

RÉSUMÉ

tradition says

Hannes Böhringer: Tradition says

György Kocsi: How Did Sabbath Become a Feast Day? (Connections between Tradition, Law, and Celebration in the Old Testament)

The Hebrew Bible testifies that tradition serves as the fundament of law. The existence of tradition in both Testaments needs no further proof. Especially the tradition of resting on Sabbath seems to be ubiquitous, following perhaps the course of the Moon, and bearing originally the name 'the seventh day'. In the story of the manna, however, the Jewish tradition gave a cultic explanation to the origins of the feast day; thus, the miracle of the celestial nourishment led to the miracle of the Sabbath (Ex 16). These roots in the cult of Jahwe secure a special right (Privilegrecht) to God over the Sabbath, the codification of which can be traced in several Old Testament texts: most explicitly in the twofold Decalogue. Finally, the tradition of Sabbath shapes every other feast days, reflecting on the way traditions become law.

Gábor Balázs: Practice, Reason, and Critique in the Jewish Philosophy of Religions

The central thesis of the article is that tradition is an ever-changing dialogue between the generations of the past and the present. The thesis is applied to a medieval and a modern Jewish thinker (Maimonides and Yeshayahu Leibowitz). The thoughts of both philosophers exemplify that orthodoxy is far from being uncritical and accepting everything which is unambiguously the part of the religious heritage. Even the orthodox way of accepting tradition, by necessity, includes the negation of a large part of the same tradition.

Philippe Nouzille: Traditio and consuetudo

Viktor Marsai: The European Fear of the Islam – Secularisation, Misconceptions, and Real Challenges

After 9/11 and the terrorist attacks in London and Madrid on the one side, and Afghanistan, Iraq and the 'war on terror' on the other, the emotional gap between native citizens and Muslim minorities grew considerably in many European countries. Many consider Islam an aggressive religion threatening European culture and everyday life. Based on statistical data, the present essay aims at deconstructing of some of these myths and misbeliefs, claiming that the security threat coming from the Muslim minorities is minimal, and the real dangers are rooted not in the Islam itself, but in other structures. Most of the European Muslims are just as secularised as the (Post-)Christian population; they accept the European norms and values and reject terrorism and radical Islamist ideology. Furthermore, the frictions and the conflicts which can be observed between the native society and the Muslim minorities do not come from religion, but, rather, from social and economic differences.

Vilmos Csányi: Traditions, Rules, and Rites

One distinctive feature of the human race is that – unlike other living creatures – they can obey rules. Traditions, rules, and rites are core elements of the interconnected emotional and cognitive network of what is generally called culture. The simplest varieties serve mostly as conflict avoiding – sometimes biological – strategies, conveying the experiences and emotions of past generations for the future.

Júlia Hardy: „In an Alternate Universe in the Place of this House there Erupts a Geyser” (Traditions and Spiritual Health)

The article presents the diagnostic process of psychiatric patients, discussing the delicate questions of customs and normality. It is important to take into consideration the socialisation of the psychiatrist and the habits of the institution, which greatly influence the atmosphere of the doctor-patient meetings, the quality of the diagnosis, and also the cure. The individual pathologies get a broader meaning if we take into account the family context. The habits and customs play an important role in the personality development, which can be traced in the trans-generational influences, relational ethics and the family roles. Finally, the essay discusses the family and the therapeutic rituals.

Speaking on Behalf of the Words (An Interview with Edmond Jabès by Philippe De Saint Cheron)

Ádám Ignác: „This is the Final Dance...” (Scriabin and the Dance)

Next to fire, dance is the most important symbol in the art of Alexander Scriabin. Until now, little attention was paid to this theme, despite the fact that for the Russian composer dance was the third privileged genre of impulsive art, and was given a central role in Scriabin's unfinished sacral masterpiece: *Mysterium*. From 1905 on, Scriabin never returned to traditional forms of dance. As moments of a collective ecstasy, his compositions became similar to the ancient intoxicating-erotic Dionysias. The essay investigates the backgrounds and motives of the change and, by doing so, identifies links between Scriabin and modern dance.

Helmut Oehring: Volatile Sound

Izsák Baán: Freedom out of Tradition (An Approach to the Monastic Tradition as Implied in the Rule of Saint Benedict)

Poems by Gabriella Fürjes, Márió Nemes Z., Uri Asaf, and Ayhan Gökhan