

RÉSUMÉ

religion and identity

Søren Kierkegaard: Prayers

György Kocsi: How Did Jahwe, the God of Israel, Come to Be the God of the Nations?

The universal outlook of the Old Testament made it possible that God who had once chosen a little tribal people could become over the ages the God of all nations of the world. The wide range of OT texts of high literal value provided a prime thesaurus for the New Testament to choose suitable passages for the mission to the Gentiles. The great number of proselytes at the time of the Old Testament gives ample evidence for the fact that both Israel and the Early Church held salvation universal: God's call is addressed to all his creation.

Larry W. Hurtado: Religious Experience and Innovation in the New Testament

György Geréby: The Angels of the Nations. Is National Christianity Possible?

The article calls attention to the theological problems involved in the practice of the Hungarian church to sing Kölcsey's *Himnusz* (National Anthem) and Vörösmarty's *Szózat* (another national song) at the end of the liturgy on nearly every Sunday. The theological implications of these unsanctioned liturgical appendices, is shown to be at loggerheads with the role of the nations, and nationhood in general, as conceived by the New Testament and the early Church Fathers. Based on the works of Erik Peterson, Yves Congar and Joseph Ratzinger, and relying primarily on the theology of Origen and the Pastor of Hermas, the article examines first the birth of paganism at Babel, then the role of the national angels in the emergence of idolatry, finally the role of the Church as the "third race" uniting once again mankind under the name of Christ, showing Pentecost to be the reverse of Babel.

Csaba László Gáspár: God – Man – Person (Reflections on the unthinkable God)

The God of Bible is a person, which fact cannot be fathomed by means of classical metaphysics. It also provides serious difficulties to modern constructivist philosophy because a living person is not a construction but freedom and fruitful love. Being conceived as a free person of unconditional love, the understanding of God loses the necessity to be thought of as an absolute being and, thus, turns out to be at the mercy of the dichotomy of Good Friday: sin and love. It is this very choice between the two most prominent options that re-forms men to the likeness of God: to the freedom of love.

György Tatár: 'One Ring above All'

The essay gives an analysis of Lessing's play *Nathan the Wise* with the primary focus on the concept of 'purely human' as understood in the Enlightenment. The essay investigates whether the emergence of this new concept was an indispensable and deliberating achievement after the decline of medieval worldview. Also, the question is addressed if and to which extent this new concept can be held liable for the gradual disappearance of sensitivity towards religious and cultural differences. Finally, the essay points out the often neglected fact that Lessing's play sets forth ideas that could have counterbalanced the increase of indifference.

Zoltán Hidas: Identity as a Concept of Salvation (A Sociological Survey)

Starting from some modern philosophical approaches to the human self, the study reviews the variety of the sociological and psychological concepts of social and personal identity. Resting on various social and ideal factors, the history of the term shows wide-ranging dialectical turns between individuality and collectivism, and concreteness and abstractness. It is coherence and continuity that proves to be common to the most elaborated and reflected versions. As a conclusion, the religious aspects of the term are demonstrated.

Rudolf Pfitzner: The Stranger inside of Us (Psychoanalytical Considerations)

Using Marc 7,21-23 as a starting point, the article investigates the roots of evil from a psychological point of view. According to Jung and Freud, contents of the psyche that are not acceptable for the self become repressed into the subconscious and, as a result, they grow apart from us. Since these contents live as strangers inside of us, we tend to project them onto the others. On a sociological level, the most devastating consequences of this inner process are war, racial discrimination, xenophobia, anti-Semitism, and oppression of minorities.

Sándor Radnóti: The Key to Taste (On Hume's Notion of Taste)

The Standard of Taste by David Hume is one of the most debated classical philosophical essays of the past decades. The contradictions of its famous statement – that this standard is created by the test of time on the one hand, and by the true judges on the other – are repeatedly revealed. This essay argues that these contradictions are not logical mistakes and cannot be eliminated by the dualism of the exoteric and esoteric meaning of his essay. Hume's purpose is not to define the value of single artworks. He interprets the debate on taste as a model of social coexistence; while standard, for him, is the indispensable harmony in this cooperation.

András Murai: Distance and Depth (Pictures in Ingmar Bergman's films)

While the emblematic shot of the Bergman-movies is the close-up on faces, it cannot remain unnoticed that there is another technique to depict distance between the figures: the depth of the set. The expressive composition of the picture is achieved by the different settings of the characters in close correspondence to their current emotional attitudes. Based on the films *Wild Strawberries*, *Winter Light*, *The Silence*, and *Autumn Sonata*, the essay examines human relationships, especially the paradoxical simultaneity of desire for and inability of closeness.

The structure of Silence (An Interview with Composer Valentin Silvestrov by Mátyás Varga on the 2007 Arcus Temporum Art Festival)

Ábel Halmos: Footwashing and Eucharist (The Mystery of Fraternal Love by Saint Benedict)

In the Church of today, the liturgy of footwashing is celebrated once a year, while Eucharist is a daily liturgy. At the time of Saint Benedict, his monks washed each other's feet every day, while they had Eucharist only once a week. What was the message of these rituals back then, and what is it today? For the early monks Eucharist created and signified community. They washed each other's feet because they believed that Christ is present in every human being. This rite is a visual and tangible expression of what Jesus did to his disciples. Only those who can serve the others tactfully and compassionately bear the likeness of Christ.

Poems by Rainer Maria Rilke, Attila Jász, Zoltán Danyi, Ágnes Gergely, and Adám Mestyán