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# ABSTRACTS

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## **András Gromon: *Jesus' Criticism of Religion***

On the one hand Jesus adapted himself to the religion/religiosity of his people; on the other hand, however, he criticized it vehemently. His criticism is to be summed up in four points.

First he criticized and improved the conventional image of God in Israel, the most important aspect of which was the substitution of divine justice by a loving God without conditions and limitations.

Jesus' Bible criticism manifested itself in three forms: He sometimes omitted a part of Old Testament citations but other times he amended them with a thought or opposed some of the scriptural quotations with others.

In the course of his criticism of cult he supervised/modified almost all declarations of religiosity: prayer, charity, fasting, tithes, the temple tax and corban and the purity prescriptions as well. His main attack was launched upon the theory and practice of temple sacrifice („purify the temple”).

Finally, he strictly refused to discuss politics on a religious basis, i.e. nationalism 'decorated' by religion in two main forms: political messianism and its actual manifestation, zealotism. Jesus' rejection was inspired by his new image/vision of God as Father, his moral conviction and deep patriotism.

In the light of the criticism of the contemporary religion by Jesus one may not marvel that in spite of his all-round benevolence, not excluding his enemies, he was executed on the cross.

## **Szabolcs Czire: *Historical Skepticism Concerning the Historical Jesus. Critical Evaluation of Sources.***

Parallel with the historical Jesus-research appeared the radical historical skepticism reaching point of denial of the historicity of Jesus. The first part of the study presents some of the major stages of this skepticism, including important authors and the summary of their ideas. It discusses briefly the works of Bruno Bauer, Van Hoekstra, Allard Pierson, John M. Robertson, Thomas Whittaker, Albert Kalthoff, Arthur Drews and George Albert Weels. The second and main part of the paper, following the study of Gerd Theissen and Anette Merz, presents thirteen customary objections made by historical skepticism, and the possible

counter arguments. These objections and arguments embrace the general evaluation of non-Christian sources, the problem of the picture of Jesus depicted by the apostle Paul and the evangelist John, often seen as mythical and unhistorical, the back-projections from the period after Easter, the chronological distance of the Synoptic Gospels, the kerugmatik and remembered nature of the Jesus tradition and its reshaping by the later communities. Finally it deals with the methodology of the Jesus-research, and concludes with some hermeneutical remarks.

### ***György Gaal: The Role of the Unitarian College in Ernő Ligeti's Literary Career***

Ernő Ligeti (1891–1945) was a prominent editor and novelist of Transylvanian Hungarian literature between the two world wars. He also wrote some memorials concerning his life and the literary conditions of the Hungarians in the period. He was of Jewish origin, which is why together with his wife and son they were executed by a Nazi brigade in January 1945 in Budapest. The wounded son survived the execution. All the biographies about Ligeti write about his tragic death but very little is known about his family and studies, though in his memorials he writes very nicely about his school years spent in the Kolozsvár Unitarian College. This paper presents the beginnings of Ligeti's life and literary activity up to 1913 when his first volume of poetry was published, making some corrections too.

According to the Register of Births of the Neolog Jewish Community in Kolozsvár, Ligeti's date of birth is not February, but March 19th, 1891. His original family name was Lichtenstein. His father was József Lichtenstein, a bailiff. His mother was Júlia Diamant descendant of a rich Jewish family from Budapest. Their family name was changed to Ligeti in the period 1899–1902. Ligeti studied at the Unitarian College between 1901 and 1909. His studies and activities in the school are reflected by the printed School-reports as well by the handwritten review of the students "Remény", where his first essays, short-stories, poems and translations were published. Ligeti's memorials about his school years and professors are quoted. Though he wanted to become a teacher or an artist, according to his parents' wish he started legal studies at the Kolozsvár University which he never graduated. Instead, he became an editor.