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The mission of the Hungarian Greek Catholic Church among The
Gipsies between 1937-2016

Thesis of the Doctoral dissertation

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The status quo of this dissertation is very personal. The birth of this work was inspired by my wish to serve efficiently the Church as a priest. I wanted to help the Church in its missionary activities among The Gipsies. I have a personal bond to this topic because of my origin. The point of my view the missionary activities among The Gipsies in Hungary are more important and more urgent for the Catholic Church than ever before. It can be seen clearly in the statistics details that in Hungary the biggest ethnical minority is the gipsy one. Just the fact of their number is a proof for us that we must have to looking for the contact with them through the instruments of the Catholic Church, because this nation need for the gospel.

I have spent many years with learning pastoral teology and cathechesis. I have collected many articles, books concern of this topic, and I have participated a lot of simposions where the professors were talking about the pastoral care of an alian culture. I tried to find the possible good practices what would be applicleable for me as a priest in our country during the gipsy pastorational activities. During my work I felt very important to demonstrate the gipsiy traditional religious imaginations, because this group has a very special contact with the super natural existence, which can be seen in their religion and in their tradition as well.

In the first chapter of my dissertation Miklós Sója had a highlited role, because he was the first greek catholic priest of the Catholic Church who devoted his life to the gipsy pastorational activities. His priest attitude, his inculturational viewpoint founded the activity which called to gipsypastoration today.

Through the religous superstitions I tried to find way to join this community into the life of the Catholic Church. There are many possibilities with this integration for us to develop the richness of our Catholic Church if web less the tradition of The Gipsies. With my work I try to make easier the activities of the missionaries, who live their vocation among gipsies and who want to get know better Jesus Christ through the own culture of The Gipsies.

This work wants to raise attention to the importance of missionary-activities.¹ A very good example of this the book which was write by Bruno Mondadori. The title of this book is *Dal tribale al globale*, and this book has a chapter about tradition and inculturation, which is described the events of the inculturation like it would be a social-process. Concern of Bruno Mondadorli we must to amalgamate the special culture with Gospel.

The aim of this dissertation is to make more effective the work of the missionaries, who have to enter into a special and different culture. During my work I tried to describe the

¹ Vö: MONDADORI, B., *Dal tribale al globale, Introduzione all'antropologia*, Pearson Italia, Milano- Torino 2012, 37-40.

most important institutions which are work by the Hungarian Greek Catholic Church and which are bounded to the gipsy-pastoration.

I try to represent the gipsy-pastorational activities of the Hungarian Greek Catholic Church in five chapters. In the first chapter I write about the first steps of this kind of mission through the working class of Miklós Sója, who was a greek catholic priest. I felt very important to determinate the meaning of the word gipsy, because without this we could meet another confusions during our pastorational activities, because today exactly we can not determinate who is gipsy or is not.²

In the dissertation touch on the story of The Gipsies and their migration process which are lead from Nord-India to Hungary. It is very important because this helps to us to understand what does it mean in practis to predicate the Gospel to a nation which lived nomadistic life style for a long time.³ The first chapter of the dissertation mention the tradition of the hungarian gipsies, their activities and to the birth of the first hungarian-gipsy catholic community, which was a milestone in the life of gipsypastoration. I felt important to describe the religious life of The Gipsies in Hungary because for a person who wants to make gipsypastoration should see clearly the difficulties and It is important to know better the religious fundaments. As the next level of this I discourse about the missiology and the gipsypastoration. This wy I try to fond a new understanding of the missiology. In this process I was thinking about the self pastoration of The Gipsies on the basis of encyclic *Redemptoris missio*. In the first chapter I report ont he result of the gipsypastoration, and the needing of the constant invitation of this and the importace of the mission which aims The Gipsies. I write about the cross-section of the gipsypastoration and inculturation, and discuss more longer the directive of the apostolic guidance which was published in 2005.

In the second chapter my aim was to demonstrate those difficulties which could be problematic for a cleric person who wants to make mission among The Gipsies. There are numerous barrier what we have to overcome to make a succesfull gipsypastorational work. In this dissertation I try to list these difficulties and I try to find solution for them. I tried to find solution in the treasury of the Hungarian Catholic Church, especially in the Hungarian Greek Catholic Church, drawing from the ceremonies, delivering of sacraments. In these answers I try to react to religional formulas of The Gipsies which is often rich in superstitions and comfortably eclectic. I try to find solution and possibilities which could be capeable baptise their religion concern of the christian religion. I tried to find a way to baptise their religion

² BINDER M., Magyarországi roma történelem- kutatók, források és szövegek, in Gypsy studies/ Cigány tanulmányok 36., 17.

³ Vö: CROCIATA, M., *Teologia delle religioni, la questione del metodo*, Città Nuova, Roma 2006, 219.

which is rich in superstitions and far away not clear. In the third fase of my work I analyzed those tensions which came from the differences of the culture of gaje and gipsy. These tensions could cause problems for the new gipsy members in the church who step at the first time in the house of God. I tried to show the weakness of the traditional religion and pietista religion and their need for renovation, because these are the elements which can hinder the missionar/evangelizer activity of a priest.

I invoked the Holy Scripture to try demonstrate the exercise of the missionary who arrives into a culture which is strange for him. I examined the situation of those gipsies who are aliens in the hungarien society with their nomadistic past. I shortly analysed the taxt of Old Testament, which are try to react for the hospitality and the treatment of the aliens. Certainly I try to take sides about the role of Catholic Church in the integration of The Gipsies in Hungary, because thaks for the evangelization somekind of integration is anyway come true. In this chapter I try to expound the dialog of the Catholic Church and The Gipsies. In this chapter I write about the gipsypastoration as the fulfillment of the advent of Kingdom of God.

In the fourth chapter I discoursed about the migration and gipsypastoration, because The Gipsies are mentioned by the Catholic Church like emigratories and being ont he move. For this was made up a papal council as well. The presence of the Holy Virgin and Christ in the case of The Gipsies was examined by me in this chapter in their religional acceptation. This was interesting to see how they thinking about the Holy Virgin and Jesus Christ because their nomadistic cultural fundaments are different from ours.

I try to demonstrate accepitioner desk and the aspect of the Second Vatican Council, which give us optimal inspiration to do gipsypastoration. I present the relation of Pope Francis and The Gipsies and the topic of the solidarity in the Catholic Church, which turn tower The Gipsies through the gipsypastoration.

In chapter fifth I try to explore the gipsypastorational presence of the Greek Catholic Church in the educational sphere. In these days the Church get more and more role in the area of education, therefore I examine the social factors in this chapter, because these factors could expedite the education in the catholic institutions.

These intitutions are very important to us, because the presence of the priest or other missionary person in the education make natural the presence of the Church among them. It is a great result, because there are many people who do not want to be in the nearness of a priest because they have superstitional fearness. In my dissertaton from these desease I discourse bravely. In my essay I write specificaly about the missionary work of the Hungarian Greek

Catholic Church. For me who is a greek catholic priest was very important to work out methodes, which are fastly and efficiently could be use for those who work in the gipsypastoration on the ground of their vocation. Under this point I summarize the result of the gipsypastoration, and after I compare to the international missionary activities and I am searching for good practice and good methodes which could be applicable to our gipsypastoration. This examination could be a good weapon against the scismatics in our apologetic fight. The apologetic gipsypastoration could be good instrument tower those people who already get know the Church and we could endear our church with those who want to conserve their tradition with their catholic faith.