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**The benedictional ceremony of the abbess
in the monastic woman community
in the medieval Hungary**

Thesis summary

By

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In my essay which title is *The benedictional ceremony of the abbess in the monastic woman community in the medieval Hungary* I have tried to create a holistic picture about the benedictional ceremony of the abbess and about its circumstances in the XI-XVI century in the Hungarian Kingdom. In the topic of my dissertation there are two aims: on the one hand I try to demonstrate the benediction of the abbess in a monastic community in Hungary. For the description I used the contemporary sources, the newest and freshest specialised literature concern of the liturgical sources of the medieval Hungary. During my work I used the instrument of the text-criticism and the comparative analysis, tried to reconstruate the origin of the texts and rites and their development. I was very eager to find an answer for the questions concern of the origin which are not clear. On the other hand I tried to place this ceremony into a liturgical, church-historical, liturgical-theological and spiritual-theological context. To reach this aim I have tried to demonstrate the whole hungarian medieval certificate sources and specialised literature datas and the monastic spiritual-teology most important descriptions concern of the service of the abbess. This research is dualistic, therefore the communication of the results and the researcher activities must be examined this way.

Concern of the tradition of the benediction of the abbess in the medieval Hungary unfortunately we have very little sources to examine, which are worth to work with. We have established that they were used on the same ritual-territory (under the ecclesial authority of *Esztergom*), but they had different character and tipology. We demonstrated that the ordo of the benediction of the abbess of *Pontificale of Zagrab* is probably goes back to the antecedents of the XI century, and organically was demised from german source-territories. In contrast to this situation the ceremony of the *Pontificale of Vesprem* with creative consideration appears in Hungary in a way very revolutionary, and this ceremony goes back to the tradition of the rite of *Regensburg*. This single example could be a representative model of the lively although organised and deliberate process, which helped to the new christian contries and areas to interpretate tha latin liturgy as well. All of these are represent to us the thinking of the liturgical era's characteristics: the respect toward the traditional and authentic forms and appreciation are interlocked with the spontaeous feeling, which is not a museal reality in the liturgy. We have to conservate this exteriorisated reality, because this is an essential part of the life, it's form-treasure is usual, and it's important viewpoint is the applicability. This bipolar thinking is typical to

thinking about the medieval liturgical forms, and it is true to the hungarian medieval liturgical forms too.

For us was very important to demonstrate the hungarian sources, and beyond this to place all of this in an european context, because both of the *ordos* are linked closely with the european, especially to the ordo of the „german-type” benedication of the abbes. We have devided all of the areas of Europa with liturgical reasons to impound the hungarian sources, and the other hand is to get possibility to compare with other ordos which are building with different ritual conceptions. *Miklós Földváry* is constructed the inertia-system (this is a map in liturgical sense) which was well usable for us, because the benedication o the abbes was applied to it perfectly. The characteristic of the „german country” can be found in the usus of hungarian abbes benedication in case of the sources of the XI. and XIV. centuries. In this we can discover the signs of the local redaction too. Concern of this we can declare that the hungarian tradition of the benedication of the abbes is fit into the system of european *ordos*, and shows us the local responsibility and the presence of inquiring intention.

Beside the sincronised examination of the rites on the horisont of diakron the *ordo* of benedication of abbes was demonstrated as well. The ceremony is developed in close bond

with the rite of the benediction of abbot, this way we discussed the development of the two ceremonies until the separation of the formation. We demonstrated that the early *sacramentariums* and the first *pontificales* are manage this ceremony like an important ordo, and we also demonstrated that the material of these can be found in the rites of the later time as the substantial part of the medieval *ordos*. The fundamental layers were increased with new and new elements, which were not able to remake it, but they made more richer the ceremony in a more productive way which was low-key and organic. This is a nice example of an editor viewpoint which use the value of the earlier ages and develop with new elements which are fit in the older forms. The zenith of the development is *German-roman Pontificale* was examined by us. We examined in this the most important gestures, circumstances, texts of the ceremony to go deeper into the form-world of the rite, into it's symbolic dimension. We were searching for answer for the question that how are able to carry the theological character the service of the abbess the different forms of the liturgy and it's texts. One of the questions was how could we join the participants of the rite into this measure reality. The most important characteristic expressions of the service of the abbess are in the centre of gravity of the texts and different

determinations, allegories. The different gestures and symbols are confirmed this such as posture, insignias and the liturgical genres characteristics.

The example of the symbol-richness is in front of us: the connected system of the text and gestures create a reality, which wants to appeal to the sense and to the whole man. The symbol-richness wants to magnetize people into the world of sacrum, into the supernatural existence, into the nearness of God. These rites bear witness about the medieval human holistic aspects, about the mystic viewpoint of the contemporary Church, and finally these rites bear witness about the knowledge of mankind, which are able to embrace the praying man, can describe the transcendence, the eternal. We joined to this the cross-section of the service of the abbess and the service of the abbot spiritual-theological for the better understanding. The most important sources were the monastic fathers themselves: the first monastic communities and concern of the the most significant monastic regulas we made establishments, concern of the mystical-spiritual role of the monastic leader. We saw to stand out the picture of the fraternal community who in the same time educate, cure and discipline those who were under him. The charismatic leader who is inspired by the Holy Spirit and the character of the father who

was vest with authority roman law are amalgamated in the idealistic picture of the character of the eraly-Medieval Times which aspire for peace and safety. After this will be the benchmark for the leaders of communities of women and communities of men under their service, and in the shaping activities of their identity.

Next to all of these viewpoints – which are concentrete on the role of abness and abbot in the liturgical ceremony – we tried to give a picture about the reality, which was the circumstance and frame of the ordo of benedication of abness. To reach this we reviewed the life of the hungarian medieval monastic women monastries life, because this rite lived in practise, the life of the monastery was the field, where the abness lived her service what she get by the liturgical initiation. We reviewed the centuries of the benedictine and cistercian woman monastic life. We started to review from the first monastic communities untill the begining of hte new age, when this lifestyle started to fall in Europa. The perspective of the examination was tighten to the Hungarian Kingdom, examining the relations in Europa. we were searching for the differences and the hungarian characteristics. We established that the monastries on the west had much more higher autonomy and relatively lived in prosperity, until their

hungarian partners were exposed thanks for the organisation of power and the property organisation. They were exposed to the goodwill of the king or to the local dignitants than their partners on the west. The other important difference is among the hungarian monastic life and the monastic life on the west is the number of the monastries and the inhabitants. On the west the number of the monastries is high and the the number of the inhabitants too, but in Hungary unfortunately we can discover only a few monastic communities in this time with a low level inhabitants. We refered to the two hungarian characteristic is related: the financial vulnerable situation of the monastries were caused the fall of the communities many times, because the instabil existence was not attractive for many people. These circumstances in Hungary formed not only the life of the monastic communities but the character of the abbess too. The role of the abbess was mainly to give stability to her community. All of these fights, events were reviewed one by one concern of the hungarian woman monastic communities which had many certificated material for us.

In the dissertation must be present the profound examination of the examined certificated material. For this work I chose three different forms. First of all I wanted to inform the most important latin texts in one attachment

regarding to the ordo of the benediction of the abbess and I wanted to inform the hungarian translations as well, what was made by me. This could be important for those who are intrested in the meaning of the liturgical texts and it's character and who want to know better the theological content. Next to this in my dissertation can be found incipits, which are good for to unlock the beginning of the texts because I inform the whole text form. In the second attachment can be found the data-line which could be used in the comparative source analysis. We can see here the material of 48 manuscripts in conspectual form. Who are intrested in the material of certain manuscript for those this list could be a fix point to find the location of the ordo of the benediction of abbess. This list could be help in orientation of the construction of different ordos which can be found in my dissertation. Finally the third attachment I indicated the most important sources from my dissertation in their whole form. The aim of these not only to publish the sources but to insure the possibility to see the process of the ceremony in a holistic form.