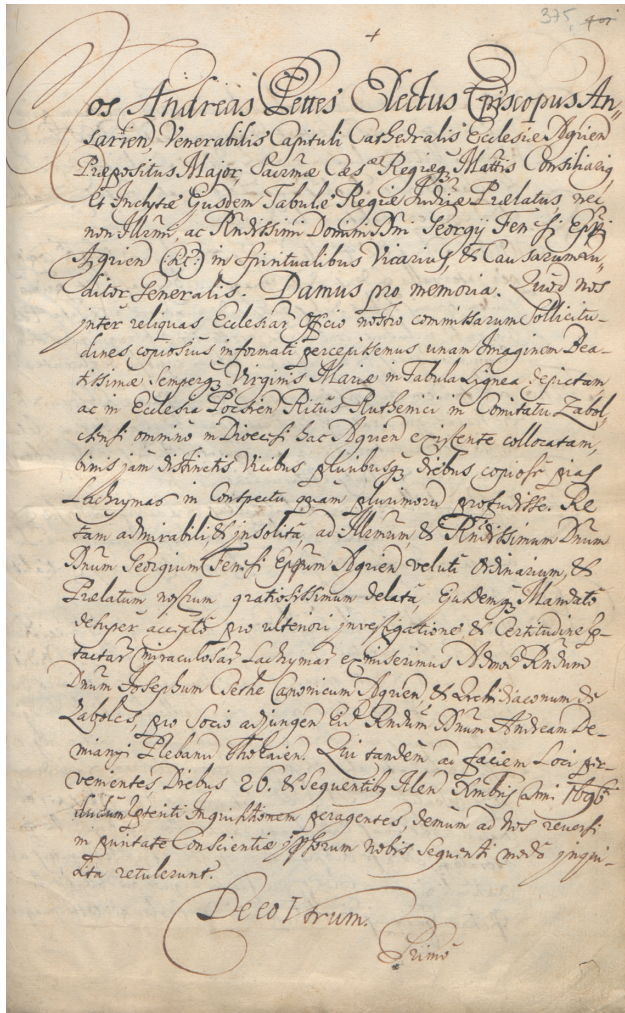


IV.1.2 The Official Report of the First Lacrimation in Pócs Catalogue IV.1



paper, ink

33.6 × 21.3 × 4 cm

Coll. Hev. XLI, 401–414, Hevenesi Collection, Eötvös
Loránd University (ELTE) Library, Budapest

The report survived in two copies. The first one is preserved by the Archdiocesan Archives of Eger (Archivum Vetus 1800), the other one is presented here, which is part of a colligatum volume from the Hevenesi Collection of the University Library.

This report informs us about the origin of the first icon of Pócs. The eighth witness, 45-year-old Greek Catholic Judge László Csigrí testifies that he had the picture painted by István Pap, the brother of the local parish priest twenty-one years before the tears appeared (i.e. in 1675). The painter wanted 6 Hungarian gold forints for the picture, which was found too much by customer László Csigrí's parents, so it was not paid. But Csigrí fell into a serious illness lasting for twelve weeks and he recovered only after making another vow to have another picture painted.

The first Mary-icon was placed on the iconostasis of the local Greek Catholic wooden church and came into prominence later on 4 November 1696. During the Sunday liturgy, while singing the “Sanctus...”, 50-year-old Greek Catholic farmer Mihály Eöry was the first to notice tears flowing from both eyes of the Mother of God icon. He told it to the people around him and everyone was amazed by this extraordinary phenomenon. The lacrimation lasted continuously for two weeks, then intermittently until 8 December. According to the records, it was so cold at the church in Pócs on that day, that the wine and water in the chalice was frozen, but Mary's tears fell abundantly.

The first official ecclesiastical report, the letters of parish priest János Jakab Kriegsman from Nagykálló to Archbishop of Esztergom Lipót Kollonich and to Bishop of Eger György Fenessy were dated 16 November 1696. He reported the circumstances of the miracle and he wanted to get the painting transferred from Pócs to his church in the more centrally located Kálló. The news of the miracle also reached Prince of Transylvania Ferenc Rákóczi II, who referred to the lacrimation twice in his letter to the Bishop of Eger on 3 December 1696. He wrote that his sins could also have caused the lacrimation and Mary may have wept as a sign of future troubles. His words became prophetic, thinking of the war of independence that broke out later (1703–1711).

Bishop György Fenessy of Eger instructed Grand Provost and Titular Bishop András Pethes at the beginning of December 1696 to carry out the official investigation prescribed by canon law in such cases. The Grand Provost instructed Canon of Eger and Archdeacon of Szabolcs County József Csethe and Parish Priest of Tokaj András Damián to carry out the inspection on site. The two envoys could only start the investigation in Pócs on the second day of Christmas due to the winter weather conditions.

The document certifying the lacrimation consists of three structural units: A) András Pethes's certificate of authenticity dated 2 January 1698 in Košice (Kassa, pp. 401, 414), providing a framework to the other documents; B) The investigation report on the lacrimation in Pócs on 26 December 1696 and the following day (pp. 402–412); C) A testimony written by Imperial General Corbelli dated 1 January 1697 in Tokaj (p. 413). Following the rules of diplomacy (*intitulatio, salutatio, vysta, narratio*), András Pethes's certificate tells the date, the circumstances and the persons of the canonical examination ordered by the Bishop of Eger, as described above. The actual testimonies (B) and Corbelli's testimony (C) are contained by the essential part, the *dispositio*. The *corroboratio* (confirmation) was done with the vicar's seal and the document ends with the *eschatocollum*: place of issue, date and signature.

Canon József Csethe and Parish Priest András Damián questioned thirty-six witnesses under oath in the testimonies on 26 and 27 May 1696. Based on these, the following was established: The lacrimation lasted from 4 November 1696 to 8 December 1696. The colour of the tears varied: thirty witnesses observed white, brightly coloured tears and six witnesses bloody, reddish-white tears. Eleven people testified that tears flowed more abundantly from the right eye than from the left eye. Eight people saw that the shawl placed under the picture was taken away by a German officer. Ten people testified that they also touched the tears with their own fingers: no one saw any trace of fraud. More than twenty people confirmed the investigation carried out in the presence of General Corbelli on the Feast of the Immaculate Conception on 8 December 1696, when the icon was examined before the eyes of many military officers and county officials and no tricks were found. This was confirmed by General Corbelli in a separate document (C). Six people heard that a sick child had been healed shortly after touching the image and this could only be confirmed under oath by Parish Priest Kriegsman from Kálló, who raised the child there with his own hands.

Witnesses were chosen from the widest possible range of people: the territorially competent Greek and Roman Catholic priests, a camp chaplain, a judge, a notary, a schoolmaster, a clergyman, wealthier farmers and military officers were interrogated. There were nobles and public figures, Catholics and Protestants, men and women. Everyone unanimously acknowledged the miracle, so the authenticity of what happened can be established with complete certainty. (Gy. J.).

Bibliography

Uriel, 1907, 50–74.
Janka, 1996, 131–149.

Mother of God of Pócs Helps the Imperial Army in the Battle of Senta *Catalogue IV.2*

1697

copperplate engraving on paper

24.8 × 33.1 cm (plate size)

Caption in Italian: Vero Disegno et rappresentatione della battaglia seguita in Ungheria (Genuine drawing and depiction of the battle fought in Hungary)

On a sentence strip above the image: AVXILIUM CHRISTANORVM.

MNM TK, No. T.6333.

In 1675, Judge László Csigrí of Pócs had István Pap paint an icon of Mary in memory of his liberation from the Turks. The completed picture was finally bought for 6 Hungarian forints and donated by Lőrinc Hurta to the wooden church in Pócs. The Mother of God Hodigitria type image was first seen in tears on 4 November 1696 in the church of Pócs, which lasted until 8 December with short interruptions. The miraculous event was reported by Parish Priest Jakab Kriegsman from Kálló (Nagykálló) to Archbishop of Esztergom Lipót Kollonich on 16 November. The imperial court in Vienna was soon informed about the miracle and took the picture to Vienna on the initiative of Capuchin monk Marco d'Aviano. The icon arrived in the imperial city on 4 July 1697 and was received with great splendour and numerous prayer-meetings were held in its honour under the direction of the Capuchin monk, asking for its intervention against the Turks. The icon was taken around in an ornate procession to the churches of Vienna, exposed and honoured everywhere for eight days, and then permanently placed at Stephansdom on 1 December, where it is still highly esteemed. The icon of Pócs was just in the church of the Scottish Benedictines (Schottenkirche) in Freyung on 11 September 1697, when the imperial troops led by Prince Eugene of Savoy won a decisive victory over the Ottoman army, that was just about to cross the Tisza River at Senta (*Zenta*). The Battle of Senta finally proved that the Ottoman court could no longer exert its influence on Hungarian territories and the process had begun that led to the Treaty of Karlowitz, signed with the Ottomans two years later. The news of the victorious battle soon became associated with the Viennese cult of the icon of Mary from Pócs and through Marco d'Aviano, soon reached Venice, which was in connection with the Turks. The leaflet with the engraving on the top (exhibited here) was probably also made for the Venetian public (the complete engraving can be found in the National Széchényi Library; App. M. 1059). The flyer was printed by Gian Battista Finazzi, who operated a printing house in Venice (*Si vende dal Finaz[z]i*), the title of the battle description below the picture: *Rappresentatione Delle armi vittoriose del'Invittissimo e sempre augusto Leopoldo*

IV.2.2 Memory Book on the Roman Pilgrimage of Greek Catholic Hungarians

Catalogue IV.26



*A Görög Szertartású Katolikus Magyarok Országos Bizottsága kiadása
(Memory Book on the Roman Pilgrimage of Greek Catholic Hungarians
Published by the National Committee of Greek Catholic Hungarians)
Hungária Nyomda, Budapest, 1901
206 pages, 18 photo boards, two maps
in red leather binding with gilded printed letters and embellishment
36.7 × 27.4 × 2.8 cm
Conserved by Péter Kovács, 2020.
Library of the Saint Athanasius Greek Catholic Theological College, No. M 1621*

In the Jubilee and Holy Year of 1900, the National Committee of Greek Catholic Hungarians organized a representative pilgrimage to Rome for four hundred and sixty-one people, led by Bishop of Prešov János Vályi and Bishop of Mukacheve Gyula Firczák. The papal audience took place at 11 a.m. on 9 March in the so-called Hall of Beatification (*Aula delle Beatificazioni*). The Hungarian pilgrims marched through the *Scala Regia*, led by the two bishops and followed by Jenő Szabó and university student János Prodán, who carried the Peter's Pence of the pilgrims in a red velvet purse on a green silk pillow, as well as a Latin memorandum written on parchment sheets bound in white cordwain, the cover of which was adorned with the painting *Patrona Hungariae* by Greek Catholic painter Ignác Roskovics. Pope Leo XIII marched into the chapel after 12 noon amid the cheers of the pilgrims. He prayed on his knees at the altar and then gave apostolic blessings. Then he sat down and first received the Greek Catholic bishops, who kissed his hand. János Vályi greeted him in Latin. He emphasized in his speech, that the priests and the followers of the Eparchies of Mukacheve and Prešov were happy to come to Rome in the Holy Year of the Jubilee to express their gratitude and gain full indulgence. They wanted to express their deepest loyalty and homage to the Holy Father for the many good deeds that he did for them. He wanted to bring the attention of the Holy Father to the memory book in which two hundred thousand Greek Catholic Hungarians wished the apostolic approval of the Hungarian language in the Byzantine liturgy. For the reasons set out in the memorandum, he asked the Holy Father to listen to the righteous wishes of the Hungarians and to sanctify the use of the Hungarian language in the liturgy by approving it.

In his reply, Pope Leo XIII expressed his joy, that the Greek Catholics of distant Hungary made a pilgrimage to the tomb of the great apostles in the year of the Jubilee and showed their allegiance to the Holy See. He assured them of his continuing paternal care and apostolic blessing. The audience ended then and the pilgrims said goodbye to the Holy Father amid cheering and tears of joy. The pilgrimage could achieve a result: it demonstrated that there was a significant number of Hungarian-speaking Greek Catholics, whose situation the Holy See had to solve.

A representative memory book on the pilgrimage was published in Budapest in 1901 in order to acquaint the grandchildren and the whole of Christian Hungary with the efforts of Hungarian Greek Catholics "not only from a word-of-mouth tradition, but also from an ornate book to be inherited from father to son". The volume

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consists of a foreword written by the organizer of the pilgrimage, Jenő Szabó, a thirty-five-page report on the Roman pilgrimage and appendices compiled from documents. Appendix 1 is a draft of the Latin and Hungarian speech, that Bishop of Prešov János Vályi intended to give to Pope Leo XIII. The second one lists the names of the people who took part in the pilgrimage. Appendix 3 contains the text of the memorial handed over to the Holy Father, arguing for the establishment of the Hungarian Eparchy on the basis of historical, liturgical and ecclesiastical considerations, and finally refutes the objections. There are eight annexes to this third Appendix 3. The first one contains the program of the national board, the second one records the list of the presidency and Committee of the National Board, and the third one presents the speech of President Jenő Szabó, which he gave at the time of its foundation. Annex 4 contains the invitation to the Greek Catholics to join the organisation, followed by the signed declaration of its adopters in Annex 5. The sixth one shows the parishes that have joined the National Board as a diocese. The map of Annex 7 shows the settlements inhabited by the Greek Catholic Hungarians in Hungary and Annex 8 those in Transylvania.

The *Memory Book* was reprinted in 2000 by the Károly Mészáros City Library in Hajdúdorog on the occasion of the centenary of the pilgrimage at the initiative of the Association of Local History and City Protection. (Gy. J.)

Patrona Hungariae (Our Lady of Hungary)

Catalogue IV.27



by Ignác Roskovics, 1905

oil painting on canvas in contemporary decorative frame
size: 2.40 × 1.60 cm with the frame:

signed

Conserved by Péter Boromissza, 1999.

Greek Catholic Church of the Protection of the Mother of God (Our Lady of Hungary), Budapest

In front of a shining golden mandorla with sunrays, the Virgin Mary sits on a throne completely covered by clouds, which is only indicated by the three steps leading to it, adorned with white lilies and red roses. The Virgin Mary holds a sceptre in her left hand and the almost naked child Jesus sits on her knees, just covered with a white veil, blessing the Holy Crown held in her right hand, which she raises above the Hungarian coat of arms. The face of the Holy Virgin is youthful, wearing a white veil and a small open, jewelled golden crown shining on her head. Her dress is pink, her robe is green and an angel, sitting on a golden crescent, kisses her feet. A green drapery hangs in the middle of

IV.2.2 Tivadar Szojka's Diary of the Roman pilgrimage

Catalogue IV.30

ink on paper

13 pages

34.5 × 21.5 cm

Conserved by Péter Kovács, 2015.

GKPL, IV – 2 – a., Debrecen

The diary was written by Tivadar Szojka, the secular president of the Greek Catholic Parish in Hejőcsaba. It was kept by his family as a precious memory for eighty-seven years, when it was donated by his grandson, dr. Sándor Pálos to the Archives of the Eparchy of Hajdúdorog and he described the history of the document in a cover letter.

The diary was not written directly during the pilgrimage, it can be actually considered a recollection. Yet, since his author began to write it immediately, when he returned from the pilgrimage, it is an accurate and authentic source of the events. Tivadar Szojka felt almost obliged to write a report about the trip "in gratitude", as Borsod County paid the travel expenses of three pilgrims, including him. The writing, completed on 25 March 1900, reveals not only an important event for Greek Catholicism, but also the whole journey and its atmosphere. He describes graphically, how a traveller from a Hungarian village might have been amazed during the pilgrimage in Italy. We can also read in the diary, for example, how much they were afraid during the windstorm, that broke out on the high seas and how they felt, when they finally saw the port of Ancona. It is touching to read, how the pilgrims were amazed by the sights of the Eternal City, the size and splendour of St. Peter's Basilica. (B. L.)

The Last Calvary Journey of Greek Catholic Hungarians, 1896–1912

Catalogue IV.31



A szerző dolgozataiból és beszédeiből egybeállította, bevezetővel és jegyzetekkel kíséri Dr. Sztripszky Hiador (The Last Calvary Journey of Greek Catholic Hungarians, 1896–1912 by Jenő Szabó

compiled from the author's papers and speeches, with an introduction and notes by Dr. Hiador Sztripszky)

Ármin Fritz's Press, Budapest, 1913

515 + XXIII pages

gray paper binding with gold and silver printed letters and with a picture

24.8 × 17 × 3.5 cm

Library of Saint Athanasius Greek Catholic Theological College, No. M–1618, Nyíregyháza

Note on the cover page:

Tiszteletpéldány a szerzőtől / Miklósy István főesperes-parochus / tulajdona. (Complimentary copy from the author/ owned by Archdeacon and Parish Priest István Miklósy)

Jenő Szabó (1843–1921) came from a family of Greek Catholic priests. After his grammar school studies in Uzhgorod, he graduated from the university in Pest. After internships and drafting jobs, he was employed by the Ministry of Transport from 1868, where he worked as a secretary, then joined the railway

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department, where he gradually climbed up the professional ladder and eventually became the head of the department. He worked later as a rapporteur of railway nationalization until his retirement. He did a lot to connect the backward Greek Catholic regions to the railway network. He retired in 1893 and his work was rewarded with several state decorations. Then he became the director of the Commercial Bank and he was the first Hungarian Greek Catholic in 1896, who was appointed a member of the House of Magnates. Taking advantage of this extraordinary opportunity, he devoted himself to the cause of Hungarian Greek Catholicism. He took a leading role in the National Board of Greek Catholic Hungarians, founded in 1898, where he was elected president. The primary objective of the National Board was to authorize Hungarian as the liturgical language, then to introduce the Gregorian calendar and to cleanse the Hungarian Greek Catholic movement of its political and nationalist character acquired in the meantime. Jenő Szabó organized a Roman pilgrimage for four hundred and sixty-one Hungarian Greek Catholics in March 1900. He became the President of the Association of Hungarian Greek Catholics in 1902, whose objective was to create the unity of Hungarian Greek Catholics living in different eparchies.

When Jenő Szabó asked Hiador Sztripszky to compile this book, he had a double objective in mind: first, he wanted to publish a documentary supplement to the *Memory Book* on the Roman Pilgrimage, which would have included documents from the Hungarian Greek Catholic movement from the beginnings until establishing the eparchy; and secondly, he wanted to increase the scholarship foundation for Greek Catholic youth studying in higher education in the capital from the sales of the book. He only partially achieved his goals.

The most important topics of the diverse collection of fifty-four newspaper articles and speeches are the struggle for the legitimacy of the Hungarian liturgical language, the need to establish a Hungarian Greek Catholic Eparchy and the emancipation of Hungarian Greek Catholics: proving that not only Ruthenians or Romanians can be Greek Catholics, and having a seat after the establishment of the Eparchy.

The Hungarian liturgical language was not authorised and even Jenő Szabó realised, that the solution proposed by Archbishop of Esztergom Kolos Vaszary should have been accepted from the beginning, so that the liturgy should have been pronounced in ancient Greek in the anaphora as in the Latin rite and the rest in Hungarian. The liturgy was celebrated according to this rule in the Budapest

church from 1910. It became also clear, that it would have been impossible to use the Hungarian liturgical language without a Hungarian eparchy, so the previous position, that the authorisation of the Hungarian liturgical language would have been sufficient, had to be revised.

On behalf of the new eparchy, Hajdúdorog was accepted for historical reasons, but with the stipulation that as in the case of the Eparchy of Mukacheve, where the real seat became Uzhgorod, the seat of the Bishop of Hajdúdorog should have been in Debrecen, but the city did not accept this and Nyíregyháza was chosen instead.

Two other contradictions emerge from the articles in the book: one on the part of the Romanian Greek Catholics, whose bishops attacked the establishment of the Hungarian eparchy and did everything they could to prevent the use of Hungarian as the liturgical language. The other is the conflict between the National Board in Budapest and Hajdúdorog, which resulted in a sad division in the Hungarian Greek Catholic movement, which hindered and made it difficult to act in unison and delayed the results.

In the closing remarks of the book, Jenő Szabó named the creation of religious and ethnic peace as the most important objective. That is why he set up a foundation of forty thousand crowns, so that fifteen Greek Catholic young people could receive scholarships every year from the interests and he had the foundation of a boarding school as a long-term objective in mind. The author hoped, that the solution of the problems leading to the salvation of souls should have been the most important task of the first bishop of the new eparchy. (Gy. J.)

Bibliography

Dr. Pirigyi, István. *Görögkatolikus életrajzok*, Debrecen, 1998, 58–74.