

# Abstracts

## 1. BODOR ATTILA



### **„Olyanok voltunk, mint az álmodók”. Az álom szimbolikája a 126. zsoltárban**

DOI: <https://doi.org/10.52258/stthtr.sup.02.01>

**Title:** “We Were Like Dreamers”: Exploring the Symbolism of Dream in Psalm 126

**Abstract:** The translation and interpretation of the opening verse of Psalm 126 (125) have long posed challenges for ancient translators and continue to fuel debates in contemporary biblical studies. The difficulty stems not only from deciphering the meaning of individual Hebrew terms but also from grappling with the grammatical structure of vv. 1a and 4a. These verses appear to allude to the end of the exile and Babylonian captivity, providing the foundation for hope for a joyful existence (vv. 2-3 and 5-6). The depiction of this pivotal moment in Israel’s history is illustrated by a striking comparison in verse 1b: “we were like dreamers.” This article aims to delve into the symbolism of the dream in Psalm 126 through the exploration of the following issues. Firstly, I will scrutinize the broader context of v. 1b, i.e., Psalm 126, focusing particularly on the translation of vv. 1a and 4a, as well as the structure of the psalm. Secondly, I will delve into the possible translations and interpretations of the unvocalized Hebrew text of verse 1b. Lastly, I will articulate an interpretation of the dreamer imagery in Psalm 126:1, contending that vv. 1a and 4a do not primarily signify the restoration of Zion’s fortunes, as commonly translated, but rather refer to YHWH’s return to those who have returned to Him in Zion. In this context, the reference to the dreamer conveys more than mere astonishment. As is common in

biblical and Ancient Near Eastern literature, the dreamers denote persons who have received special revelation that certainly shows what future will come. This is the basis of the subsequent verses of the psalm, which describe the change from sorrow to joy.

## 2. ANDRÁS SZABOLCS

### A szentszéki magyar nagykövetek jelentései az erdélyi kérdésről a két világháború között



DOI: <https://doi.org/10.52258/stthtr.sup.02.02>

**Title:** The Reports of the Hungarian Ambassadors to the Holy See on the Transylvanian Question in the Interwar Period

**Abstract:** In this study I examine the documents in the archives of the Hungarian Ministry of Foreign Affairs, which contain the reports of the Hungarian ambassadors and embassy secretaries accredited to the Holy See between 1920 and 1928 concerning the Hungarian-speaking Catholics in Transylvania. The documents reveal what the Hungarian government considered to be the most important issues in the diplomatic negotiations between Romania and the Holy See concerning the enforcement of the rights of the Hungarians in Transylvania, as well as the attempts made by the Hungarian side to influence these diplomatic relations in order to achieve favourable results for Hungary and the Hungarians in Transylvania.

### 3. ANDRÁS ISTVÁN

**Fejtörést és szenvedés okozó változások.**

**A ditrói hitvallásos iskola története**

**1920 – 1925 között, a Gyulafehérvári Érseki  
és Káptalani Levéltáriratai alapján.**



DOI: <https://doi.org/10.52258/stthtr.sup.02.03>

**Title:** Changes – Headaches and Suffering: The History of the Religious School of Ditró between 1920 and 1925, Based on the Records of the Archbishop and Chapter Archives of the Archdiocese of Alba Iulia

**Abstract:** The following article is the result of an ongoing research in the Archdiocesan Archives, through which we try to present the life, difficulties of the Catholic School in Ditró between the years 1920-1925. In this period we can also see the problems, sufferings (poverty, the strength of a new culture, etc.) and the situation after the World War. The originality of this research is that until now we did not know these documents. Through the found documents we can reconstruct the past of the Catholic School in Ditró, where the pastor, vice-parish priests and teachers tried to develop the culture and give a future to the children and the people.

### 4. JONICA XÉNIA

**Ferences népmisziós vonatkozások  
az 1945–1947 közötti időszakban**



DOI: <https://doi.org/10.52258/stthtr.sup.02.04>

**Title:** Franciscan Missionary Aspects in the Period 1945–1947

**Abstract:** In 1945, Bishop Áron Márton was particularly supportive of the resumption of popular masses. One could go on at length about

the details of this, but what I would like to highlight is the fact that the script included group teachings in the morning and evening, separately for girls, women, boys, men, children and the elderly. This type of group teaching was targeted at a particular age group and life situation, so that they could better feel and understand the Gospel explanation and catechesis themes. In addition, the highlights of the mission days were the confessions, the sacramental prayers and the processions. It can be seen that the intention to organise popular masses, which was formulated in the autumn of 1945, quickly began to be translated into concrete actions. The wisdom of the organisers is praised by the fact that they did not want to adopt some new method, but tried to meet the spiritual needs of the faithful by applying and supplementing the tried and tested methods of the time. The work began with the existing script – updating the members of the association, organising mission days by diocesan districts, editing publications, giving precise instructions to parish priests and missionaries who needed to carry out popular missions.

## 5. MARTON JÓZSEF

### Salati Ferenc plébános és Márton Áron püspök viszonya

DOI: <https://doi.org/10.52258/stthtr.sup.02.05>



**Title:** The relationship Between Parish Priest Ferenc Salati and Bishop Áron Márton

**Abstract:** Bishop Áron Márton treated his priests with great care and pastoral sensitivity. In a spirit of service, he tried to direct their pastoral work for the benefit of the diocese. However, he also had careerist and scheming priests, among whom Ferenc Salati (1890-1966), the parish priest of Szászrégen/Székelylengyelfalva, stood out. Áron Márton, as a good shepherd of his priests, would have wished that Fr. Salati to serve Jesus Christ and the cause of the Church without

the tensions that he created with his parishioners and his bishop. Therefore, at the beginning of his episcopate, he was lenient towards him and even tolerated his rudeness for the sake of peace. But this was in vain, for Ferenc Salati was such a teasing clergyman that he rejected even Bishop Áron Márton, who approached him with understanding and affection, and made abusive and slanderous remarks. It was only when illness broke him down that he accepted Bishop Márton Áron's approach. It could be argued that this is a psychological case, and for this reason we think it more appropriate to recall the development of his priestly life and work than to analyse it psychologically.

## 6. BAKÓ LÁSZLÓ



### A férfi és a nő közreműködésének antropológiai és ekkleziológiai dimenziói az egyházban

DOI: <https://doi.org/10.52258/stthtr.sup.02.06>

**Title:** Anthropological and Ecclesiological Dimensions of the Participation of Men and Women in the Church

**Abstract:** This presentation aims to answer the question of the role of men and women in the Church. In recent decades, especially in the Christian press in Western Europe, the role of women has been particularly highlighted. Often there is no room for calm dialogue or reflection on this issue, because it is discussed exclusively in the context of negative interpretations, that women are not given a sufficient role in the Roman Catholic Church, that their role is marginalized in comparison with that of men. With this lecture, we want to bring some calm reflection around the topic by recalling the Church's teaching on the relationship between men and women. In this presentation, we will explore the anthropological and ecclesiological dimensions of the involvement of men and women within the Church.

## 7. SZALAY MÁTYÁS

**A barátság értelmezése**  
**Antoine de Saint-Exupéry**  
***A kis herceg* című művében**



DOI: <https://doi.org/10.52258/stthtr.sup.02.07>

**Title:** Interpreting Friendship in Antoine de Saint-Exupéry's *The Little Prince*

**Abstract:** I read Saint-Exupéry's famous work with a child's spirit while also with a philosophical approach to the concept of friendship. I start with exploring the prerequisites for meeting friends: a deep desire to know reality and a fundamental attitude that can be described as an „open existence”. Concerning both spiritual conditions it is relevant that solitude is a formative force which leads one, step by step, to the realisation that one is not alone: in the depths of one's soul one is in communion with divine reality. The realisation of this is a dramatic event in every degree. I approach this drama phenomenologically, by distinguishing between the phenomena of original aloneness, abandonment, loneliness and solitude. Each form of being alone can be contrasted with a form of companionship. We can contrast aloneness with the still superficial and momentary companionship, what goes along with abandonment is a certain type of friendship, while through going to the depth of loneliness we find more than this, companionship or spiritual friendship. Finally, it is solitude that illuminates togetherness. In making these distinctions, the paradox is grasped: this latter „being alone” of the soul reveals and introduces us into the most intimate „togetherness” with the inner Self. It is through this gradual deepening of this experience that we discover the essential features of friendship. In so far as friendship is a contemplative communion participating in the Good, which entails the acquisition of virtues and thus the transfiguration of the person, the good friend is a committed philosopher.

## 8. DIÓSI DÁVID



### Júdás alakja a passiójátékokban és a szakrális népihagyományban

DOI: <https://doi.org/10.52258/stthtr.sup.02.08>

**Title:** The Figure of Judas Iscariot in the Mystery Plays and in the Popular Religious Tradition

**Abstract:** The figure of Judas Iscariot, the disciple who betrayed his master, not only played an important role in the Roman Catholic Holy Thursday liturgy, namely the Evening Mass and the Officium tenebrarum, but was also a (negative) protagonist of the mystery plays. The popular religious tradition is also rich in various customs associated with Judas. This overview shows how imaginative the portraits of Judas are, both in the mystery plays and in the popular tradition. He is simply the devil incarnate, the man of damnation.

## 9. KISS ENDRE



### Csendről a zajongó világban – Csend, hallgatás, liturgia.

DOI: <https://doi.org/10.52258/stthtr.sup.02.09>

**Title:** On Silence in a Noisy World – Silence, Listening, Liturgy

**Abstract:** Silence plays an important role in the world and history of religions. People coming from a world of performance pressure and noise need oases of silence in the liturgy. Sacred silence and listening accompany the liturgy throughout. One of the main aims of the liturgical reform of Vatican II is to achieve the active participation of the faithful in the liturgy, emphasising the importance of sacred silence. Silence is thus one of the building blocks of the liturgy and an important factor of educating the Church for liturgical life. Let us discover and relearn silence. This is what my short study is about.