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著者	Akiyama Manabu
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IVANCSÓ István, *Görög katolikus liturgikus kiadványaink dokumentációja I.*, ("Corpus of the liturgical publications of the Hungarian Greek Catholic Church"), Nyíregyháza 2006, XXXII + 1020 pp. Bound. ISBN 963 86650 9 2 0, ISBN 963 87101 0 1 (1st vol.)

This huge book, stretching to a full thousand pages, was compiled by Dr. István Ivancsó, in the 25th anniversary year of his ordination as a Greek Catholic priest. He has been a member of the International Theological Commission of the Vatican since 2004, and as director of the Liturgy chair he has written a large number of publications issued by the Greek Catholic Institute at Nyíregyháza. Since 1995 he has also worked as rector of the Greek Catholic Seminary adjacent to the Institute and as moderator of the affiliation between that Institute and the Pontificate Oriental Institute in Rome. This *Corpus* might be said, as it were, to be the fruit of all of these

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activities of his thus far, as is mentioned by the recently departed Fr. István Pregun (†2006.12.13) in the foreword of the book.

The Hungarian Greek Catholic Church had its organizational roots in the Ruthenian Greek Catholic Church born out of the so-called “Union of Uzhorod” in 1646, although its Catholic origin goes back to the time of St. Stephen in the 11th Century. Although in 1771 a Greek Catholic diocese was established in Mukacsevo/Uzhorod (now in Ukraine) in the territory of the former Kingdom of Hungary, the Greek Catholic faithful, whose mother tongue was Hungarian, had to try hard to gain the right to celebrate the Divine Liturgy and pray in their mother tongue, because only Old Church Slavic or Greek was permitted by the Holy See for official use in liturgical services. So before the official establishment of the Hungarian diocese in Hajdúdorog in 1912 – traditionally the Church’s virtual seat has been located in Nyíregyháza – the struggle of these people began, and it has never stopped. It was not until 1965 that celebration of the Divine Liturgy in Hungarian was permitted in the Vatican. The footsteps of this “road to Golgotha” for the Hungarian Greek Catholics are described vividly in this *Corpus* by the author on the basis of all the printed liturgical books published from 1825 on.

The total number of materials itemized amounts to 235; they are all mentioned first by their publication data (author, book size, total number of pages, cover or front page picture...), next with comments by Dr. Ivancsó on the contemporary circumstances of their publication, post-publication impacts, or historical significance as a book, and so on. Detailed accounts of each book, with contemporary book reviews that have been individually reprinted, explain in a lively way how the permission of the bishop was acquired. All the itemized materials are in the possession of the library of the Institute and the Cathedral Archives, etc.

In the Introduction, which extends from p. VII to p. XXXI, the author explains precisely the contents of this *Corpus*, the method in which the materials were compiled, the order of their recording, and the bibliography used. The content and scope of this *Corpus* covers the following four points: 1. written in Hungarian version; 2. Greek Catholic; 3. writings with a liturgical nature; and 4. materials published in print; so we can hope for the forthcoming publication of the “second” volume of this *Corpus*, whose contents will be the “written materials that are not in print and not for publication”.

In principle the materials are arranged in chronological order, yet revised or reprinted versions of the same book are gathered under the same item chronologically. So we can trace the progress of the liturgical books of the Hungarian Greek Catholic Church from its cradle by genre: Liturgikon (pp. 39-56), Apostol and Gospel (pp. 57-67), Euchologion (pp. 99-129), Irmologion (pp. 231-244), Anthologion (pp. 547-570), Menologion (pp. 697-704), Typikon (pp. 733-736), Horologion (pp. 783-835; 845-902), etc. The texts of each genre have of course been further revised in modern times, and these new books are commented on chronologically in the latter

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part of the *Corpus*. It is worthwhile to note that besides the ordinary books used every day in the diocesan temple (referred above), the new Menaions (1998, 2002, 2005, now ongoing), Triodion (1998), and Pentecostarion (2002) are published nowadays in Hungarian editions, translated from the original Greek. This painstaking work is done by Dr. Atanáz Orosz on the basis of typescript drafts by the late Ferenc Rohály (1904-1982); Dr. Ivancsó mentions these books accurately in p. 949 ff.

This *Corpus* is based on the four papers published separately so far by the author. Fortunately we can download almost all of those papers through the website of the Institute: 1. "A magyar görögkatolikus liturgikus könyveinek anyanyelvi fordításai és kiadványai" ("Liturgical Book Translations and Publications in Hungarian for the Hungarian Greek Catholics"), in: Timkó, I. (ed.), *A Hajdúdorogi Bizánci Katolikus Egyházmegye Jubileumi Emlékkönyve 1912-1987* ("The Anniversary Yearbook of the Hungarian Greek Catholic Diocese of Hajdúdorog 1912-1987") Nyíregyháza 1987, 158-181

(http://www.atanaz.hu/hdem/jubevk/juevk_11.htm);

2. "Újabb liturgikus kiadványaink", ("Recent Hungarian Liturgical Publications") in: *Athanasiana* 4 (1997) 19-36

(http://www.atanaz.hu/foisk/athanaz/atan04/ata4_2.htm);

3. "További liturgikus kiadványaink", ("Further Hungarian Liturgical Publications") in: *Athanasiana* 13 (2001) 215-235

(http://www.atanaz.hu/foisk/athanaz/atan13/ata13_11.htm); and

4. "Liturgikus kiadványaink negyedik gyűjteménye" ("Fourth Collection of Hungarian Liturgical Publications") in: *Athanasiana* 18 (2004) 161-179.

In addition to these works, Dr. Ivancsó has already edited a manuscript copy text of the Liturgy of St. John Chrysostom handwritten in 1793 by Krucsay Mihály (*Krucsay Mihály munkács megyei kanonok 1793-ban készült munkája*, i.e. "Work of Krucsay Mihály, canon of the diocese of Mukacsevo, in 1793", Nyíregyháza 2003). Also, the author's work on the Hungarian Commission for Liturgical Translation, which was organized in 1879 by nine members under the leadership of Danilovics János (1836-1895), will be of use as a supplementary source for a reader of this new *Corpus* (e.g., *Az 1879-es hajdúdorogi liturgikus fordító bizottság és tevékenysége*, i.e. "The Commission for Liturgical Translation settled in 1879 at Hajdúdorog; its activity", Nyíregyháza 1999). The footnotes in this *Corpus* contain thorough references to the author's former book, e.g. *A magyar görögkatolikuság körlevélben közölt liturgikus rendelkezéseinek forrásgyűjteménye*, Nyíregyháza 1998 ("Sourcebook of the Liturgical Regulations announced in the Episcopal Encyclical Letters in the Hungarian Greek Catholic Church"), or *Szinopszis a magyar nyelvű bizánci liturgia emlékeiről (1690-1999)*, Nyíregyháza 1999 ("Synopsis of the Records of Liturgy written in Hungarian"). So we readers can imagine the development of this community from many sides.

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In reading this *Corpus*, we can expand our interest also from other standard books or treatises written in Hungarian: e.g., the late István Pirigyí's *A magyarországi görögkatolikusok története* ("History of the Hungarian Greek Catholics"), 2 vols., Nyíregyháza 1990

(cf. <http://www.atanaz.hu/foisk/kiadva/mgktort/gkmati.html>),

or the same author's useful treatise "A magyar görögkatolikusság történetének kiemelkedő személyiségei" ("Prominent Characters in the History of the Hungarian Greek Catholic Church"), in: *A Hajdúdorogi Bizánci Katolikus Egyházmegye e Jubileumi Évkönyve 1912-1987*

(*op. cit.*; cf. http://www.atanaz.hu/hdem/jubevk/juevk_13.htm).

Just as the author himself comments in the last part of this *Corpus* (pp. 996, 998), the fact that the liturgical texts in the Byzantine rite can be read and sung in Hungarian does not mean that they are to be limited within the circle of the Hungarian Greek Catholic Community.

1. First, as we exemplified above in referring the website address, the Hungarian Greek Catholic Community is known by its academic productivities and high educational standards. We can rightly rely on its activity as a scientific standard of Greek Catholic Spirituality. This *Corpus* can be said to be a comprehensive record of the tradition of this community over almost 200 years.

2. Second: there is an as yet poorly acknowledged resemblance of grammatical structure – and especially of word order – between Hungarian and Japanese, for example. Byzantine spirituality might be more easily translated and transferred to the eastern languages and cultures through the Hungarian liturgical text than through the Greek or Slavic languages.

This *Corpus* should take its position as a monument to the history of the Greek Catholic Church, and it will be useful, as it were, as a "Hungarian Greek Catholic Lexicon" for a long time into the future.

(*Manabu Akiyama*)