

ABSTRACTS

KOVÁCS JÓZSEF

THE NOTION AND SUBJECT OF THE POWER OF GOVERNANCE

The power of governance in the Church may be, by divine institution, entrusted to clerics (deacons, priests, bishops) within the limits determined by the law.

The bishop has three offices or functions: the office of sanctifying, of teaching and of governing. The power of governance may be exercised in three manners: as legislative power, as judicial power and as executive power. These three are usually separated from one another, but in practice are not always completely separable, they often overlap one another. In the exercise of the power of governance the laity can cooperate in accordance with the law. It is exercised usually for the external forum, but can be exercised also for the internal forum only, in accordance with the law.

ÚJHÁZI LÓRÁND

A JEGYESSÉG INTÉZMÉNYÉNEK CSÖKKENŐ JOGI JELENTŐSÉGE A KATOLIKUS EGYHÁZ HATÁLYOS JOGÁBAN

Az 1983-as Egyházi Törvénykönyv figyelembe vette a társadalomban végbement jelentős változásokat, és a jegyesség jogintézményének kevés jogi jelentőséget tulajdonít. Röviden azonban egyetlen kánonban (1062. k.) mégis kitér a kérdésre. Ennek egyrészt történelmi okai vannak, hiszen volt olyan időszak, mikor a jegyesség intézményének nagyobb jelentősége volt. Másrészt házassághoz kapcsolódó kérdéstről van szó, melynek átfogó szabályozására a Katolikus Egyház jogosultnak érzi magát. A krisztushívők egy része igényli, hogy létezzen az a forma, ahol kinyilváníthatják, hogy a későbbiekben egymás házastársai akarnak lenni.

Ebben a tanulmányban egyrészt röviden a formális jogi szabályozást mutatom be, másrészt megvizsgálom azokat a társadalmi szempontokat, melyek indokoltá tették, hogy a hatályos egyházi jogalkotás ilyen visszafogott legyen a régi jogintézmény szabályozásában.

RUDOLF ANZELM FEJES

È ARRIVATO DA SZEGED

Il poeta Gyula Juhász tra 1908-1911 era professore dell' Arciginnasio Premostratens e di Gran-Varadino (allora in Ungheria Nagyvárad, oggi in Romania Oradea). Nel 1994 la scienziata Ibolya F. Szilágyi ha pubblicato una monografia del poeta abbracciando il periodo d'insegnamento e attività letteraria a Gran-Varadino, però non aveva allora la possibilità di studiare l'archivio del convento dei canonici regolari premostratensi di medesima città. P.Ab. Anzelm Rudolf Fejes O.Praem. tramite la documentazione di

questo archivio presenta una glossa con il titolo "Arrivato da Szeged..." di tipo storico-letterario ampliando la visione sugli anni di attività varadinense di Gyula Juhász.

GÁBOR CZAGÁNY

THE THEOLOGICAL AND FORMAL DIFFERENCES OF THE PRACTICE OF THE LORD'S SUPPER IN THE PROTESTANT CHURCHES

The Lord's Supper is practiced in the frame of many different cultural backgrounds and in wide range of forms. We highlight three models, namely "Classic-Reformed", "Ecumenical-Protestant" and "Evangelical-Charismatic". These three models demonstrate three different Protestant worldview and lifestyles, but at the same time based on the same biblical foundation. Each model has a central idea, the "Classic-Reformed" model helps remain in the clear ground of biblical teaching, the "Ecumenical-Protestant" model shows the colorfulness of Christian traditions, while the "Evangelical-Charismatic" points out to the necessity of contemporary language and music.

ESZTER BALDAVÁRI

FROM THE FOUNDATION STONE TO THE THE CATHEDRAL: THE HISTORY OF THE CONSTRUCTION OF THE CATHEDRAL IN SZEGED

The citizens of Szeged decided to build a Votive church dedicated to Virgin Mary as a symbol of Hungarian national identity after the flood had demolished the largest part of the city. Ernő Foerk was assigned as architect to design the new church as he won the open design tender. During the years of building numerous events stucked the construction like from the question of the designer person, the breaking out of the World War I. till the finding of a medieval tower inside the walls of the former church later called St. Demetrius Tower. We can have a deeper glimpse into the details of the story of the architecture due to Foerk's diary is held in the Hungarian Museum of Architecture.

MÁTÉ GÁRDONYI

RELAZIONE AD LIMINA DEL VESCOVO GYULA GLATTFELDER SULLA DIOCESI DI CSANÁD NEL 1928

Nell'età moderna, tra i doveri dei vescovi cattolici aumentava l'importanza delle visite ad limina, le quali erano congiunte con relazioni quinquennali presentate alla Santa Sede. In queste pagine viene esaminato una relazione scritta nel 1928, da Msgr. Gyula Glattfelder, vescovo di Csanád (Ungheria), che rivestì la carica dal 1911 fino al 1943. Dopo la prima guerra mondiale l'antica diocesi venne lacerata, divisa in tre parti fra Romania, Ungheria e Jugoslavia. Il vescovo fu costretto a lasciare la sua sede a Temesvár (Timișoara), e trovò una nuova residenza nella città di Szeged. Nel suo rapporto il presule riferì alla Santa Sede le difficoltà derivate dal trasferimento sforzato, ma anche i suoi

progetti e l'aiuto multiforme del governo ungherese. Alla relazione di Msgr. Glattfelder è allegato un parere del nunzio apostolico di Budapest, Cesare Orsenigo, che diede un giudizio sulla situazione del vescovo e in un contesto più ampio sulle circostanze della chiesa in Ungheria.

GÁBOR HORVÁTH

„LE TORRI CHE SI ALZANO IN ALTO...” L'ATTIVITÀ DEL VESCOVO
GLATTFELDER ED ERNŐ FOERK A SZEGED

Il duomo di Szeged fu progettato dal famoso architetto Frigyes Schulek (1841-1919), ma l'esecuzione della costruzione fu affidata dall'architetto Ernő Foerk (1868-1934), che notevolmente modificò in modo significativo i piani originali: rinnovò la facciata della chiesa, vi pose sopra un rosone e innalzò significativamente le torri. Cosa simboleggiano nell'arte di Ernő Foerk le torri monumentali preferiti da lui? In questo articolo abbiamo cercato di rispondere a questo fenomeno.

PÁL JÓZSEF

SZEGEDI HUMANIÓRA...

After the Treaty of Trianon (1920), the transfer of the university from Cluj to Szeged and the institution of bishop's seat opened new horizons for the town, which became the second spiritual capital of the country. The center of Szeged renaissance was the Dome, the votive church built 50 years after the great flood together with its Square, which *pars pro toto* became the symbol of almost the entire Hungarian history (and the hope of the future after a natural and a historical disaster). The „locus sacralis” soon attracted, not in a small part thanks mainly to Kuno Klebelsberg's activity, the greatest Hungarian scientists, writers and artists in the 1930s. Those who, during the „long truce” between the two world wars, did not only become at an international level important personalities by their professional results, but also earned themselves great respect with their moral standing. Sándor Sík, Albert Szent-Györgyi, Károly Kerényi and some of the younger men, Sándor Bálint, László Vinkler, Dezső Baróti formed a community of friends based on the eternal values of humanism (they met in László Vinkler's studio on Thursday evenings). By learning and following each other's thoughts and examples, they sought to realize the morally highest forms of human knowledge and action. After the Second World War, the communist era, similar to Nazism, but lasting much longer, provided even fewer opportunities to realize the ideals of the „more human” man (*humaniora*): both Szent-Györgyi and Kerényi emigrated, and those who remained in Hungary were overshadowed, Dezső Baróti was imprisoned for his activities in 1956.

PROKOPP, MÁRIA

L'OPERA DELL'ARCHITETTO ERNŐ FOERK (1868-1934) E LA
VALUTAZIONE ARTISTICA DELLO STILE DEL DUOMO DI SZEGED

La costruzione del Duomo di Szeged ha una storia lunghissima. Cominciò come una chiesa votiva dopo l'alluvione del fiume Tisza dell'anno 1879, secondo il progetto dell'anno 1912 dell'architetto Federico Schulek (1841-1919), il più significativo maestro dell'epoca in Ungheria. Questo progetto dello stile dell'istorismo fu influenzato dalla Basilica di San Marco di Venezia perché il primo vescovo della diocesi fu stato San Gherardo (+1046 in Ungheria) abate benedettino del monastero San Giorgio di Venezia. Nel 1911 fu nominato vescovo Gyula Glattfelder, un giovane professore dell'Università di Budapest che nell'anno 1914 commissionò suo architetto il, sign. Ernő FOERK (1868-1934), della città di Temesvár – a quell'epoca sede della diocesi di Csanád – per condurre la costruzione della chiesa votiva a Szeged. Ma a causa della prima guerra mondiale la costruzione ebbe luogo solo nel 1924.

Intanto nel 1920 lo stato ungherese perdette la maggior parte del proprio territorio, tra l'altro anche la città di Temesvár. Il vescovo trasferì la sua sede a Szeged, dunque la chiesa votiva diventò cattedrale. Secondo il programma del vescovo e del governo Szeged sarebbe diventato il centro della Risurrezione d'Ungheria dopo il 1920. Il duomo fu consacrato nell'anno 1930. Il discorso presenta come l'architetto Foerk con il suo talento magnifico ha realizzato questa idea attraverso qualche modifica del vecchio progetto del 1912. Lo storico d'arte ha sottolineato che il valore di un'opera d'arte è determinato da valori eterni, cioè *claritas, consonantia, integritas* come lo dimostrò Tommaso d'Aquino.

TAMÁS VAJDA

CATHOLIC YOUTH MOVEMENTS IN SZEGED (1923-1943) -
THE ROLE OF GYULA GLATTFELDER
IN THE HUMANISM OF SZEGED STUDENTS

As a young priest, Gyula Glattfelder already had an unparalleled rich, forward-looking creative work in Budapest between 1897 and 1911. Between 1911 and 1923, as bishop of Csanád, he built a seminary and a teacher training center in his capital, Temesvár (Timisoara). In the spring of 1923, the Romanian authorities immediately expelled him from the territory of Romania. Therefore, he moved to Szeged, a part of his diocese belonging to Hungary. After that he worked extensively in and out of Szeged. He completed the construction of the teacher training center in Újszeged, and started the St. Imre College for the students of the University of Kolozsvár (Cluj-Napoca), also expelled by the Romanian authorities and operating in Szeged. As a patron of the organizations of Catholic students in Szeged, he has carried out a wide range of activities for the pastoral care of young people. He played a key role in disseminating the spirit of socially oriented papal encyclicals in Hungary. It also steered young people's thinking towards social responsibility and Christian humanism. This explains why the university youth of

Szeged was more socially sensitive and more mindful of interfaith peace in the 1930s. The unique cooperation of the Catholic Youth Organization (Foederatio Emericana), the Catholic Agricultural Youth (KALOT) and the Christian Trade Union (Hivatásszervezet; in English: Vocational Organization) was made possible by Gyula Glattfelder. In recognition of his work, he was inaugurated as an honorary doctor by the University of Szeged in 1934 and the University of Budapest in 1939. Meanwhile, in 1935, the city of Szeged inaugurated him as an honorary citizen.

ISTVÁN ZOMBORI BISHOP GLATTFELDER AND THE PRESS

At the end of 1918, the position of Bishop Gyula Glattfelder was extremely difficult at his Temesvár headquarters due to the Romanian authorities. The Romanian government wanted to remove him from the country by all means. However, being aware of this, the bishop continued his work with unchanged energy during this period. He saw that the discontinuance of their pre-existing periodicals (partly due to World War I, partly due to the Romanian authorities) and because of the border between Hungary and Romania the periodicals of the Hungarian Catholic Church could not reach them.

Therefore he considered it necessary to launch a new journal. This happened in April 1922. The new journal was named *Church Review*. The preface was written by the Bishop himself, where he wrote in the foreword to the priests that the changes had brought about many difficulties, but this should be no reason for inaction. He describes in detail what he expects from the new publication and his priests who are appearing as authors. In March 1923, the Romanians expelled the Bishop from the country. The journal continued to run, but unfortunately it ceased to exist in 1926 (obviously not independently of Bishop Glattfelder's move to Hungary). During its few years of existence, this paper played a significant role in the life of the Hungarians.