

SUMMARIA

„Unless you change and become like a children...”

(Mt 18,3)

(György Fodor)

The Evangelist St Matthew expands on the tradition borrowed from St Mark that talks about the competition among the disciples (Mk 9,33-37). The question posed by Matthew is the following: who is the first, the greatest in the eyes of God, who has the real priority according to the standards in the Kingdom of God?

It may well be supposed that the symbolical interpretation of complex idea of child – becoming a child – rebirth and entering the Kingdom of God belonged to one of the most ancient layers in oral tradition in the Ancient Church, because not only the Synoptics, but also St John talks about the essence of the necessity of becoming a child.

It is a fact that Matthew is acquainted both with the real basilea that is present among us (both in the christological and ecclesiological sense) and the eschatology of the coming times. Jesus response refers to the present, to the actual scale that is valid among us: the everlasting law in the Kingdom of God that is neither horizontal nor chronological, but vertical in its true sense.

To become little (tapeinosis) does not mean that we should think as children do, or to have the „pure, sinless” feelings of a child, but it means that the disciples of Jesus should be as little, as the child is little compared to an adult, and the child also experiences this difference.

As for the horizon of the history of the salvation, the prophetic theology had prepared the soil for the New Testament from this respect as well. Isaiah and Hosea cite the names of children as a sign, but Hosea also says that Israel has to

turn into a child, so Yahweh can take him back again (cf.: Hos 11,1; 2,16-17). After Israel was unfaithful, Yahweh leads him back to the desert – where Israel will be totally dependent on Him again expecting everything from Him as the situation was in Israel's childhood.

The case is the same in the New Testament: only that person can embrace the Kingdom of God as a child, who expects everything from God, and does not depend on his own merits and deeds for entering His Kingdom – this means the total acceptance of Jesus Christ in the New Testament.

The tradition discussed above also contains baptismal/sacramental importance with St John, namely becoming a child reaches its apex in the rebirth, in the baptismal water, so as to be able to embrace the Kingdom of God in a fuller sense with the help of the other sacraments later.

Kurze Darstellung des neuen orientalischen katholischen Eherechtes (János Hollós)

Der Verfasser – ehemaliger Konsultor der Kodifikation des *CCEO* – gibt für Priester in pastoraler Arbeit eine knappe Zusammenfassung des neuen ostkirchlichen Eherechtes, das durch den Heiligen Vater II. Johannes Paulus im gemeinsamen „Codex Canonum Ecclesiarum Orientalium“ (*CCEO*) am 18. Oktober 1990 publiziert wurde, und seit dem 1. Oktober 1991 in Rechtskraft trat.

Der Artikel hebt die Neurungen in Betracht des vorigen Eherechtes hervor, das in von Pius XII erlassenen *Motu proprio* „*Crebrae allatae*“ (*CA*) erhalten war. Andererseits bemerkt auch die Unterschiede zu den Vorschriften des neuen *CIC*.

1. Zuerst wird der neue Begriff der Ehe auf Grund der Lehre des II. Vatikanums (*GS 48*) dargestellt, dannach die Gesetze der Eheschliessung, die eine Neuheit in unserem Kodex bilden, letztlich die Vorschriften von Vorbereitung zur Eheschliessung, insbesondere der neue Kanon 789 und die Vorschriften von Mischehen.

2. Der zweite Teil fasst die Gesetzen von trennenden Ehehindernissen zusammen, zumal gibt Information von neuem System der Dispensen nach *CD 8. b* und Abschaffung der vorigen verbotenden Hindernissen.

Die einzelne Hindernisse zeigen die Entwicklung des kanonischen Rechtes nach postkonziliaren Entscheidungen (z. B. *Matrimonia mixta*, 1970, – 13. Mai 1977 Dekret der Kongr. für Glaubenslehre) und der Rechtspraxis, die Differenzen von *CIC* in der Zahl und auch in der Definition die einzelnen Hindernissen nach orientalischen Tradition.

3. Auch die Gesetzen von Ehekonsens zeigen einen grossen Vorschrift nach *Mp. Crebrae allatae*, mit Verhalten der eigenen Traditionen (siehe Kan. 825-826).

4. Die Vorschriften von Eheschliessungsformen haben ihre Eigenschaften wegen ihren orientalischen Formprinzipien bewahrt: Die Notwendigkeit des Ritus sacer und Priester, und auch eine Verschiedenheit im Praxis der Dispensen davon: Kan 835. cf. *CIC 1127. c. 2. §*, worauf unser Nuntius uns sofort Aufmerksam gemacht het.

Die Vereinfachung in Betracht der Erlaubheit der Ehe-Assistenz bedeutet eine wichtige Neuheit, nach Kan. 88 *CA*.

5. Auch die Normen von Gültigmachung der Ehe sind durchleutende und bessere geworden.

6. Die Gesetze von der Trennung der Ehegatten sind nach katholischen Prinzipien bearbeitet und auf heutigen Umständen appliziert.

The Church for the Future (István Gábor Cselényi)

The life of the Church is not only „anamnese“, retrospection but also a prophecy. The theology of the future is for that the hermeneutics. The basis of that is the historicity of the faith. This conduces to an innovation of the Church i. e., to a dialectics of the spiritual and structural, charismatic and ministerial. The Church can't remain without priests, but the general and ministerial priesthood are complementary. The catholicity of the

Church is a „dialogical orthodoxy” (Kasper), an opened theology related to the other forms of Christianity. This opened Church can accept also the ministry of the world, not in a sense of a futurology but as an activity for the moral and spiritual progression of the world. The Church can so be a sign of the „Veniturus” in the world.

**Comparazione
della traduzione di Kritsfalusi e del Liturgicon attuale
(István Ivancsó)**

La seconda traduzione di lingua ungherese della Santa Liturgia di San Giovanni Crisostomo ha 200 anni. Questa traduzione è stata fatta da György Kritsfalusi professore di lingua ungherese nella scuola media di Ungvár, nell'anno 1795. Egli – con il suo lavoro – voleva riempire un'esigenza venuta dal di sotto: i fedeli greco-cattolici di lingua ungherese volevano partecipare alle liturgie celebrate nella loro lingua moderna, cioè ungherese, invece a quelle di lingua paleoslava o rumena che loro non capivano.

Kritsfalusi preparò la traduzione per András Bacsinszky, vescovo di Munkács, come regalo per il suo onomastico. Purtroppo non sappiamo dove sarebbe smarrito il manoscritto originario del testo, ma almeno conosciamo il suo testo stampato, dall'anno 1913.

Il saggio presente compara la traduzione di Kritsfalusi (K) con il testo del Liturgicon (L) usato anche attualmente (che è stato stampato nel 1920), in riguardo speciale delle rubriche.

Il lavoro riassume in 14 punti le differenze esistenti tra i due testi: 1) mancanza dell'inno Monogenes in K; 2) differenze varie presso la terza antifona e la piccola entrata; 3) rubriche più brevi intorno al Trisagio in L; 4) differenze varie prima e dopo le letture; 5) descrizione della grande entrata più solenne in K; 6) rubriche più dettagliate da Credo a Padre Nostro in K; 7) anamnesi più lunga in K; 8) mancanza del lavabo in K; 9) presenza lo zeon in K; 10) preghiera più lunga prima della comunione in K; 11-12) comunicazione e i brani seguenti più

semplici in K; 13) mancanza del Salmo 33 in L; 14) congedo e benedizione finale rovesciati in L.

Per la ricerca ulteriore della storia della liturgia bizantina di lingua ungherese sarà questa comparazione – speriamo – certamente utile.

Der Moralunterricht in der Religionslehre (László Obbágy)

Das Christentum bedeutet eine Lebensweise; das Fundament der christlichen Moral ist Jesus Christus selbst, der für seine Nachfolger der Weg, die Wahrheit und das Leben ist.

1. Die traditionelle Moralunterricht beruft auf den Zehn Geboten. Die neue Interpretation des Dekalogs bemüht sich zu betonen, dass die Zehn Gebote keine Verbotssammlung, sondern die „Charta“ der Begegnung mit dem befreienden Gott, den Bund zwischen Gott und Mensch bedeuten.

Der erste Teil des Dekalogs enthält die Pflichten des Menschen Gott gegenüber. Das bildet die Grundlage für das Weitere, die Pflichten dem Nächsten gegenüber. Im Zusammenhang mit den Geboten spricht man in der Religionslehre über die Familie, die Pflichten der Eltern ihren Kindern gegenüber, sowie über die Pflichten der Kinder ihren Eltern gegenüber; über den Wert und Schutz des Lebens; über die Sexualität, die Liebe, die Ehe; über den Schutz des persönlichen und gesellschaftlichen Eigentums; über den Wert des ausgesprochenen Wortes und der menschlichen Ehre.

2. Der Dekalog ist eigentlich nur die Einführung in den christlichen Moralunterricht, da das Verhalten eines Christus-Nachfolgers nicht nur allein auf dem Gesetz des Alten Testaments beruhen kann, sondern in erster Linie auf Jesu Worten. Der Grund der Christus-Nachfolge (also des christlichen moralischen Verhaltens) ist die „Verfassung“ des von Jesus verkündeten Gottesreiches: die Bergpredigt.

Im Zusammenhang mit der Bergpredigt wird in der Religionslehre darüber gesprochen, was den Weg der wahren Menschenseligkeit bedeutet („Seligpreisungen“) und was „die initie-

rende Liebe" ist, was das grundverhalten des sich in Jesus Christus erneuerten Lebens vorstellt.

The dimensions of the human behavior
(János Soltész)

In this present study we outlined the components of human behavior. To measure this, it is necessary to take into account the anthropological development, as well as, the ethological and psychological undoubtable results. Through this it is possible to open a philosophical discussion that would be worthy of the attention of every educator.

Behavior is rooted in human nature. Its foundation is aggression and banter. Since human nature can be formed and is in need of formation, it must be nurtured and guided so that by avoiding extremes the individual will develop into the real mature person.

The basis for this is that first we must face up to our own conduct and motives of behavior, and draw conclusions from our own conflicts with a clear view of the policies regarding our maturity.

Thus the truly human person will be formed within us and enable us to help in the behavior of others, which rests on the anthropological factors of each person.

Les pas de la cour de la vienne concernant l'établissement des diocèses gréco-catholiques de Nagyvárad (Oradea mare) et de Körös (Krivec) (1775-1777)
(György Janka)

Au cours de l'arrangement des diocèses, sous le règne de Marie Thérèse, on aborde l'établissement et la reconnaissance de nouveaux diocèses catholiques et orthodoxes. La résolution de situation compliquée sociale et canonique des gréco-catholiques fut irrémisible. Malgré la protestation de la hiérarchie latine compétente et la politique temporisatrice de la

Rome, en 1771 la cour réalisa l'établissement canonique du diocèse de Munkács (Mukacevo), créant un précédent pour l'arrangement synthétique de cette question.

En 1775 la reine décida l'établissement des diocèses de Nagyvárad et de Körös, en novembre la Chancellerie royale hongroise discutait déjà les questions de la prébende, des sièges, le leur rangement dans une métropole. La requête, rédigée dans cet esprit et complétée par une référence aux droits patronaux, l'été de 1776 passa devant Pie VI. Et malgré ce que la Congrégation Consistoriale fut convoquée cet automne, l'établissement des diocèses gréco-catholiques fut remis. Dans la justification de Pie VI., le motif principal était le caractère inconsistant des grecques. Pour cette raison, en février de 1777, sous la direction de chancelier Kaunitz, on élaborait un projet lequel s'efforça de dissiper toutes les doutes, soulignant les garanties consécutives de la religion catholique d'État et des droits patronaux. La congrégation Consistoriale convoquée en avril de 1777 accepta les arguments nouveaux, et en juin de cette année les diocèses de Nagyvárad et de Körös furent établis.

C'étaient Marie Thérèse et ses ministres éclairés qui réalisèrent l'émancipation des gréco-catholiques de la Hongrie, par la création de l'administration ecclésiastique indépendante, sans laquelle – selon le témoignage des évêques contemporains gréco-catholiques – le gréco-catholicisme n'existait pas aujourd'hui ou vivait seulement dans les vestiges.

**„Ecclesiae sui iuris” second the Regulation
of CCEO cc. 174-176**

(Péter Szabó)

Given a short introduction on the historical process of taking shape of the system of «sui iuris» Churches, the author gives an analysis of the canonical figure called by the CCEO as *ceterae Ecclesiae «sui iuris»*. The establishment of the system of autonomous Churches as a new government method – as it is clear from a recent authoritative study – was preceded fundamentally by the guaranteeing of two indispensable conditions,

deriving both from the Supreme authority of the Church: first, the recognition of the legality of a rich variety of the ecclesiastical discipline, than that of the ecclesiastical character of the eastern catholic communities. Declared the conciliar decree on the eastern catholic Churches – among others – also the fundamental equality of the „particular Churches or Rites”, the codification was obliged to find juridical solution for the possibility of organic integration into the Code also those oriental catholic communities as «sui iuris» Churches which are structurally less developed.

At the analysing of the *ius vigens* the article refers to some important particularities and problems of the norms in question. So to the characteristic of being under development of the canonical figure, to the necessity of a clear distinction among the active subjects of the three canons that contain the description of „the other autonomous Churches”, and to the fact that the power of the Hierarchy, presiding at a Church of this type also is to qualify as *potestas propria*. According to the author – despite the general tendency noticeable in the present literature – the actual «sui iuris» state of some oriental catholic communities deserves subsequent reflections, since their structures not only differ from the figure prospected by the *CCEO* but are diametrically opposed to it. So it seems that the «sui iuris» state is not reconcilable with the perfect incorporation of a community into an ecclesiastical province of a diverse «sui iuris» Church. The norm given by can. 175 concerning the immediate subjection to the Apostolic See is to realise not only because the suffragan state and that of «sui iuris» – as it is proved by the constant and uniform canonical usage – reciprocally exclude each other, but first of all because it is that direct juridical relation in which the conciliar doctrine on the equality of the Churches is expressed (namely, that – from juridical point of view – can be represented in the symmetrical relation of all «sui iuris» Churches with the Supreme authority). The canonical situation of the Hungarian Greek Catholic Church is still more complicated because of her subjection also to a third grade „alien” ordinary jurisdiction, in the person of the latin primate of Hungary. A further question is raised also by the relation of this

Church to the provincial council of her metropolia. In the light of these particularities, it seems that instead of declaring indistinctly the actual «sui iuris» state of all oriental catholic communities, it is necessary to make a fundamental distinction between „accidental anomalies” and „substantial defects” as for the canonical figure given by the cc. 174-176. In the case of later defects – it seems – the «sui iuris» state cannot be attributed without the danger of the juridical nominalization of the term.

Finally, the last part of the study – in the context of the obligation to legislate second the *CCEO* can. 176 – emphasizes that (at least from practical point of view) the final reason of the autonomy of these Churches is the cultivation of a authentic oriental tradition. This must be evidently recognisable also in that expression «par excellence» of this autonomy, which shall be the imminent «sui iuris» legislation. Beyond the juridical preliminary studies in strict sense, it is necessary also to get a deeper knowledge of the *traditio* followed, which will be the measure of the authenticity of the legislation in question. In fact the Constantinople ecclesiastical tradition for the rites taking their origin from it, cannot be simply a historical source (*terminus a quo*), but must be also a reality actually lived (*terminus ad quem*).