

Abstracts

1. DIÓSI DÁVID

Dékáni köszöntő – A teológus: az „azértis szombaton” fürkészője

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.01>



Title: Dean's Greeting – The Theologian as Observer of “Even on the Sabbath”

Abstract: I encourage the graduate students to learn to wonder at events, especially those which, if I may say so, despite the proclamation “not on Saturday”, “still happen on Saturday”. In these, too, God himself is at work, in a more “original” way than we are used to. Let us be theologians of wonder, let us be people of wonder. Let us be seekers and witnesses of the “even on Sabbath” in our lives and in the lives of others.

2. TÓTH KRISZTIÁN

Egységes az újszövetségi iratok tanítása az anyagi javakhoz való hozzáállásról?

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.02>



Title: Is the Teaching of the New Testament Writings on the Attitude to Material Goods Consistent?

Abstract: The hypothesis of our own research is: the books of the New Testament Scripture represent the same thinking on a

particular issue, because they are the basis of a canon. This assumption is also important because on the question of material goods and the relation between rich and poor would be difficult to imagine far-reaching differences, as these questions were also central topics of the teaching of Jesus. It is not our goal to analyse each book of the Scripture, but to synthesize the basic ideas of different theological schools about material goods, and how a good Christian can behave with money and wealth. For a better understanding of the context, we considered it important to present in a separate chapter the social situation that characterized Palestine in the 1st century AD. In this paper I will analyze three different “units” from the New Testament: three stories from the gospels that give directions on material goods, the thoughts about wealth in the James’ letter, and the teachings of the Pauline theology on material goods. I choosed these texts because they use examples which were obvious for contemporary people, and the disciples, they could understand the references, which may have lost their meaning or it changed completely for our days. Nonetheless these teachings are valid until today and can help our society to make the best decisions when it is about supporting needy people.

3. KOZOVITS ATTILA

Szent Gellért tiszteletének története a történelmi csanádi egyházmegye területén



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.03>

Title: The History of the Worship of Saint Gerard in the Historic Diocese of Csanád

Abstract: Saint Gerard was a prominent figure in medieval Hungary. He was the confidant of the founder of the country, King Saint Stephen, the teacher of Prince Saint Imre, and the founding bishop of

the Diocese of Csanád. His life, his work, his martyrdom and later his cult are frequent themes of church history. The study of his veneration, the development of his cult and its further development gives an insight into the commitment of the historic Diocese of Csanád and its successor dioceses to make the life and work of the first holy bishop of the region known to the faithful of the region. The year 2023 offered an excellent opportunity to revive and briefly summarise the cult of Saint Gerard.

4. FARAGÓ ISTVÁN

Úrnapi körmenet: az Úrfelmutatás meghosszabbítása

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.04>



Title: Corpus Christi Procession: An Extension of the Elevation of the Host

Abstract: The procession of Corpus Domini is most closely connected with the Elevation of the Host in the Holy Mass. The progressively enriching liturgy of the celebration of the Eucharist, and the introduction of the Solemnity of the Body and Blood of Christ, entailed that the Blessed Sacrament was carried in procession under a decorative canopy, or baldachin. Considering the liturgical practice of the procession of Corpus Domini, we can conclude that it is nothing other than a prolongation of the rite of elevation in the Holy Mass.

5. SZŐCS CSABA



Márton Áron püspök a magyarfenesi historia domus tükrében (1938-1942)

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.05>

Title: Bishop Áron Márton in the Light of the Historia Domus in Magyarfenes (1938-1942)

Abstract: The year 1940 brought a new historical situation for the Roman Catholic Diocese of Alba Iulia, founded in 1009. The Second Vienna Award, proclaimed on 30 August 1940, returned 2/5 of the territory granted to Romania by the Treaty of Trianon – Northern Transylvania – to Hungary, and the diocese was divided into two parts. On 31 August 1940, while Bishop Áron Márton remained in his historic seat in Alba Iulia, he set up the Bishop's Vicariate in Northern Transylvania in Cluj, which was to remain in operation until 24 March 1945. Amidst these changes, Vlaha (Magyarfenes) remains on the border. This short study explores the relations between the bishop and the Catholic diaspora community of Vlaha in the light of the Historia Domus from 1938-1942.

6. OBERMÁJER ERVIN



Lelkivezető-lelki gyermek személyes kapcsolódása a gyulafehérvári Papnevelő Intézet és a Pápai Német-Magyar Kollégium horizontján

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.06>

Title: The Personal Connection Between the Pastoral Leader and the Spiritual Child on the Horizon of the Alba Iulia Seminary and the Pontificium Collegium Germanicum et Hungaricum

Abstract: From the details just elaborated, we can gain insight not only into the ways and themes of the personal interactions between Győző Macalik and Alfred Erős, but also, in many cases, into the clerical profile of the revealed materials, which takes seriously the mutual possibility of forming and being formed. With this in mind, we can say that the relationship between the two persons was characterised more by collegiality, even in the early years of preparation for the priesthood, than by a relationship of subordination or superiority. This gives us a clear picture of the trust that characterised the relationship between these two great men with great knowledge and deep commitment to the sacred. Inevitably we can conclude that the superiors did not err when, decades later, they were elevated to the dignity of bishop.

7. URBÁN JÁNOS ERIK OFM

Hivatás küldetéssel – Ferences identitáskeresés Giacomo Bini OFM generális Assisi Szent Ferenc ünnepére írt leveleiben

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.07>



Title: The Franciscan Search for Identity in the Letters of Minister Generalis Giacomo Bini OFM, Written for the Feast of St Francis of Assisi

Abstract: The decree of the Second Vatican Council, *Perfectae Caritatis*, deals with the monastic life and its search for identity. It set in motion a process that was characteristic of all monastic orders without exception, including the Franciscan family. The Franciscans also searched and examined their identity along the lines of this decree. I will present the life and essential service activities of Giacomo Bini, OFM (+2014), who was Minister Generalis from 1997 to 2003. Having studied the surviving sources (biographical and official documents),

we are talking about a minister general who, in search of the Franciscan identity, led the Franciscan Order from the 20th century into the 21st century. In my study I will analyse six letters written during his ministry in the Generalate, on the feast of St Francis of Assisi, on the following topics. I will analyse six letters written during his ministry in the Generalate, on the feast of St Francis of Assisi. After a thematic description of the themes of the letters, I will try to show how the content of these letters serves the minor fraternal identity of the Franciscan Order and its members.

8. GÁL HUNOR

Orgona a másik karzatban – A gyulafehérvári főegyházmegye „hangszervándorlásairól” a 17. századtól napjainkig



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.08>

Title: Organ in the Other Gallery - About the „Migration of Musical Instruments” of the Archdiocese of Alba Iulia from the 17th Century to the Present Day

Abstract: The organ has been an indispensable part and tool of the Catholic church’s sacrality for centuries. This is especially true for the organs in the churches of the Archdiocese of Alba Iulia, founded in 1009. These sacred instruments are still an important part of the valuable Transylvanian organ collection, which has not yet been fully explored. The term “organ migration,” used by renowned organ expert István Dávid, is undoubtedly the best definition for instruments that have been important liturgical furnishings and musical instruments in the churches and chapels of several parishes over time. Currently, we have data on more than fifty organ migrations. These “organ migrations” have greatly influenced the state of the organ collection of our Archdiocese, both in the past and in the

present. Thanks to this, they have also reflected the church musical needs of a community in a figurative sense. In this study, among other things, we can get an overview of these organ migrations.

9. AMBRUS LÁSZLÓ

Takácsy Ignác (1830-1906) orgonaépítő 60. alkotása Hunyadi János kolostortemplomában



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.09>

Title: Takácsy Ignác (1830-1906): the 60th Work of the Organ Builder in the Monastery Church of János Hunyadi

Abstract: The organ builder Ignác Takácsy (1830-1906), whom I have researched, was one of the most prolific organ builders in Transylvania. I was saddened to find that the literature contains only a negligible amount of information about this master, who was active for 40 years (1860-1900) and made 79 organs. It has become increasingly clear that there is a huge lack of information about our organ builders and the instruments they built in Transylvania. With my work, I would like to join the ranks of those who have undertaken the task of uncovering this extremely incomplete segment of our history at the archival level. However, I am not specifically researching the organ history of a particular religious denomination, but rather, unusually, I am focusing on the lives and work of two organ builders in particular. Ignác Takácsy (1830-1906) and his pupil István Vass (1852-1921) were two of the most important organ builders in Târgu Mureș and its surroundings in the second half of the 19th century. I am trying to reconstruct their biographies on the basis of the archival sources available, so my work is primary research. Similarly, I am trying to learn the history of the new organs they built (about 95) and the numerous repairs and modifications they made. In this way, I will know the antecedents, the processes and the fate of the

organs for more than a hundred years. Hopefully, my thesis will not only be a tribute to these two great masters, but also to our faithful ancestors, whose main desire and intention was to praise God with the sound of the organ. In this study, I would like to illustrate the history of an organ built in a very special place in my research, which is the 60th work of Ignác Takácsy. This instrument was built in 1890 for the Catholic church of Teiuș in Alba County, one of the oldest in Transylvania.

10. BERTALAN TÍMEA

A „közjó” koncepciója és annak missziológiai megközelítése mint egy fenntartható fejlődési vízió alapja



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.10>

Title: The Concept of the “Common Good” and Its Missiological Approach as the Basis for a Sustainable Development Vision

Abstract: This paper outlines a theoretical framework that can serve as a basis for church practice in building a sustainable development vision. It begins with a conceptual clarification, exploring the concepts of sustainable development, catholic social teaching, and vision to enhance the subsequent analysis. The concept of the common good is then used to examine documents that are part of the catholic social teaching. The paper outline three approaches to the common good: the socio-economic common good, the universal common good, and the holistic common good, which are understood as interdependent rather than separate. Along these lines, it identifies the following key features of the concept of the common good: human-centric (focusing on the human being as a multidimensional person capable of transcending themselves), subsidiarity, solidarity, fair distribution of goods, recognition of the value of all creation, and ecological conversion. Finally, the paper places all this into a

missiological perspective, emphasizing that the Church's mission from God involves making the love of caring and healing God tangible in the word, particularly in the context of the ecological crisis. With this in mind, the paper concludes with aspects that may help shape a vision of sustainable development for church practice.

11. PÉTER EDIT

Pre- és perinatális veszteség hatása a gyógyító, segítő szakemberekre



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.11>

Title: The Impact of Pre- and Perinatal Loss on Healing, Helping Professionals

Abstract: The topic of my research is the study of the effect of pre- and perinatal loss on the professionals working in healthcare. After clarifying the concepts related to perinatal loss, I mainly presented the manifestations of the complicated grief characteristic of this period, covering the death attitudes and influencing factors observed in health care. As the first period of pre- and perinatal mourning takes place in health care facilities, I examined the happenings in the hospitals related to the subject: the characteristics of mourning processing, the emotional involvement of professionals, coping strategies, the connection between loss and burnout syndrome. Last but not least, I also pointed out the protective role of religious faith. During my theoretical research, I looked for causalities. The practical research highlights that nowadays not only death and mourning, but also the experience of loss for doctors and nurses has become taboo. Qualitative research has identified a number of problems that pose a real threat in the future, as human resources in health care will be mechanized without effective intervention. In the place where healing activities are carried out, both professional workers and spiritual caregivers can be experienced sources

of God's presence. I am convinced that for the suffering man of our postmodern world, hospital pastoral care would be a therapeutic value transfer not only for patients, but also for healers in crisis situations. I would like to point out that no research has yet been carried out in Romania on this subject. The results of my study shows that a broader study would be necessary to provide support to helping professionals in light of the conclusions.

12. FRANK BOGLÁRKA:

A halál megjelenése a közösségi médiában

DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.12>

Title: Death in Social Media

Abstract: Death and bereavement inevitably become part of everyone's life experience, but in recent decades the media and social networks have gradually begun to influence the way we perceive and process death and dying. The process of death and mourning is also increasingly discussed in social media, and now we can say that the taboo in modern society is no longer present on the online platforms. In my research, I will explore the forms of death and mourning in the social media and try to find answers to how the idea of death is represented in the platforms we use, how much we dare to deal with it and what we mean by the concept of online mourning.



13. KISS ENDRE

A nagyböjti liturgia két kulcsfontosságú szertartásának spirituális tartalma

Az alleluja-búcsúztatás és a keresztleptakarásának, illetve leleplezésének lelki üzenete a mai ember számára



DOI: <https://doi.org/10.52258/stthtr.sup.03.sd.01.13>

Title: Spiritual Content of the Two Main Rituals of the Lenten Liturgy – The Spiritual Message of the Alleluia and the Covering as well as Unveiling of the Cross for People Today

Abstract: This study presents the spiritual messages of two key rituals of the Lenten liturgy: the Alleluia and the Covering as well as Unveiling of the Cross. Both rituals are designed to deepen and provide a solid foundation for the encounter and communication with God. The absence of the Alleluia and the act of covering and then unveiling the Cross serve to keep communication with the Saviour fresh.