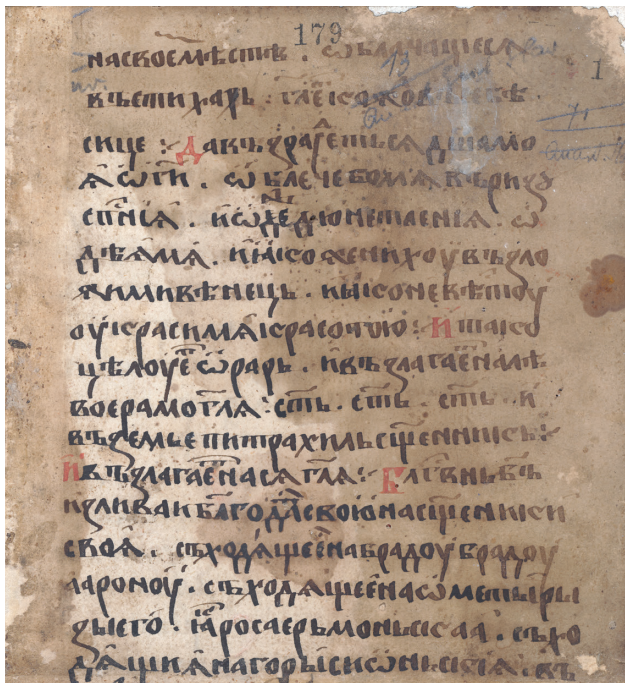


## II.1.2 Euchologion

### Catalogue II.9



Mid-16<sup>th</sup> century; Ruthenian setting

paper, ink

i + 181 + i folio

19 × 13.5 cm (7.5 × 5.3 in)

Binding: modern, leather spine, remains of an earlier leather binding on the back cover.

Conservation: Lászlóné Magyari, 1953.

OSZK, Quart. Eccl. Slav. 13.

This Euchologion dated to the middle of the 16<sup>th</sup> century is one of the oldest liturgical relics from the historic Eparchy of Mukacheve. It is one of the fourteen manuscripts that were donated to the archives by Antal Hodinka in 1904. Its exact origin is unknown except for the fact that it was created in a Rusyn setting. The scribe was mostly following the norms of the Tarnovo school.

The contents of the manuscript categorise it as an Euchologion. In its original form, unlike its present use, an Euchologion contained not only the order of sacraments and various blessings but also the liturgies and the regular sections of the Divine Office regarding the officiating priests. This manuscript includes the Liturgy of Saint John Chrysostom and the Liturgy of Saint Basil the Great, the order of the morning and evening prayers – the Matins and the Vespers –, the rite of entering brotherhood, the rite of Christian initiation – baptising and other rites –, the Kneeling Prayers of Pentecost, the great and lesser blessings of water, the rite of marriage, remembering the dead, the scripts of penitence, and numerous more blessings and

prayers for further occasions. The manuscript is incomplete as the penitence service that is at the back of the book is fragmented.

The order of the Liturgy of Saint John Chrysostom is according to the diataxis of Philotheos Kokkinos Patriarch of Constantinople (1353–1354, 1364–1376), and is based on the Slavonic translation of the first, so-called Athonite version of the text. This first version of the diataxis of Philotheos is followed by the first printed Slavonic Liturgikons, such as of Târgoviște (1508), Goražde (1519) and Venice (1519). Its primary difference from the second text which is still used by most Byzantine rite churches is that during the Proskomedia, the preparatory phase, the commemoration starts with the Holy Cross. Furthermore, it allows the deacon to place commemorative morsels on the diskos following the priest. However, it differs from the Athonite version and thus from the printed books in that it includes the prayer the deacon recites during the donning of the orarion, a narrow stole, and the troparion of the third hour of prayer before the epiclesis. Furthermore, it does not mention Saint Athanasios of Athos and Saint Simeon during the Proskomedia but includes Joachim and Anne. (A. D.)

#### Bibliography

Cleminson–Moussakova–Voutova, 2006, 78–79;  
Афанасьева, Татьяна Игоревна. К вопросу о редакциях славянского перевода Диатаксиса Божественной литургии патриарха Филофея Коккина и об авторстве его древнерусской версии, *Лингвистическое источниковедение и история русского языка*, 2013, 67–85.

## II.1.2 Tetraevangelion

### Catalogue II.10

Mid-16<sup>th</sup> century; Ruthenian setting

paper, ink

i + 328 + i folio

Binding: half leather binding, marbled paper, modern.

33 × 20.5 cm (13 × 8 in)

Conserved.

OSZK, Fol. Eccl. Slav. 13.

The Gospel Book has a special role amongst the liturgical books of the Byzantine Churches. In the middle of the altar of every church a copy is present as a constant symbol of the living Christ in the community. During the Divine Liturgy and at certain times during other rites, the deacon or the priest moves it in a procession from the sanctuary to the nave or outside the church and then back to the altar. On special occasions such as the morning service on Sundays (Matins) the members of the community pay homage to the risen Christ by kissing the book.

The first Gospel Books designed for liturgical use are known as *Tetraevangelions*. The Greek word means 'Gospel of Four'. The name alludes to that these books contain the Gospels of Matthew, Mark, Luke, and John in the canonical order prescribed by the Council of Laodicea (361). It was only from the 8<sup>th</sup> century that the Gospel Books started to follow the events of the liturgical year instead of the canonical order. These editions, also called Aprakos in Greek, correspond to the Western Evangelistarium and do not contain the full Gospels but selected pericopes, commonly starting with the section of Gospel of John prescribed for Easter Sunday. The Churches of Byzantine rite using Church Slavonic prefer using the Tetraevangelion, while Greek Churches use the Aprakos.

Traditionally it is the Tetraevangelion that is kept on the altars of the churches of the historic Eparchy of Mukacheve. One of the first entirely preserved liturgical artefacts of the Eparchy, the Gospel of Korolevo (*Királyháza*) from 1401 is also a book of this kind.

The book presented here is dated to the middle of the 16<sup>th</sup> century. In terms of its style and spelling the scribe followed the Tirnovo norms of Middle Bulgarian Church Slavonic, however, the frequent slips in the language clearly point to Eastern Slavonic roots, suggesting that the Tetraevangelion was created in a Rusyn environment. The earliest handwritten note on the pages reveals that the book was bought for the benefit of the church of Malmos (*Stroyne*; in the former Bereg County) by a priest called Peter and his wife for the price of a cow and a bull.

The book introduces the text of each Gospel with the notes of Archbishop Theophylact of Ohrid († 1107), while it also contains a fragmented synaxarion and

a calendar referring to the Serbian Saint Sava and Saint Simeon. This latter content postulates the Serbian origin of the prototype text.

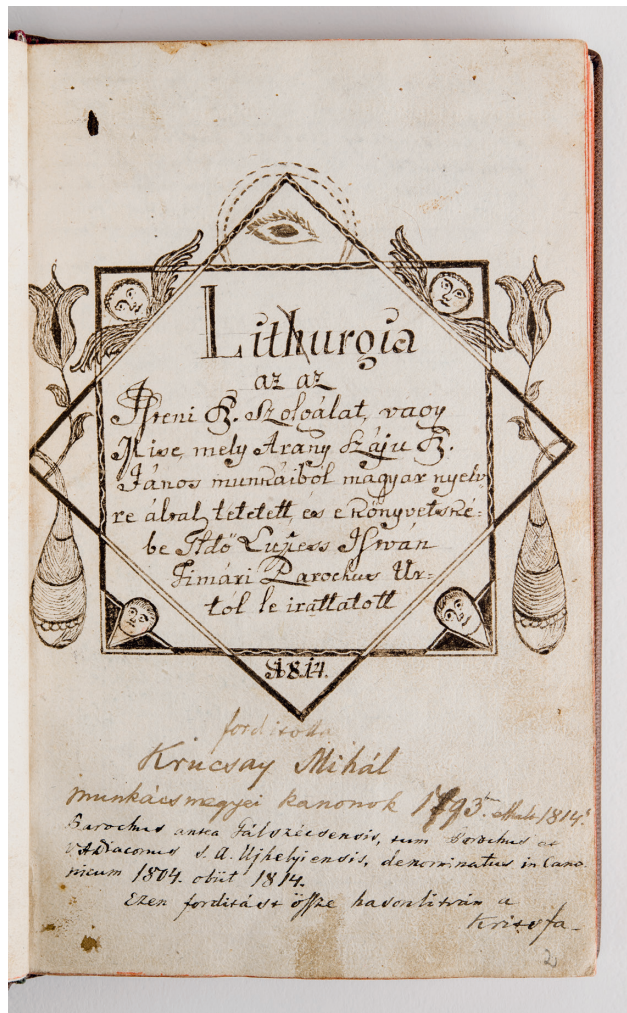
The first page of each Gospel is ornamented by a header of tendrils painted red. Most of the initials are characterised by the Balkan braided pattern. (A. D.)

#### Bibliography

Velkovska, Elena. I libri liturgici bizantini, in: Chupungco, Anscar J. (red.): *Scientia Liturgica*, I, Casale Monferrato, 1998, 243–258;  
Cleminson–Moussakova–Voutova, 2006, 23–25, Plate 10.  
Ткаченко, Александр Анатольевич. Евангелие служебное, in: *Православная Энциклопедия*, 16, Москва, 2007, 687–688.

## IV.2.3 The Hungarian translation of the Divine Liturgy

### Catalogue IV.37



*Liturgy, that is Divine St. Service, or Mass, which was translated into Hungarian from the works of St. John Chrysostom, and written in this book by the Right Reverend Parish Priest of Timár István Lupess in 1814 ink on paper*

*94 pages*

*20 × 12 × 1,7 cm*

*Library of the St. Athanasius Greek Catholic Theological College, No. M-769, Nyíregyháza*

The issue of the first translation of the liturgy into Hungarian caused a headache for researchers for a long time. György Kritsfalusi was the first to translate the full text of the Liturgy of St. John Chrysostom into Hungarian according to the latest opinion, which was not yet refuted. Kritsfalusi was a teacher at the grammar school in Uzhgorod and prepared his translation in 1795, that he offered to Bishop András Bacsinszky as a name-day gift. This hand-written translation was presumably copied several times later, including this copy here.

This manuscript was written in 1814 by Parish Priest of Timár István Lupess († 1835). A later possessor, Ignác Roskovics, attributed the translation to Mihály Krucsay († 1814), Parish Priest and Canon of Sečovce (Gálszécs) and Sátoraljaújhely later. Roskovics also believed, that Krucsay completed his work in 1793. However, based on a comparative analysis, it is obvious that István Lupess copied the translation of Kritsfalusi or another copy. There is no firm information available, whether Krucsay ever translated the Holy Liturgy or his text was only a link in the line of copies.

The manuscript of Lupess is a variant of the first known liturgical translation from 1795, written by György Kritsfalusi and preserved in the Episcopal Library of Uzhgorod. The text was published in 1913 by Hiador Szttripszky. Other copies are also available, suggesting that the demand for Hungarian texts increased in the 19<sup>th</sup> century.

A very important question is what text Kritsfalusi, the first translator, worked from. He did not give any information in this regard. A Catholic edition can be immediately ruled out on the basis of clear signs, such as the existence of the rite of the zeon. Looking at the Greek and Slavic Orthodox books from that time, the range of possible publications can be narrowed down quite well. It is striking that the translation provides some Easter-related texts after the communion. The hymns beginning with "Having seen the Resurrection of Christ...", "Shine, Shine...", and "Oh, truly great and holiest Passover..." are to be recited mutely by the priest as communion prayers according to the note here. These were first included in the *sluzhebnik* of Patriarch Nikon of Moscow in 1656 as permanent parts of the liturgy and are not included in any other editions than those published in Moscow. The pre- communion acclamation of the people is also revealing: "Blessed is he, who comes in the name of the Lord" – which, however, was only available in print since the fifth edition of Nikon's *sluzhebnik* (1658). At the same time, there is no priestly blessing immediately preceding the reading of the gospel in the Hungarian text, which was first included in the reformed Russian *sluzhebnik* in 1667. Based on all this, the first Hungarian translation shows the greatest similarity with the Moscow edition of 1658. This phenomenon is quite surprising, as both the existing library collections and the old parochial inventories suggest that, although Orthodox publications were preferably used in the Eparchy of Mukacheve, they obtained Gospels and books for the holy services from Moscow at most. There were rarely any Liturgicons among them. Why Kritsfalusi used a Moscow edition, may be explained by



## IV.2.3

the fact, that the news of Patriarch Nikon's book reform spread everywhere at that time, and the products that had left the press after lengthy works of correction were probably considered reliable abroad. This may be the reason, why the translation committee of Hajdúdorog in 1879 almost ignored the instructions of Kritsfalusi's text, as they did not correspond to the Hungarian liturgical practice. (A. D.)

### Bibliography

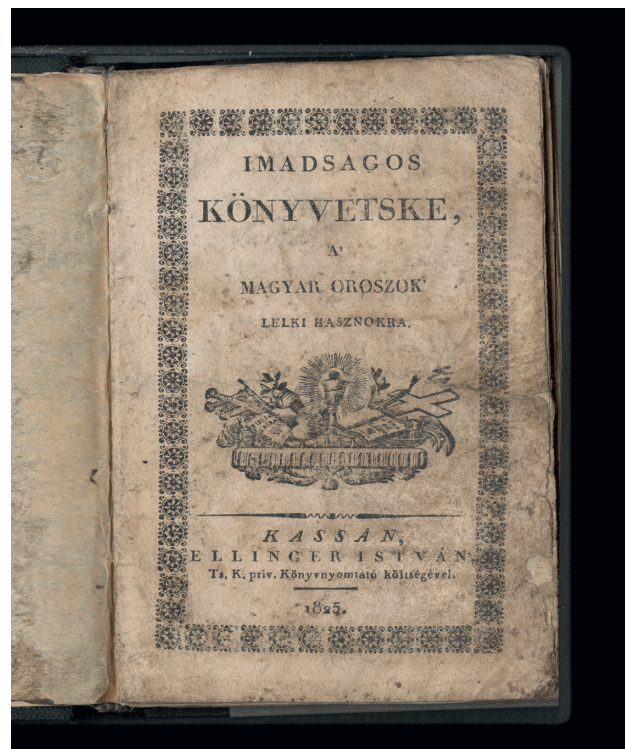
A Görög Anya-Szent-Egy-Háznak Liturgiája vagyis Isteni-tisztelete Aranyszájú Szent János szerint: magyarra fordított Ungvárt 1795-dik esztendőben, in: Szabó-Sztripszky, 1913, 451–501. = A görög liturgia legrégebb magyar fordítása, in: Sztripszky, Hiador. *Jegyzetek a görög kultúra Árpád-kori nyomairól*, Budapest, 1913, 113–175.

Ivancsó, István. *Lithurgia – Krucsay Mihály munkács megyei kanonok 1793-ban készült munkája*, Nyíregyháza, 2003 [faksimile].

Nyirán, 2011.

Dobos, 2019, 246–248.

## Imadsagos könyvetske a' magyar oroszok' lelki hasznokra Catalogue IV.38



Kassán, Ellinger István Ts. K. priv. Könyvnyomató költségevel. 1825.

(A Prayer Book for the Spiritual Benefits of 'Hungarian Russians'.

in Kassa, at the expense of István Ellinger's Private Imperial and Royal Book Printer. 1825)

cover page + pages 3-64 + 3-page case

Page 25 to 34 of this specimen is incomplete and some pages remain only in fragments.

Pages 41–42 are also missing.

OSZK, Mor 3530e.

This book is the first Greek-Catholic publication in Hungarian, that contains only prayers. Liturgical texts were already published in earlier prints. This volume is the only surviving copy known in Hungary, coming presumably from the legacy of Hiador Sztripszky to the collection. Its content and text are almost entirely identical to the collection of prayers for Orthodox believers printed by Demeter Karapács in Pest in 1795, published several times later. It was presumably translated by Atanáz Szekeres (1738–1794), a former Orthodox priest from Győr, who later became a Catholic and whose name recurs as a translator in other books with almost the same content.

Although there was another opinion, that the edition was not proved to be a Catholic one, the word *Filioque* ("and from the Son") in the creed makes it clear, that the prayer book was printed for the

Byzantine rite. It should be noted, that the 1795 edition by Karapács did not contain this formula.

It is evident, that it was intended primarily for private use from the twenty-nine prayers, that the editor published under the heading “Prayers under the Holy Liturgy”. Contrary to popular belief, this type of prayer book was not the work of the Uniates. It would be obvious, that it was created in the Greek Catholic group following the pattern of mass prayers prevalent in the Roman Catholic Church, but the first Byzantine ceremony book with such prayers was published in 1595 – shortly before the Union of Brest – the collection *Everyday Prayers* published by the printing house of the Holy Trinity Monastery in Vilnius. This series of prayers was later taken over by Catholic editions, so it was already included in the *molitvoslov* of Unev (folio 86–101) from 1694. The prayers in the *Prayer Booklet* correspond exactly to these formulas, so it is evident, that the first translator, whoever he was, translated from Slavonic instead of Greek texts, even if “translated from Greek into Hungarian” was written again and again in the title of these Orthodox publications.

The second major part of the book is actually the Canon to the Mother of God, a series of hymns for the morning service celebrated with the Byzantine rite, inspired by biblical odes. The canons usually (except during Lent) consist of eight odes, based on the eight biblical odes – the canticle in the Roman rite. But the Byzantine Church actually knows nine hymns from the Scriptures, the second – the Song of Moses – is sung only in the canons of the three Odes of Lent. The numbering of the canons consisting of eight odes is therefore changed, the third one comes immediately after the first. The numbering of the odes is incorrect in the *Prayer Booklet*, because the third is taken to be the second. It is worth noting that the pages 50 to 61 contain the entire *Akathistos*, embedded in the canon, and not separately, as in the Orthodox edition of Karapács for example.

The small volume may have had an effect on Hungarian translations later, as some of the wording and translation solutions of some of the prayers or songs seem to be preserved in the later texts as well. (A. D.)

#### Bibliography

- Szabó–Sztripszky, 1913, 439.  
 Horváth, Endre. Magyar–görög bibliográfia, in: Horváth László (szerk.). *Studia hellenica*, II, Horváth Endre válogatott tanulmányai, Budapest, 2018, 119–120.  
 Юдин, Далмат. Начальный этап бытования молитв утренних и вечерних по печатным источникам (1596–1622 гг.): Возникновение, вариативность состава, пути передачи текста, *Богословский вестник*, 18–19(2015), 296.

## Imádságos könyvetske, a magyar oroszok lelki hasznokra Catalogue IV.39

*Nagyvárad. Kapható Pauker Dánielnél.*  
 (A Prayer Booklet for the Spiritual Benefit of Hungarian Russians  
*Nagyvárad. Available from Daniel Pauker)*  
 On the first page of the last sheet: Pest, 1866. printed by J. Kertész.  
 69 pages  
 OSZK, Mor 3530f.

As it was noted by Hiador Sztripszky, this edition is the same in every respect, as the prayer book published in Košice in 1825 with the same title, except for “some spelling changes”. About forty years passed between the two editions. We do not have any information of any other reprints or publications with this title from that period.

In the case of this edition, it is especially clear that the term “Hungarian Russians” in the title has a multiple figurative sense. The adjective “Russian” referred to the rite already in the first edition, however, it could still indicate the Slavonic origin of the readers. The place of the second edition was Oradea, the episcopal seat of the diocese of the same name, established in 1777, where ethnic Romanians were in the majority.

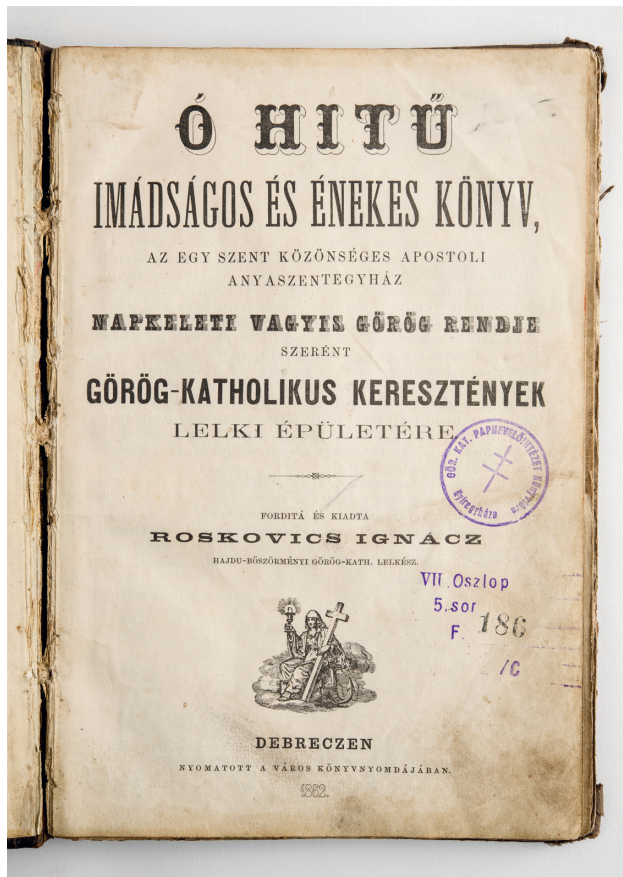
It may give some thought as to what made the publication necessary at all, if the songbook of Roskovics, much richer and written in a more modern language, was available from 1862. The question can be explained by the fact, that in the Diocese of Oradea, even if the Romanian language was officially used in the liturgy, the people were not involved in the ceremonies, which were accompanied only by the singing of the cantor. The people were involved in the liturgical singing due to the urgent measures taken by some bishops in the Eparchy of Mukacheve and Prešov. Even if common singing was sporadically spread in the Romanian parishes, the Romanian nationalist bishops of the period – Iosif Pop Silaghi (Papp-Szilágyi) in the year of the publication – would hardly have tolerated it in Hungarian. Thus, since the people were not involved in the services with their singing at the ceremonies, a prayer booklet simpler and clearer than a songbook proved to be appropriate and sufficient for individual prayer and piety. (A. D.)

#### Bibliography

- Szabó – Sztripszky, 1913, 443–444.

## IV.2.3 Roskovics' Hymn book

### Catalogue IV.40



*Ó hitű imádságos és énekes könyv, az egy szent közönséges apostoli anyaszentegyház napkeleti vagyis görög rendje szerént görög-katholikus keresztények lelki épületére. Fordította és kiadta Roskovics Ignác hajdú-böszörményi görög-kath. Lelkész. Debreczen nyomtatott a város könyvnyomdájában. 1862.*

*111 4 unnumbered pages*

*26 × 18 × 2 cm*

*Library of the Saint Athanasius Greek Catholic Theological College, No. M-1685, Nyíregyháza*

This was the first collection with the clear aim of involving the people in liturgical singing. It was compiled by Ignác Roskovics (1822–1895), when he was still a parish priest in Hajdúböszörmény. He became the Great Provost of Uzhgorod later. Bishop András Bacsinszky was the first in the Eparchy of Munkács to encourage his priests to teach the people, starting with the youth, to participate in the services in this way, too. However, there had been no aid available until Roskovics' book. The first Old Slavonic collection songbook (zbornik) was published only two years later by Parish Priest of Velika Kopanya (Felsőveresmart) Andrej Popovics.

Roskovics set up a whole concept in connection with the Hungarian translations. His principle was that Hungarian should prevail above all in the passages heard by the congregation, and that the original liturgical language, that is ancient Greek, should be restored to its dignity. He also considered this principle valid for church services in Old Slavonic and Romanian. In parallel with editing this songbook, he worked on a translation of the liturgy, that he wanted to publish in a multilingual volume. This did not happen in the end, because the Liturgicon was published in Hungarian in 1882.

The contents of the collection are divided into the following parts: 1. basic prayers and catechism 2. private prayers; 3. the public parts of the Holy Liturgy and preparation for the Holy Communion; 4. paraclis; 5. funeral songs; 6. the permanent texts of the daily canonical hours; 7. the changing parts of the canonical hours for Sundays and major feasts.

Given the translation principles outlined above, it is understandable that the editor used sources from different editions and languages. The view, held by some scholars, that he would have taken primarily the Greek text into account, does not seem to be justified with regard to either the Holy Liturgy or the other services. Basically, this could not have been his objective, as the difference between the Greek and the Old Slavonic books was not only of a philological nature, but there were also differences in the course of the ceremonies, and the historical Eparchy of Mukacheve used Old Slavonic books. The fact that he took mainly Slavonic sources during the translation into account is evident from the texts of the canonical hours, partly from their differences in content and partly from the differences in sound notations and the existence of typically Slavonic elements, such as festive eulogies. Roskovics used the Greek text for help in some of the more difficult-to-translate parts of the Holy Liturgy. He did not ignore the Romanian liturgical tradition, either, as many Hungarian parishes



had Romanian roots. It is proved by the fact, that he also included two songs of the great martyr St. Demeter in the festive part with the remark: "Feast of the Romanians."

From a liturgical point of view, conservative views are as characteristic of Roskovics as certain reform ideas, and the songbook bears the marks of this duality. Respect for the tradition is manifested, for example, by the fact that the *Filioque* was inserted in the *Creed* in parentheses, or that he published the songs of Gregory Palamas for the second Sunday of Lent, whose reverence, being a post-secession saint, was usually omitted from Catholic publications. It is striking, however, that the text of the *Hail Mary* was included with a clause known in the Roman rite. A sign of the translator's openness to liturgical novelties is the courageous, but unsuccessful attempt to render the canons, originally written in Greek rhythmic prose, to Hungarian in rhyming according to the rules of emphatic poetry.

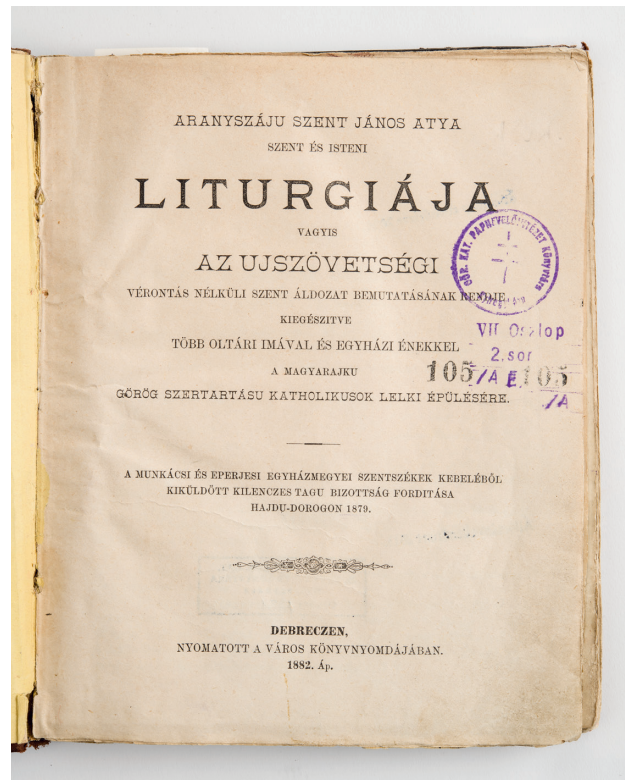
The popularity of Roskovics' publication was unbroken until the publication of Danilovics' songbook in 1892, and it was printed as late as 1898 for the eighth time, proving that Greek Catholics liked to use it until the early 20<sup>th</sup> century. (A. D.)

#### Bibliography

Ivancsó, 2006, 11–32.

Ivancsó, István. Göröghatolikus egyházunk négy legfontosabb imádságos- és énekeskönyve, in: Uő (szerk.). *A „Homo liturgicus” ünnepi szimpozion előadásainak anyaga*, 2017. szeptember 29–30. (Liturgikus Örökségünk, XXI), Nyíregyháza, 2017, 459–469.

## Liturgikon Catalogue IV.41



*Aranyaszájú Szent János atya szent és isteni liturgiája vagyis az ujszövetségi vérontás nélküli szent áldozat bemutatásának rendje kiegészítve több oltári és egyházi énekkel a magyarajku görög szertartásu katolikusok lelki épülésére. A Munkácsi és Eperjesi Egyházmegyei Szentszékek kebeléből kiküldött kilenczes tagu Bizottság fordítása Hajdu-Dorogon 1879.*  
(The sacred and divine liturgy of Father St. John Chrysostom, that is, the order of the presentation of the holy communion without the bloodshed of the New Testament with several altar and church songs for the spiritual edification of Hungarian-speaking Greek Catholics. Translated by the nine-member Committee sent from the bosom of the Eparchies of Munkács and Eperjes to Hajdu-Dorog in 1879.)  
Debrecen, printed in the city's book printing house. 1882  
90 + 2 unnumbered pages  
23 × 18.2 × 2 cm  
SZAGKHF Library, No. M-1572, Nyíregyháza  
Autograph by János Danilovics on the inside page:  
Az egyháznak ajándékba. Danilovics (A gift to the church. Danilovics)

## IV.2.3

The Liturgikon published in 1882 was a milestone in the birth of Hungarian liturgy. It was not only the first edition containing the text of the Holy Liturgy, but the first book to meet the standards in a liturgical sense in general.

The publication is the first result of the work of a nine-member translation committee set up in 1879 by the Eparchies of Mukacheve and Prešov. In fact, it is only an extract of the Liturgikon in the classical sense, as it includes only a few formulas for special occasions in addition to the Liturgy of St. John Chrysostom. The Liturgy of St. Basil the Great, as well as the Liturgy of the Presanctified Gifts and the priestly parts of the canonical hours were published in one volume eight years later, in 1890. The text of the three liturgies were published together only in the 1920 Liturgikon.

The significance of the publication goes beyond Hungarian aspects. The historical Eparchy of Mukacheve developed its own liturgical tradition over the centuries. At the same time, no liturgical books were printed in Old Slavonic, so Hungarian publications are important sources of this heritage. In this aspect, it is understandable that the committee did not translate only one text that had already been published in print in Hungarian, but rather worked on the basis of several versions, taking the local practice into account.

Although the translation committee was set up with the knowledge and approval of the competent bishops, this Liturgikon was not approved by the Church. This shortcoming is self-evident if we take the fact into account, that public worship in Hungarian was considered an abuse by the Roman Catholic High Priesthood in Hungary, referring to the statements of the Holy See and consequently neither the Bishop of Mukacheve nor of Prešov could officially bless the use of the Hungarian text.

In addition to the Proskomidia for the preparation of donations and the text of the *Liturgy* of St. John Chrysostom, as well as some special ceremonies of the Easter season, the so-called special-purpose Liturgy formulas occupy a significant place in the Liturgikon. In the Byzantine rite, the Holy Liturgy by nature unites the common offering of everybody present, that is, the intent of praying of everybody present. The priest celebrating the Liturgy could remember those who contributed materially to the celebration in addition to their prayers, including originally first of all the offering of bread and wine, duly in the Proskomidia. Over time, the notion of *intentio* (intention) infiltrated the United Churches from Latin theology. Accordingly, the Eucharistic

celebration was usually associated with a specific intention of prayer, which was expressed in several places during the Liturgy, for example in the Ectenia or the readings. The first such Liturgikon was not published by the United Churches, but it was an orthodox edition published by the Metropolitan of Kiev Petr Mogila in 1639. Later, texts written for varying intentions – with modifications and extensions – were included in various Greek Catholic editions of Pochaev and Lviv, which the translation committee certainly used.

The *Liturgy* of St. John Chrysostom is still celebrated by Greek Catholic Hungarians according to the text of this edition both in Hungary and abroad. (A. D.)

### Bibliography

- Ivancsó, István: Az 1882-es Liturgikon, in: Id. *Az első magyar nyomtatott Liturgikon megjelenésének 120. évfordulójára 2002. április 18-án rendezett szimpozium anyaga* (Liturgikus Örökségünk, I), Nyíregyháza, 2002, 27–46.  
Ivancsó, 2006, 39–43.  
Raes, Alphons: Le Liturgikon ruthène depuis l'Union de Brest, *Orientalia Christiana Periodica*, 8(1942), 98–99.



## IV.2.3 The Book of the Epistols

### Catalogue IV.42

*Vasárnapi és ünnepi apostolok és evangéliumok a gör. szert. kath. egyházban. Az apostoli sz. szék által hitelesített szöveg szerint, iskolai és magán-használatra. (Sunday and festive epistols and gospels in the Greek Catholic Church according to the text authenticated by the Apostolic Holy See, for school and private use.) Eger, Printing House of the Archbishop's Lyceum. 1882 21 × 14 × 1 cm SZAGKHF Library, No. M–1572, Nyíregyháza*

While complete mass-books containing all the texts to celebrate mass became common in the Roman Catholic Church as early as the 12<sup>th</sup> century, various books were used to celebrate the Holy Liturgy in the Byzantine rite, tailored to the needs of each priest. The priest celebrated the service from the Liturgicon, the deacon read the prescribed pericope from the Book of Gospels, the singers used the volumes of the Octoechos, the Meneia and the Triodions, and the reader read the so-called Book of Epistols, the Praxapostol. Essentially, this latter volume includes all the other books of the New Testament in part or in whole, in addition to the four Gospels and the *Book of Revelation*, which was never read in the Byzantine rite. The first reading of the Holy Liturgy is always a passage from the Letters of the Apostles or the *Acts of the Apostles*, while the second is from the Gospel. The structure of the Book of Apostles may be similar to a lecture, containing a selection of readings for each day of the church year. The sections are well separated, each one of them starting with the right upbeat, like addressing with "Brothers!" or the introduction of "In those days". This type of structure is characteristic of the churches following the Greek liturgical language. On the other hand, Slavic-speaking churches prefer the continuous Book of Apostles. The latter includes each book of the New Testament without interruption, only denoted and the appropriate introductory words are indicated in footnotes. (cf. Praxapostolos by Robert Taft in: *The Oxford Dictionary of Byzantium*, III, New York – Oxford, 1991, 1712–1713; Турилов, Анатолий Аркадьевич: Апостол, in: *Православная Энциклопедия*, III, Москва, 2001, 95–97.)

The first Book of Epistols in Hungarian was published in 1882. The editor, the bishop's secretary Emil Melles (1857–1932), not only wanted to facilitate the service of the liturgical reading with this publication, but also intended it as a kind of textbook for school children. This is also reflected in the content of the book, because it covers not only the passages from the apostles, but also the gospel passages prescribed for Sundays and feasts. The first part contains Sundays and the feasts, which vary depending on the date of

Easter. The second part contains readings for the permanent feasts, as well as the passages of the resurrection from the Gospel to be read at the Sunday morning service and the so-called twelve gospels of suffering for Maundy Thursday. The pericopes prescribed for the intent of all good requests and for the Saturday of Souls are included in the appendix.

The second edition of 1902 is significantly longer than the first one. It includes, among others, the readings (parimias) usually taken from the *Old Testament* for the vespers on the eve of some major holidays.

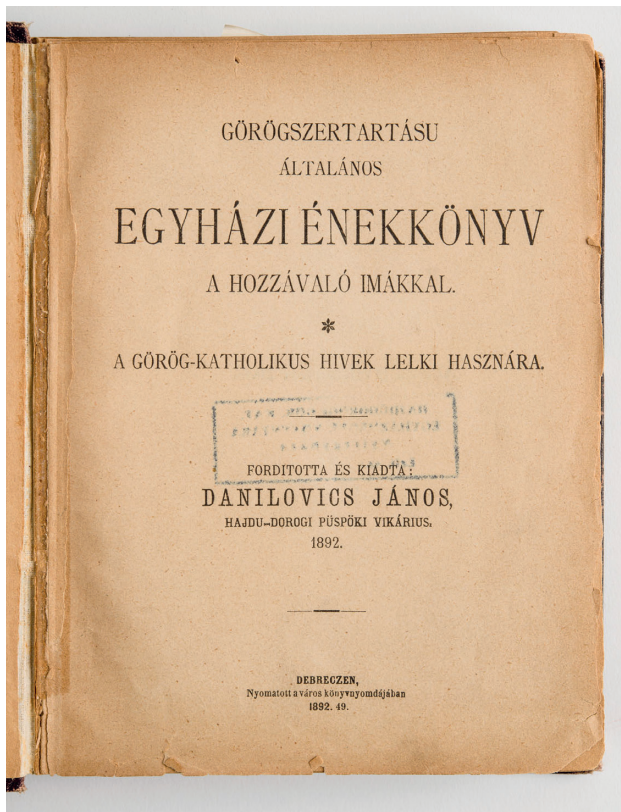
As for the text of the selected passages, Melles did not make an independent translation, but used the most modern edition of the age, the Káldi *Bible* revised by Béla Tárkányi, which was first published between 1862 and 1865. Káldi translated it from the Latin *Vulgate* instead of the Greek or Old Slavonic *Scriptures*, which would have been desirable in the case of a liturgical book for the Byzantine rite. At the same time, he received approval from the church, and this aspect is not negligible at all, considering that no church authority would have given its consent to a book for liturgical use in Hungarian. The caution of the editor can also be seen in the title, as the purpose of the publication was not indicated as reading in church, but rather for "school and private use". Yet the volume proved most useful in worship services. The second edition is still in use in some places today despite its ancient language. (A. D.)

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## IV.2.3 Danilovics' Hymn book

### Catalogue IV.43



*GörögSZERTARTÁSU általános egyházi énekkönyv a hozzávaló imákkal. A görög-katholikus hivek lelki hasznára.*

*(A general Greek Catholic hymn book with prayers. For the spiritual benefit of Greek Catholics.)*

*Translated and published by: János Danilovics, Episcopal Vicar of Hajdú-Dorog. 1892*

*Debreczen, Printed in the city's Printing House 1892. 49. 17.1 × 13.5 × 2.5 cm*

*SZAGKHF Library, No. M-1669, Nyíregyháza*

The hymn book of Danilovics is chronologically the second collection in Hungarian, which primarily served the involvement of the congregation in liturgical singing. Its publication was planned by the nine-member translation committee of Hajdúdorog, as indicated in the service-book edited by the committee and published in 1883. The fact that the title shows only the name of the chairman of the committee, the first vicar in the Eparchy of Hajdúdorog is a sign, that he took the lion's share in the translation.

Its significance – in addition to including much more material, than Ignác Roskovics' songbook published thirty years earlier – lies mainly in the fact that his language proved to be long-lasting. Similar publications from the 20<sup>th</sup> century were all based on this translation.

It is worth noting about the person of János Danilovics, that his translation work came as a bit of a surprise to Hungarian-speaking Greek Catholics. He was born into a Ruthenian family in 1836 in Strážske (Őrmező). He spent the first decade of his service as a priest in the bishop's office of Uzhhorod. He already obtained the title of canon in 1867. He was elected co-president of the Society of St. Basil in 1872. The Society, initiated in 1864 and officially founded two years later, aimed to promote the intellectual life of the Eparchies of Mukacheve and Prešov, mainly through publishing books. Its spirituality was basically determined by the Slavophil movement, which Bishop of Mukacheve István Pankovics (1866–1874) tried to break. Danilovics was his personal secretary and previously known for his opposition to the Magyarization of the Ruthenians, but the bishop succeeded in winning him for the issue of promoting the Hungarian language. It was part of the bishop's policy to appoint a pro-Hungarian person to the Society. Unaware of this background information, the people of Hajdúdorog, who were at the forefront of the struggle for the Hungarian liturgical language received the Ruthenian canon appointed to head the Eparchy set up in 1873 mistrustfully, but he soon proved his sincere commitment to support their objectives.

The songbook begins with an introductory section with the most common prayers. This is followed by a section containing the permanent parts of the daily psalms, including the Holy Liturgy and the songs of the *Liturgy of the Presanctified Gifts*. The variable sections begin with an excerpt from the Octoechos, including the songs for the Saturday evening service, the Sunday morning and evening service. The texts for the Sundays and other notable days of the Lent and Easter are followed by the songs of the permanent feasts, and the book ends with the selected formulas of the collective veneration of saints and a calendar.

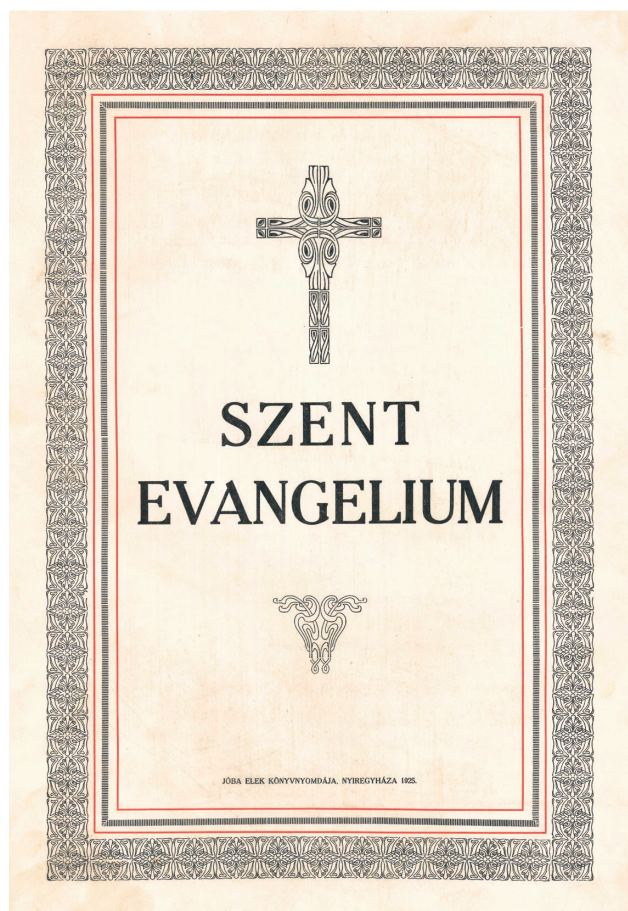
Its popularity was not surpassed by any other omnibus edition, as it was published fourteen times. The last edition was published without marking the year, presumably in 1913. (A. D.)

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 Поп, Иван: *Энциклопедия Подкарпатской Руси, Ужгород*, 2001, 152–153.

## IV.2.3 The Book of Gospels

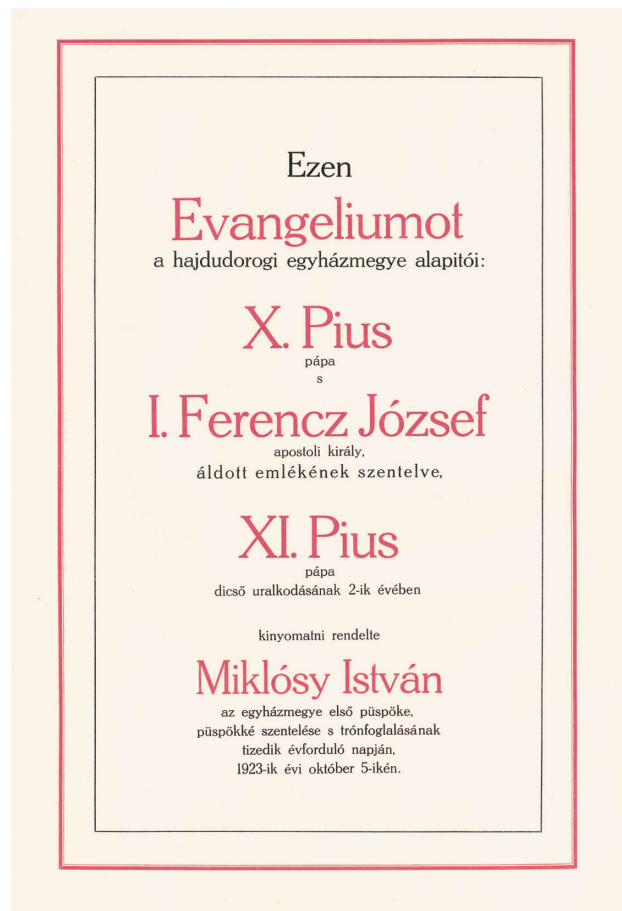
### Catalogue IV.44



*Szent Evangelium (The Holy Gospel)*  
Elek Jóba's Printing House, Nyíregyháza,  
1925

The Book of Gospels was published in Hungarian in 1925, quite late compared to other liturgical books. The circumstances of the editing and printing are well documented. Bishop of Hajdúdorog István Miklósy (1913–1937) was already considering its publication from the time he took office, but it had to wait more than ten years due to the war and the financial difficulties.

The Gospel pericopes were certainly the first parts in the Holy Liturgy, that were read in Hungarian. This is suggested by the alleged permission of Bishop András Bacsinszky (1772–1809), which was not discovered in the form of any written document so far, but it was referred to again and again during the struggle for a Hungarian liturgy. In any case, it is already evident that Bishop Vazul Popovics (1837–1864), in his decree on the liturgical use of the Hungarian language (No. 4125/1843), authorized only the reading of the passage from the Gospels in Hungarian, that the priest had to read in the Holy



Liturgy. At the same time, however, it was not forbidden to sing in Hungarian.

After all this, it may seem strange that the most important liturgical books were published as the fruit of the work of the translation committee in Hajdúdorog established in 1879, but the Gospels were only published in Hungarian many decades later. Bishop Gyula Firczák of Mukacheve (1891–1912) received a related request, but he made it clear that only the Holy See was competent to authorize the publication. The process was certainly slowed down by the fact, that the Byzantine rite endowed the Book of Gospels with a kind of symbolic value and highlighted it among the other liturgical books. If the Gospel in Hungarian is placed on the altar, Hungarian “rises to the altar”, becoming an “altar language” according to the contemporary terminology.

The new Book of Gospels was finally printed with significant expenses, which is shown by the fact, that Bishop Miklósy obliged all parishes to make a financial contribution in the year of publication. In the end, the publication was the most impressive of all until that time. It was printed in two colours on high-quality paper.



### IV.2.3

This edition was not their own translation; it was taken from Káldi's text, corrected by Béla Tárkányi. The language was already obsolete at the time of the publication of the Greek Catholic Book of Gospels and some people said that it should not have been used, since it was also abandoned by the Roman Catholics in the meantime. It is true that mainly the frequent use of obsolete tenses makes it difficult to understand, although it lends an elevation to the text. Nevertheless, the Book of Gospels was in use for about a hundred years. It is only now that it is slowly replaced by later editions, approved by the Holy See in 2017 *ad experimentum* and which do not follow the form of the *Tetraevangelion*, contrary to local tradition. (A. D.)

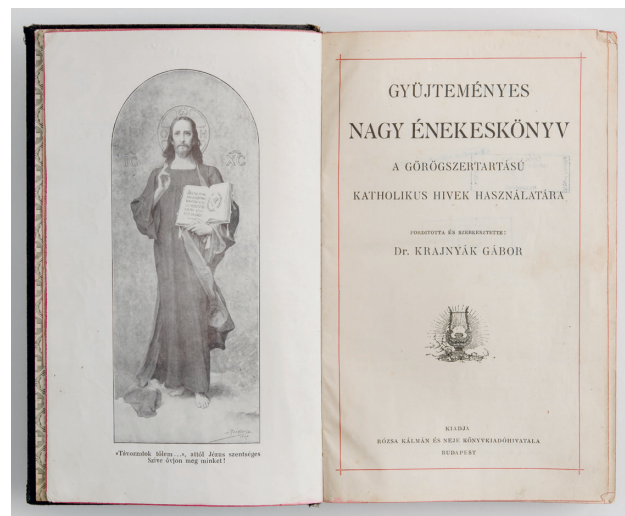
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### Krajnyák's Hymn book

#### Catalogue IV.45



*Gyűjteményes nagy énekeskönyv a görögszertartású katolikus hívek használatára*

*(A book with a large collection of hymns for Greek Catholics)*

*Translated and edited by dr. Gábor Krajnyák / Published by Kálmán Rózsa's and his wife's Publisher / Budapest 1929.*

*667 pages, [7] panels*

*22.9 × 14.4 × 3.2 cm*

*SZAGKHF Library, No. 1956, Nyíregyháza*

The book was published to meet an urgent need. Although the songbook of János Danilovics was reprinted more than a dozen times, it was still impossible to obtain. Gábor Krajnyák, a rite teacher at the Central Seminary, initially wanted to publish a revised edition only. However, the final result was a new songbook, significantly expanded in its content, with a revised text in a new format.

Krajnyák identified important aspects, that revealed the liturgical search for a way for Greek Catholic Hungarians, who lived already in their own eparchy. The songbook of János Danilovics – at least according to Krajnyák – was “implemented exclusively according to the Old Slavonic text”. Therefore, he observed both the Slavonic and the Greek texts during the revision, because “it is impossible to make a good translation from another translation” – i.e. the Old Slavonic. At the same time, with regard to the typical instructions, i.e. the instructions concerning the course of the ceremonies, he insisted on the instructions of the Old Slavonic books, because the common treasure of traditions was built from these, that the Eparchy of Hajdúdorog shared with the Eparchies of Mukacheve and Prešov.

The publication and its preparatory work sparked quite a widespread controversy. This was a sign, that the Hungarian Greek Catholic liturgy entered a new era.

It was the first problem that arose again and again in all liturgical languages. The translation of Danilovics already passed completely into the common knowledge and was fixed in the people's memory in many places. The concern was rightly articulated: is it possible or necessary to change the fossilized phrases of the lyrics known from the outside? In connection with Hungarian, although it was not even a canonized language yet, the same dilemma soon arose as in the case of the ancient liturgical languages: can the liturgical language develop together with the common language, or must break away from the spoken language for the sake of its "sacredness"? There was another opinion, that Krajnyák's text was a good starting point, but it was not ready for use in church, so it would be more useful to reprint the old book of Danilovics, than to release a new, semi-finished product, which would soon be followed by new improved editions. The officially invited reviewers did not agree, either. We can also see, that a technical issue was raised for the first time among Hungarian Greek Catholics: what is the better solution, gradualism or a one-time but possibly drastic intervention in the case of a liturgical reform of any scale?

One of the undisputed novelties of the publication was introducing interval signals in the text and giving the musical notes of the most frequently recurring standard melodies in the appendix in order to help collective singing. It was also criticized and in fact opened a debate, that continues until today about the uniformity of singing and the correct prosody.

The Hymn book was popular in the parishes of the Eparchy of Hajdúdorog for a long time. It has served even more the collective singing in the Hungarian-speaking parishes of Transcarpathia, than in Hungary, because in the meantime, the new songbook, first published in 1954 and a new facsimile edition of Krajnyák's book (Nyíregyháza, Örökségünk, without pictures and signs) also spread among Hungarian communities over the border after the end of communism. (A. D.)

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## The So-Called Breviary

### Catalogue IV.46

*Dicsérjétek az Úr nevét! Görögszertartású katolikus ima- és énekeskönyv. Tartalmazza a mindennapi egyházi zsolozsma állandó részeinek magyar fordítását az Apostoli Szentszék által kiadott hiteles egyházi szövegek nyomán, az egyházi év nevezetesebb alkalmaira szóló változó részekkel, – különös tekintettel a magyar nyelvterületen érvényes liturgikus gyakorlatra és közhasználatú szövegekre*  
(Praise the name of the Lord! A Greek Catholic prayer and hymn book. It contains the Hungarian translation of the permanent parts of the canonical hours for every day according to the authentic ecclesiastical texts published by the Apostolic Holy See, with varying parts for the most notable occasions of the ecclesiastical year—with a special regard to liturgical practice and public texts valid in the Hungarian language area.)  
Published by the Chrysostomos Society, István Ludvig Jr's Printing House, Miskolc, 1934  
1119 pages  
SZAGKHF, Nyíregyháza

The publication known as the "Book of Hours" is still used by Hungarian Greek Catholics. It was first published in Miskolc in 1934 with the approval of Governor of the Apostolic Exarchate of Miskolc Antal Papp (1924–1945).

The United Churches borrowed the genre of the Book of Hours, i.e. the breviary from the Roman Catholic Church. Until the middle of the Middle Ages, the canonical hours, that is, prayer hours consecrating certain periods of the day, were usually celebrated in communities both in the West and the East by the monks and members of the chapter bodies together, and the pastoral priesthood with the people; and several books were required for such public prayers. The ministering priest, the reader and the singers had their own books. In the 11<sup>th</sup> century, when members of the clergy were frequently not able to participate in the choir, books were published for the Roman rite that allowed anyone to celebrate the canonical hours alone. These editions, extracted from several liturgical books, were called breviaries. The name comes from the Latin word *brevis*, which means "brief". In this case, precisely because it is a collection, that allows the individual prayer of the canonical hours in an abbreviated form. The breviary spread rapidly everywhere from the 13<sup>th</sup> century due to the new mendicant orders, especially the Franciscans. The reason for its popularity was that even if the lay people missed the canonical hours over time, it continued to live as a private obligatory prayer for the clergy (cf. Radó, Polikárp. *A megújuló istentisztelet*, Budapest, 1975, 38–40).

The obligatory nature of the canonical hours was interpreted differently in the East, but it was certainly not reduced only to the clergy. In the churches of the Byzantine rite – apparently compared to the monastic customs – the canonical hours are celebrated in a reduced, but continuous way, in which the believers can also join. That is why the need for a publication like the Breviary was not needed for a long time.

A whole series of changes took place in the religious life of the historic Eparchy of Mukacheve from the end of the 18<sup>th</sup> century, as a result of which the celebration of the canonical hours almost disappeared in many places. Bishop Vazul Popovics of Mukacheve (1837–1864) reminded his priests several times, that the obligation of the canonical hours was part of the discipline in the ancient Eastern church, even if it was not explicitly codified as in the Western Church.

At the same time, Popovics also urged the celebration of the daily Holy Liturgy in his circulars, which can already be attributed to the spiritual influence of the Latin Church. The priesthood took the latter encouragement seriously, while the warning about the obligation of the canonical hours was less observed. At the same time, collective prayer got a new impetus in many parishes with the help of new songbooks published one after the other.

The liturgical renewal between the two world wars was also felt in the Greek Catholic Churches. The question of the canonical hours arose again, but its more regular practice already encountered an important obstacle among Hungarian-speaking Greek Catholics at that time. Not all the books needed for praying at the canonical hours were available in Hungarian. The songbooks contained only the most essential parts of many books for singers. This was one of the needs which prompted the idea of publishing a Book of Hours in Hungarian. The other one came from the priestly spirituality already shaped for the Latin rite. If a priest wanted to pray alone those parts of the canonical hours, that the congregation would not have visited, he could ignore three or four other books with the help of such a publication. The Book of Hours thus proved to be a useful tool both for private prayer and the public prayer of the canonical hours, for the priests, the cantor and the people alike.

In many aspects, the Book of Hours is a unique publication in an international context, because it includes the *Liturgy* of St. John Chrysostom and some other ceremonies not related to prayer hours in addition to some parts of the canonical hours. Moreover, the calendar part of the canonical hours, that is, the text of the Saints of the Day and the permanent feasts were published in ten small volumes. This series, entitled *Ménologion* was published in 1939, its parts can be attached to the end of the Book of Hours.

Even more remarkable was the editorial principle that the Book had to reflect all the traditions of Hungarian-speaking Greek Catholics of various origins. Thus, the Book of Hours always included the instructions and textual versions of the Greek, Old Slavonic and Romanian liturgical books, if they differed from each other. This was necessary also because in the parishes of the Apostolic Exarchate of Miskolc – on the territory of the Diocese of Prešov that remained in Hungary after 1920 – Old Slavonic was used as a liturgical language. The Holy See ordered Ancient Greek to be the official ceremonial language for the Eparchy of Hajdúdorog, but the heritage of the Mother Eparchy of Mukacheve, where the Old Slavic elements dominated, also survived in part. In addition, even Romanian was used as a liturgical language to some extent in some parishes. The Book of Hours gave a Hungarian text to the clergy and the congregation, taking all existing traditions into account. An excerpt from the Book of Hours entitled *Sing to Our God* was published for Greek Catholics in 1937.

The Book of Hours used the texts of the Danilovics Songbook and the publications of the translation committee of Hajdúdorog, sung or heard by the people at the ceremonies, which were already fixed in practice. The private prayers and the quietly recited priestly parts were translated mainly from the Greek text by editor János Kozma and to a lesser extent by István Szántay-Szémán. They are two of the leading figures in the theological workshop that defined the intellectual life of Hungarian Greek Catholicism between the two world wars, primarily through the monthly paper *The Eastern Church* published in Miskolc between 1934 and 1943 and several other scientific and educational publications. (A. D.)

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