

ABSTRACTS

István András

■ ***A New Way of Respecting the Saints***

Keywords: vertical and horizontal relationships, connection with the supernatural, saint, holy, Descartes, Nietzsche, Rudolf Otto, Heidegger, Vattimo, Rorty, Marion

Throughout the history of mankind, social forms have been built on characteristics with vertical and horizontal relationships. Vertical meant the connection with the supernatural while the horizontal included the human relationships. It seems that in today's postmodern society the pattern breaks up and a bigger role is given to the horizontal relationship. Consequently the supernatural shrinks to become part of the horizontal. The meaning of the "saint" or the "holy" appears in a whole new way while respect of the saints is forced to take a role as minority. In this brief study we will try to take a look at that new way of respecting the Saints, while pointing out the chances to accept their role as a minority.

Margit Balogh

■ ***József Mindszenty among the Blessed?***

Keywords: Cardinal József Mindszenty, Archbishop of Esztergom, Hungarian nation's rights, preparations of beatification

Because of the political conflicts after World War II, the only remaining independent institution of the country was the Catholic Church led by Cardinal József Mindszenty, Archbishop of Esztergom, who, referring to the historical constitution, believed until his death that in the absence of the king the defence of the Hungarian nation's rights is the task of the primate. In retrospect it is clear that the principle of "everything or nothing" was not really successful in public life, resulting much more in martyrdom than success. The creed of the Cardinal became indelible during the long years of show trial and prison. On November 4, he was granted asylum at the U.S. embassy in Budapest, which he left only in 1971. In the free world Mindszenty mainly worked on the publication of his memoirs. His intentions to publish his story and opinions, including the political debates about the occupation of the seat of the Archbishop of Esztergom got increasingly embarrassing. Finally Pope Paul VI declared the seat of the Archbishop of Esztergom empty. József Mindszenty passed away in his 83rd year, on May 6, 1975. Ten years later the preparations of his beatification began, the necessary documentation was handed over to the Congregation for the Causes of Saints on October 17, 1996. His followers are impatiently waiting for the positive decision on the "servant of God".

Iván Bertényi jun.

■ ***Blessed Charles IV***

Keywords: Emperor Charles I of Austria and King Charles IV of Hungary, the last Habsburg

The paper introduces briefly the life of the last ruler of the Habsburg Empire, and sums up the main problems of his reign. Charles' only two-year-reign remained in the shadow of his great-great-uncle Francis Joseph, although he was a more remarkable personality than to remember

him only as "Charles the Last". He ascended the throne with noble intentions, but failed, because the Great War proved to be much stronger than any political leaders of the Central Powers. Thanks to his modern education, Charles was able to recognize the problems of the 20th century. For example, he turned with understanding towards the poor, and this great social sensibility can be derived from his deep Catholic faith. However, WWI hindered him to fulfil his programme, and he had no choice to make it clear how he planned to reform the multi-ethnic structure of the Austro-Hungarian Monarchy. Although Charles can be called a rather unsuccessful statesman, his personal values can be exemplary for most of us. Pope John Paul II declared Charles blessed for putting his Christian faith first in taking political decisions, and for remaining a devoted Christian husband and father, although he had to play a very difficult role as Emperor during the Great War.

Márta Bodó

■ ***The Saints of the Árpád Dynasty: Representatives of Transcendent and Political Power***

Keywords: saints of the House of Árpád, women saints

The rhetoric concerning the saints of the Hungarian Árpád dynasty involves the thought that the Hungarians are a special, chosen nation in political as well as in religious respect. The article is an attempt to establish a modern discourse on sainthood that is valid for religious people as well as in a scientific approach. Thus, the first saints of the Árpád dynasty, the holy kings are the ones to establish a dynastical cult of the sacred as a means to legitimize political power. László I, the initiator of this cult, was a very talented ruler. Later, he himself was beatified. In the 13th century women were beatified in a larger number, and a different kind of sainthood developed. Even married women with children could become saints. Many women of the Árpád dynasty were beatified. Quite many of them lived not in Hungary but all over Europe, as they married in different royal and aristocratic families. The best known woman saint of the Árpád dynasty is Elisabeth of Hungary/Thüringia. Legends, the specific genre of the Middle Ages that tell the life of the saints, contain many rhetorical elements and repetitive motifs from which the true face of Elisabeth can be drawn. She is a vibrant personality, who became a very representative model for her time. Saint Margit, another member of the royal family, daughter of King Béla IV, who fought the Tartars, was offered to God. She spent her life in a monastery as a child. Later, she herself has chosen to stay in the cloister, though her father wanted her to marry for political reasons. Many literary works were dedicated to Elisabeth and Margit, which show how the cult of these women saints changed from time to time, how each century chose certain features as adequate models.

Gábor Klaniczay

■ ***New Acquisitions in the Research on the History of the Cult of the Saints***

Keywords: hagiographical research, Hungarian saints

This introductory essay provides a panorama of the renewal of hagiographical research related to

the cult of Hungarian saints and other saints in medieval Hungary in the past decades. Starting with the late antique beginnings of the cult of the saints, with the Pannonia-born St. Martin, the overview follows a chronological line. After the saints of the Christianization age – martyred missionaries, converting bishops, holy hermits –, the bulk of new Hungarian research concentrates on the royal saints of the Árpád dynasty: Sts. Stephen, Emeric and Ladislas and the saintly princesses Elizabeth and Margaret. The cult of the saints, however, was universal, and brought to Hungary a number of unrecognized saints of the Catholic Church: Sts. Demetrios, the Apostle James, the martyr virgins Catherine and Margaret, the holy hermit St. Paul, the “modern saint” Francis of Assisi. Finally, there is much research on the different modalities and media of disseminating these cults: wall paintings, sanctuaries, illuminated codices (e.g. the Hungarian Angevin Legendary), liturgical genres, sermons, pilgrimages.

Zoltán Magyar

■ *King Ladislas of the House of Árpád in the Hungarian History of Culture*

Keywords: *King Ladislas, the most respected ruler of the House of Árpád, champion of the ‘motherland’, athleta patriae, Hungarian History of Culture*

There are few figures of such fame and popularity in Hungarian history as king Ladislas of the House of Árpád, canonized after his death. Perhaps only king Stephen can rival his popularity but, whereas the figure of the founder-king of the Hungarian state underwent innumerable changes throughout the centuries according to the current ecclesiastic, political and dynastic interests, Ladislas has always remained an expression of a certain collective spirituality and respect for traditions. He thus became, in his lifetime and in posthumous reception, perhaps the most respected ruler of the House of Arpad. In Ladislas' figure we can witness the fusion of the nomadic ideal of manhood with the European ideal of the Christian knight and sovereign. He appears as the champion of the ‘motherland’, *athleta patriae*, as the hymn *De Sancto Ladislao Regis* called him. He is ‘the champion elect of the Virgin Mary’, ‘the pillar of Christian knights’, as it is found in medieval liturgical texts. Posterity has preserved the image of the chivalrous, valiant, heroic warrior-king. The reminiscences of his person are still vivid in folk memory, in ecclesiastical tradition and historical sources. Whereas he cult of St. Stephen was kept alive first and foremost by toponyms related to him, by altarpieces depicting the *patrocinium* and, later, by the Baroque national revival, Ladislas' figure achieved in medieval Hungarian art a status equal to that of the most important biblical subjects.

László Imre Németh

■ *Blessed Vilmos Apor, Bishop and Martyr (1892-1945)*

Keywords: *Baron Vilmos Apor, bishop, martyr, beatification*

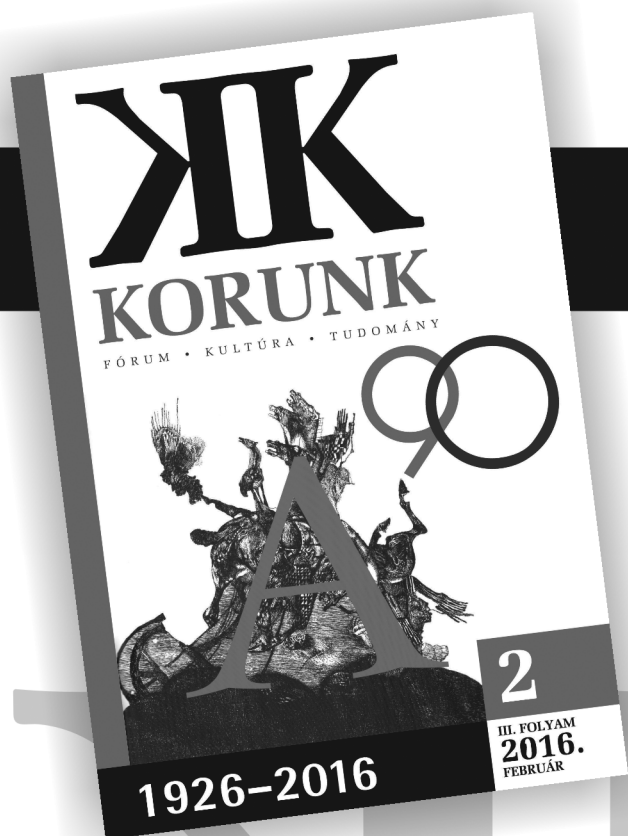
Baron Vilmos Apor de Altorja was born into an illustrious noble family in Segesvár, Transylvania. He attended a school run by the Jesuits in Karlsburg and in Kalocsa, afterwards he studied theology in Innsbruck. He started his service as chaplain in Gyula, and later as parish priest. In 1941, he received the Papal Nuncio's notification of his appointment as Bishop of Győr from Pope Pius XII. In 1942, he became patron of the Holy Cross Association. He did everything not only for the converted Jews, but additionally for all refugees regardless of their religion. In 1945, he provided refuge to those who asked for it in the basement of the Bishop's Castle of Győr. On Good Friday, 30th March, whilst protecting women in the refuge, a Russian soldier shot him because he refused to let the Russians take them. Despite a hurried and prompt surgery on Easter Monday, 2nd April, he passed away. He was temporarily buried in the Carmelite Church. Only in 1986, the Communist regime allowed his mortal remains to be placed into a marble coffin (created in 1948) in the Cathedral. After his death the beatification process began, but it was interrupted and only in 1989 could be restarted. Pope John Paul II prayed at his grave during his second visit to Hungary in 1996; he was then beatified by the Pope on 9th November 1997. His liturgical Feast is on 23rd May, and the Diocese of Győr takes care of his followers.

Attila Zsoldos

■ *The Holy King*

Keyword: *the House of Árpád, Stephen I, “holy king”, sacred and secular elements*

Many member of the House of Árpád have been sanctified, among them also two kings: King Saint Stephen (1000-1038) and Ladislas I (1077-1095). From the two, only Stephen was frequently mentioned throughout the Middle Ages as the “holy king” (leaving aside his personal name). This practice not only demonstrated that the significance of Stephen was held to be higher, but also the fact that his cult effectively combined the cult of the “saint” with the cult of the “king”. This double character of the cult of Stephen I is visible within the structure of the norms related to the coronation of Hungarian kings and in the institution of the judicial and legislative assemblies held at Székesfehérván on August 20. It is evident that the intention is to associate the event in every possible way with the figure of Stephen, and the sacred and secular elements are inextricably combined in both cases.



KORUNK

TÁRSADALOMTUDOMÁNY
KULTÚRA
IRODALOM

a Kárpát-medence egyik legrégebbi alapítású magyar nyelvű folyóirata
értelmiségi fórum – kisebbségi szemle – nemzetiségi intézmény
az erdélyi és európai hagyományok ötvözete
híd az erdélyi és egyetemes magyar tudománypublikálás,
irodalom és művészet között

**KORUNK – KORUNK AKADEÉMIA
KOMP-PRESS – KORUNK STÚDIÓGALÉRIA**

**TÁMOGASSA A KORUNK FOLYÓIRATOT
ÉS INTÉZMÉNYRENDSZERÉT**

Anyagi támogatása lehetséges módozatairól a korunk@gmail.com email címen,
a (0040) 264-375-035 és (0040) 742-061-613 telefonszámokon, illetve az Új Budapest Filmstúdió
telefonszámán: (+36 1) 316-0943, konkrét felvilágosítást nyújtunk.

SZÁMUNK SZERZŐI

A lapszerkesztette:
Kovács Kisa Gyöngy

- András István** (1978) – római katolikus teológus, Gyulafehérvári Szeminárium, rektor-helyettes és prefektus, Gyulafehérvár
- Balázs Imre József** (1976) – egyetemi docens, PhD, főszerkesztő-helyettes, Korunk, Kolozsvár
- Balogh Margit** (1961) – történész, a történelemtudomány kandidátusa, MTA BTK Történettudományi Intézet, Budapest
- Bertényi Iván** (1939) – történész, az MTA doktora, ny. egyetemi tanár, Budapest
- Ily. Bertényi Iván** (1975) – történész, PhD, igazgató, Bécsi Magyar Történelmi Intézet, tudományos igazgató-helyettes, Collegium Hungaricum, Bécs
- Bodó Márta** (1963) – főszerkesztő, PhD, Keresztény Szó, Kolozsvár
- Codăre Annamária** (1993) – mesterképzés hallgató, BTE, Kolozsvár
- Csapody Miklós** (1955) – irodalomtörténész, PhD, Budapest
- Fabian Köbért-Donát** (1937) – mesterképzés hallgató, BTE, szerkesztő, Vasárnap, Kolozsvár
- Gyarmati György** (1951) – történész, az MTA doktora, főigazgató, ÁBTI, Budapest
- Jitiana, Liviu** (1971) – római katolikus teológus, PhD, egyetemi docens, BTE Római Katolikus Fakultás, Kolozsvár
- Klaniczay Gábor** (1950) – történész, az MTA doktora, egyetemi tanár, Közép-európai Egyetem Középkori Tanszék, címzetes egyetemi tanár, ELTE BTK Középkori és Korai Újkori Egyetemes Történelmi Tanszék, Budapest
- Kovács Anikó** (1978) – magyartanár, PhD, Sepsiszentgyörgy
- Lakatos László** (1884) – szobrász, Székelyudvarhely
- Magyar Zoltán** (1967) – néprajzkutató, PhD, tudományos főmunkatárs, MTA BTK Néprajztudományi Intézet, Budapest
- Martos József** (1950) – római katolikus teológus, egyetemi tanár, a teológiai tudományok doktora, dékán, BTE Római Katolikus Fakultás, pápai prelátus, nagypüspök, Kolozsvár
- Németh László Imre** (1956) – római katolikus pap, PhD, pápai prelátus, olaszországi magyar főlelkész, elnök, római Szent István Alapítvány, posztalátor, Róma
- Telegdi-Csetri Áron** (1976) – önkéntes kutató, Népeségkutatási Központ, BTE, Kolozsvár
- Vécsai Hunor** (1991) – doktorandusz, BTE, Kolozsvár
- Viri László** (1954) – szociológus, katolikus hittanár, Egyesített Szociális Intézmény, Győr
- Vörös István** (1964) – költő, Budapest
- Zsoltos Áthila** (1962) – történész, az MTA levelező tagja, tudományos tanácsadó, témacsoport-vezető, MTA BTK Történettudományi Intézet, Budapest

TÁMOGATÓK



nka
Nemzeti Kulturális Alap



„A szentek tisztelete a késő antikvitástól a középkor végéig (s a katolicizmusban napjainkig) a kereszténység egyik legfontosabb kultuszformája. Történetét kutatva nemcsak a különböző korok vallásos világképéről kapunk színes képet, hanem az egész társadalomról, annak jogszokásairól, hétköznapi életéről, ideáljairól és hiedelméről, az egyházi és világi hatalom – a modern korban egyház és politika viszonyáról is. Nem véletlen, hogy a történelmi kutatás a rokon diszciplínákkal – művészettörténettel, irodalomtörténettel, vallástörténettel, régészettel, néprajzzal – karöltve megkülönböztetett figyelmet szentelt neki. Az utóbbi évtizedekben, a történettudomány interdiszciplináris átalakulása során ez lett az egyik legnépszerűbb területe a művelődéstörténelmi kutatásoknak mind Magyarországon, mind nemzetközi viszonylatban.”

(Klaniczay Gábor)

ISSN 1222 8338



9 771222 1283304

1 6 0 0 8

5 LEJ
500 FT

SFÂNȚI ȘI PREFERICIȚI MAGHIARI
HUNGARIAN SAINTS AND BLESSED