

## RÉSUMÉ

### *pilgrimage*

*Miroslav Mandić: The 144 Definitions of Art. A Twelve Days Pilgrimage with the Names of the Creator-Love (From the Fourth Book of Miroslav Mandić)*

*Erich Zenger: „May the Lord Bless You from Zion!“ (Remarks on the Theology of the Pilgrim Psalms [Psalms 120–134] – Part 1)*

*Zsolt Kozma: The Road Is inside of Us (Our Pilgrimages with Jesus Christ)*

Jesus Christ made his journey from heaven to earth and from earth to heaven on his own. Nevertheless, our pilgrimage is not a solitary event because in our obedience and humility he is our companions. We follow him on his earthly journeys exploring heights and abysses in the firm hope of a safe arrival at the end of the road, where we shall say together with Nicodemus, with the woman of Samaria and all the disciples: 'My Lord, and my God!' These roads run inside of us. Jesus not only wants us to follow him but also he wants to walk our inner roads so that we can arrive at the end as 'Christophoroi', carriers of the Christ.

*Ádám Mestyán: Muslim Pilgrimage*

The essay offers an introduction to the both by Shiites and Sunnites accepted Muslim pilgrimage, the *Hajj*. First, the author makes a survey on the history of the Muslim pilgrimage. Next, he describes its phases and necessary components (preparation, prescribed objects, etc.) Last, the political aspects are addressed, since the measures taken for the sake of the pilgrims' security have always been a matter of politics. As a conclusion, the central role of the *Hajj* is underlined calling the attention to the fact that pilgrimage has an extended significance in the Muslim world: the *Hajj* is more than what we call a pilgrimage.

*Éva Pócs: Seeing and Touching (Sacral Communication in a Shrine-to-Be)*

This paper describes the early results of a research effort examining a new, hitherto unrecognized, Roman Catholic shrine. The location is Szőkefalva, a Transylvanian village in Maros County where the majority of the population is Hungarian Calvinist, but there is also a considerable number of Romanians and Gypsies. In this village a blind Gypsy woman has been reporting 'Mary's messages' for nine years in both Romanian and Hungarian to pilgrims of mixed nationalities and denominations. The paper traces the process of the emergence and legitimization of the shrine from the spontaneous 'founding vision' to the point when the shrine became legitimized by the local church. The main line of thought is an examination of the role of the vision, as a miracle, in the eyes of the priesthood on various rungs of the clerical hierarchy and the clerical authorities who are entitled to judge the authenticity of the visions. We also examine the role of the vision in the visionary's ambitions at self-legitimization and identification and its function in the everyday life of pilgrims visiting the shrine. Besides answering these questions, a further conclusion also results: there are signs indicating that at

Szókefalva we are witnessing a process of legitimization and identification which is different from the procedure that customarily takes place at Catholic shrines. Thus, this particular shrine might develop into the expression of a multi-national local identity overarching religious and ethnic hostilities.

*Raymond Carrette – Pierre Ouellette: Christ Is Knocking on the Door of the Monastery also Today: What Does His Disguise Look like? (The Profiles of the Guests in the Abbey of Saint-Benoît-du-Lac)*

*Zsuzsa Takács: The Rite of Dispossession*

The present essay is based on an analysis of the parallelisms of literary works on the story of Job. Starting off from the stripping of the altar on Holy Thursday, the text examines narratives of victims of biological deterioration, aging, illness and totalitarian oppression from the viewpoint of a believer who verbalizes her doubts. The essay can also be found in the author's 2008 book *'Jaj a Győztesnek'* (Woe to the Vanquisher).

*Teri Szűcs: The 'Blasphemous' Language of Art and the Potentials of Theology (Paul Celan: Tenebrae)*

Paul Celan's *Tenebrae*, a fundamentally important text of late modernist poetry, also addresses the most vital issues of Jewish-Christian theological tradition. Celan's irony and his contrapuntist technique widen the scope of interpretation to such extent that even the experience of contradiction has to be part of one's reading. *Tenebrae* is a deeply paradoxical text. By provoking and re-interpreting basic notions of Jewish-Christian tradition, it reveals the urgent need of the post-Holocaust theology for renewal, since after the Holocaust our theodictic concepts have to be re-considered.

*Ákos Tóth: The Lonely Companion (Farewell to El Kazovszkij)*

*Ambrus Pintér: Staying by Taking off – Taking off by Staying*

*Poems by Anja Utler, Kristóf Csengery, Uri Asaf, László Villányi, and Zoltán Danyi*