kings and dynasties being in power between the X-XIV. century created the tax related laws, also on how the people tried to realize tax evasion.

## KUMINETZ GÉZA: MEGFONTOLÁSOK A VILÁGNÉZET(EK)RŐL – KÜLÖNÖS TEKINTETTEL HALASY-NAGY JÓZSEF FELFOGÁSÁRA

Az igaz világnézet (vallás), vagyis a felelősen kialakított végső állásfoglalás ki-munkálása, mint a személyi érettséget és pozitív identitást eredményező folyamat elsőrendű feladata egyénnek és társadalomnak egyaránt.

Az én, vagyis a szubjektum a világnézeti állásfoglalás tulajdonképpen megalkotó-ja, tehát övé a vezérszerep, éspedig azért, mert csak az énünket tudjuk közvetlenül átélni, önmagunkról van közvetlen tapasztalatunk. A világnézet alkotása tulajdon-képp akkor jó, ha az én helyesen jelöli ki önmagához, az embertárshoz, a világhoz és az istenséghez való viszonyát.

A történelem során a három totalitás, vagyis az én, a világ és az isteneszme különböző hangsúlyt kapott, vagyis mindig más volt az én érdeklődésének közép-pontjában. Előbb a világ, majd az Isten és végül az én volt (és van ma is) a közép-pontban. Egyfajta torzulását hozza a világnézetnek az, ha bármelyik oldala túl nagy hangsúlyt kap. Úgy tűnik, hogy ma (illetve Krisztus óta) már elvileg és gyakorlatilag is eljutottunk oda, hogy egyszerre vegyünk komolyan mindhármat. Ám a titokzatos vezér mindig a választott, hitt isteneszme marad. Végül is ez a minden oldalról kiegyensúlyozott világnézet hozhatja el az emberiség számára az új, békés korszakot. Ám ehhez az kell, hogy az embereket meghódítsa ez a – nevezzük így – szupervilágnézet, s ők is meghódoljanak neki.

Halasy-Nagy József kimutatta, hogy a keresztény vallás az, amely minden oldalról tartalmazza az ember önmagához, embertársaihoz, a világhoz és az abszolútumhoz való helyes, arányos viszonyát. Eszerint az én, vagyis az ember a teremtett világnak kitüntetett lény, akit ezért egyfajta sajátos méltóság illet meg (A teremtés koronája). Ez a világot nem ellenségként, hanem nagyobb testvérként kezeli, amit nem meg-változtatni, hanem művelnie kell. Embertársait pedig magával egyméltóságúnak (de nem egyenlőnek!) tudja, s szintén testvéri módon bánik velük. Az abszolútum vonatkozásában Isten a kozmosz igazi gazdája (ura), tehát a lehető legnagyobb, akit ezért a legnagyobb tisztelet, vagyis imádat illet. Ez az Isten a teremtést saját művének tekinti, tehát úgy bánik vele, mint a gondos szülő a gyermekeivel. E felfogásban az embernek hivatása van, munkálkodnia kell egyrészt a teremtés megőrzésén, gazdagításán, más-részt önmagát is főleg erkölcsi értelemben kell tökéletesítenie.

## ATTILA THORDAY: THE REVIVAL OF CHARISMA IN TODAY'S CHURCH

The tensions between institution and charisma can clearly be followed up to centu-ries of Christianity. Structuring and becoming an institution creates security, which is an important factor in the realization of the Church's original purpose, the passing of faith. By examining the relationship between the structure of the Church and the charisma of Christ, the author seeks to find out how the original charisma entrusted to us and the present Church structure relate to each other, and to what extent does

this serve the transmission of the gospel? What is the relationship between the Church that is transforming its institutions today, to a greater or lesser extent following the changes in society, and the original charisma entrusted to it by Christ? How can we improve and worsen the relationship between the two, and how does this influence the transmission of faith? The author of the study demonstrates that, despite the institutional nature of the Church of Christ, it must always be charismatic. However, the credibility of the Church depends on the dialogue between charisma and structure. Thus, both must be present in the Church and neither can displace the other. The structure must serve charisma, and the only viable way to do that is to communicate continuously between the two.

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EDIT KADOCZA, ANDOR MOLNÁR H., LÁSZLÓ ROVÓ,  
LAJOS KEMÉNY, ZSOLT BELLA: RANDOMIZED, PROSPECTIVE,  
DOUBLE-BLIND EXAMINATION TO DETERMINE THE EFFICIENCY  
OF THE "RHINOLIGHT" PHOTOTHERAPY DEVICE WITH NASAL  
PROVOCATION TEST

### **Introduction**

Allergy is an endemic disease and has a considerable impact on the quality of life. We were investigated the effect of phototherapy on the symptoms of single-, high-dose, sudden and intense nasal reactions in ragweed allergic patients. For this purpose, patients with intranasal Rhinolight phototherapy (RL) and untreated allergic patients were compared.

### **Methods**

In the study, 24 patients participated with allergy rhinitis caused by ragweed, of which 12 received intranasal phototherapy (Rhinolight phototherapy: mUV/VIS RL group), while the 12 patients in the control group was administered placebo. Respiratory (acoustic rhinometry - AR, nasal inspiratory peak flow - NIPF), total nasal symptom score (TNS) and the total symptom score (TSS) were assessed before and after allergen exposure. Participants in both groups were provoked (special nasal provocation - SNP) nasally with 30 IR/mL ragweed allergen in each nostril. This was followed by re-assessment of the above functions.

### **Results**

Patients with intranasal RL phototherapy and untreated allergic patients were compared. Based on our results there was no difference between the two groups in the initial parameters. After SNP, significant symptomatic worsening was observed in both groups compared to the basic measurements (M0). SNP induced nasal congestion, sneezing, rhinorrhea, itching nose (TNS), and itching throat, itchy, watery eyes and coughing (TSS). The volume of nasal cavity and the parameters' of nasal airflow significantly reduced to measuring 10 minutes (NP-M10) and measured 30

minutes (NP-M30) after SNP, then in the eight-hour period's measurement after SNP, the symptoms gradually retracted. After the second provocation (visit 2 - V2), similar results were obtained.

### **Conclusions**

The Rhinolight phototherapy did not produce significant effects on symptoms caused by a single-, high-dose allergen on the non-inflamed nasal mucosa. So far, (mUV/VIS) light therapy has not yet been used for prevention, only for therapeutic purposes. Based on the results of our research, the use of phototherapy does not encourage the use as prophylaxis. Additional quantitative studies are required to determine the therapeutic threshold.