

RÉSUMÉ

being born, giving birth

Győző Ferencz: *Eclogue for Christmas*

His All Holiness Bartholomew I, Ecumenical Patriarch (Patriarchal Homily in the Divine Liturgy on the First Sunday of Saint Luke)

András Visky: *“not as the world giveth, do I give”*

According to the evidence of the gospels, Jesus touches upon peace twice in negative terms. In his farewell discourse – carrying on the militant statements of the synoptic gospels –, he contrasts “my peace” with the peace of “the world”. His phrase – “not as the world giveth, do I give” – announces something entirely new; peace obtains its real sense in the deed of redemption and not in the revealing discourse. It does not arise from the temporary relations of domination, and it does not result from counterbalancing power relations either; it is rather a transformative event: the whole of the cosmos is influenced and adorned with meaning by peace. The Redeemer’s descent to death and his return to those of his own are connected by peace: the greetings of his departure and arrival. His mission gets its original and ultimate meaning in peace. My presentation propounds the question: what can be peace’s divergent meaning – namely that of “not as” – today for a Christian and the *sancta ecclesia*, i.e., for the congregation of the called ones?

Miklós Kőszeghy: *Women Surrounding David*

For the author, writers, redactors of the biblical compositions about David, women played a very important role. The question does not focus on which woman why was or might have been important for David. The present paper examines why the composition about him includes the actual woman exactly there and then where and when they appear in the history of David’s long career full of a series of wonderful zenith and profound nadir.

Balázs Kapitány: *Fertility and Fertility-Indicators in Hungary – in European Perspective*

The study briefly describes the fertility situation in Hungary in the period after the turn of the millennium. In addition to the birth-number, other fertility-indicators (TFR, age at childbearing, parity, etc.) are also examined in an international perspective. Using data from a large survey, we also briefly look at the denominational distribution and religiosity of women who have children.

Barbara Kisdi: *The Rehumanization of Childbirth*

The social control of childbirth at all times and in all societies determines the possible mode of childbirth, the functions of those involved in childbirth and the frameworks of interpretation. The holistic view of premodern birth culture has been replaced by the technocratic view of modern birth culture, and today we are witnessing the emergence of a postmodern birth culture that aims at rehumanizing childbirth. The interdisciplinary background of research on childbirth has now made it clear that the safety and experience of childbirth, the optimal development and long-term (social) effects of attachment, and the health effects of the quality of childbirth are not primarily served by invasive preventive interventions made possible by modern technology, but by procedures that maintain the neurochemical balance of the organism, primarily of a psychological nature, in practice emphasizing the quality of human relationships, ensuring the experience of love, cooperation and support. In my study, I briefly summarize the scientific findings that help us to understand the need for the rehumanization of childbirth, and I present the social-historical process in which this paradigm shift takes place.

Anna Bátki: *The Protean Invariant (The concept of family and its formation as reflected in the development of technology)*

The present paper primarily surveys the results and trends of cure-technology of the last few years in terms of family, birth, and child-expectancy. Of course, the changes – different by countries – of the social and regulating setting influencing these aspects are of similar significance, however, these processes cannot thoroughly be covered here.

Zsuzsa Berend: *Money or Altruism? Surrogacy in the United States*

The following article examines US surrogates' views about the role of money and altruism in the assisted reproductive practice of surrogacy. Based on a decade-long ethnographic study of the largest public surrogacy support forum (www.surromomsonline.com), the article argues that, over time, surrogates' online discussions lead to the crystallization of a few important definitions related to third-party reproduction. Surrogates came to understand the necessity of careful contractual negotiations and detailed contracts as a way to forge agreement with intended parents about embryo transfer practices and pregnancy termination in case of abnormalities. Surrogates also came to define payment as compensation for pain and suffering during the surrogate pregnancy and the relationship with the intended parents as essentially a gift relationship in which the parties develop a friendship that, ideally, lasts beyond the birth. Surrogates emphasized the coexistence of the monetary and emotional rewards of surrogacy, and rejected notions that the ultimate motivation for it is financial. They insisted that altruism is not the opposite of payment and that neither pregnancy nor babies have a price tag; surrogacy entails sacrifices and risks that cannot be reduced to and expressed in monetary terms.

Birthe Mühlhoff: *Lectures (With regard to the rows of seats)*

Ágnes Havasi: *The Enhancement of Love*

The short reminiscence commemorates Endre Török (1923–2005), an outstanding literary historian, university professor and scholar of Eötvös Loránd University (Budapest), who was born 100 years ago.

Nóra Rainer-Micsinyei: *Mother-wound*

The most important aim of this article is to investigate how the last two films of the Mundruczó–Wéber duo talk about motherhood and birth, and to what extent the female gaze is evident in them.

Tamás Kruzslíc: *A Literary Pilgrimage (Miklós Radnóti in Piran)*

In August 1927, Miklós Radnóti spent a period of almost one month on the coast of the Adriatic Sea. During his visit he put down his impressions and poetic ideas in his notebook. Among others, he gives an eye-catching account of the crucifix he saw in the baptistry of the Parish Church of Saint George in Piran. Four of his poems can be related to his Adriatic vacation. The present paper surveys the circumstances of the journey, and then details the experiences and the places of interest the poet recorded in his notes, it highlights the phrases used by the poet, and emphasizes how these items foreshadow the texts and imagery of the future poems. The comparison and contrast of the notes and the finished poems trace the development of these poems. This study also offers an introduction to the 14th-century Gothic crucifix, which caught the poet's attention. This paper is meant to revive the memory of Miklós Radnóti's stay in Piran inspiring the readers to go on a literary pilgrimage.

János Schneller: *On Sándor Molnár's Artistic and Intellectual Network – Apropos of an Exhibition*

Sándor Molnár (1936–2022) was one of the most excellent artists of the generation of the Hungarian abstract art after World War II. His art is particularly characterized by his individual form of expression. Up to the present, his

oeuvre has been known by art historians, some art collectors, and a larger circle of students only. Molnár's oeuvre has not been interpreted in a wider context yet. It was impeded by the artist's rather rigid hermeneutic framework, which enforced an interpretation from the point of view of *painter-yoga* as for organizing exhibitions or as for the reception of a work of art. Apropos of an exhibition, the present paper makes an attempt at interpreting the oeuvre.

György Ruzsa: The Unknown Icon with Virgin Mary by Matvey Fedorov Telogreyev (Матвей Федоров Телогреев), Goldsmith in Nizhny Novgorod

The author first and primarily introduces the region of Nizhny Novgorod where the icon was created and refers to the followers of the old believers (old ritualists). The paper briefly discusses the works of the famous ethnographer and man of letters, Pavel Ivanovich Melnikov (1818–1883) as well, who also published under pseudonyms (Andrey Pechersky or Melnikov Pechersky). His writings like documents make known the region's numerous communities of old believers. The author analyses Matvey Fedorov Telogreyev's silver icon cover considering its technique and artistic quality, paying especially detailed attention to the icon's aspects of old believers. The paper focuses on the icon entitled »Theotokos "Joy of All Who Sorrow"« and its silver icon cover made in 1848. Engraved inscription: ВЪСМЪ СКОБЯЩИ[МЪ] РАДОСЬ ПР[ЕЧИС]ТЯЯ Б[О]ГОРОДИЦЫ = The immaculate Theotokos "Joy of All Who Sorrow". Hallmarks: 1.) М Т = М Т = Matvey Fedorov Telogreyev (Матвей Федоров Телогреев). 2.) 84 = 84 zolotniks. 3.) Coat of arms of Nizhny Novgorod: Stag going left. 1848. 4.) В · С = V · S = Venyamin Vassilyev Savinsky (Вениамин Васильев Савинский) assay master. 1848.

Lőrinc Biriszló: "... he change his ways and live" (He should develop and be born)

Poems by Sándor Tatár, László G. István, Tamás Vasas, and William Wordsworth