

Und so verstanden viele nicht, warum die kirchlichen Behörden und die kirchliche Presse diese Arbeit unterstützen. Wie kann man solchen Aberglauben unterstützen? — fragte man. Derartige Meinungen wurden meistens nicht vom Inhalt dieser Gebete hervorgerufen, sondern in erster Reihe von den häufigen Schluss-sätzen die so ähnlich wie folgt lauten: „...der dieses Gebet Abends beim zu Bett gehn, und Morgens beim Aufstehen betet, dem werden sieben (drei) tödliche Sünden vergeben“ um die häufigste Formel zu zitieren. Tatsache ist, dass das Volk diesem Versprechen Glauben schenkte. Andererseits zitiert die Autorin, die Meinung des namhaften römischen Theologen Zoltán Alszegehly, warum diese Art von Glauben keine besonderen Gefahr bedeutet. — Gellért Béky: Der unbekannte Tao. — György Úrögdí: Eine Pilgerfahrt nach dem Heiligen Land in der Antike. — Péter Hédervári: Erdbeben im Palästina des Altertums.

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The leading article of this number „Jesus, judge of the Church“ was written by András Szennay, Archabbot of Pannonhalma. In the introduction he writes, among others: „In the past years, the so-called ‚Jesus-movement‘ appeared in most parts of the world, and were especially flourishing in some countries. Here, in Hungary, we can hardly speak of a ‚movement‘, still, there are quite a number of young people, who quote the Jesus of Nazareth as an authority, but reject and ignore the traditional, institutional Church. They claim to follow the message of Jesus more truthfully than the so-called traditional Christians. For them Churches, the Church are no more a way leading to Jesus but an obstacle to surmount. They make no attempts to reform the Church, but simply step over it. They proclaim that we can arrive to Jesus without the Church, or any other institution. One thing is important: to accept his call, his message, and to follow it radically. Many of them raised the question: ‚Did Jesus mean to found a Church at all? Did he give a constitution, did he organize offices?‘ They pose an even more delicate question: ‚Do the Churches themselves fulfil the objectives set by Jesus?‘ On one point they are incontestably right: Jesus has certainly not established several Churches, and even less did he want to have rivalling Churches. The Churches, however, have little by little become obsessed by the law-abidingness of the Pharisees. They have consolidated the dominating structures, such structures as were sharply criticized by Jesus in his time.“ — We bring a series of articles to the memory of Simone Weil, by Simone Weil, T. S. Eliot, János Pilinszky, as well as reflections by Simone de Beauvoir, François Mauriac, László Németh, Albert Camus and Witold Gombrowicz. — The study by Sándor Bálint: Patrocinium and the ecclesiastical year commemorates the 75th anniversary of the ethnographer of European fame. — Zsuzsanna Erdélyi: „...whoever says this prayer...“ — a study on the folk traditions in prayers. The article analyzes a collection of folkprayers. The clause of the prayers: „... whoever says this prayer in the evening when going to bed, and in the morning, when getting up, will be forgiven seven (three) moral sins“ — inspires that the people believed this promise. This is also proved by the fact that this pious exercise was very much widespread. — Gellért Béky introduces Tao, the Unknown. — György Úrögdí gives historical picture of the pilgrimage to the Holy Land in the ancient times. — Péter Hédervári writes on the earthquakes in the ancient Palestine. — We regret the misprinted credit in the editor's introduction to the interview with Peter L. Berger On the religious climate of America. As a Matter of fact, this interview had originally appeared in the US News & World Report, was reprinted in the Hungarian-language USA magazine (in Mr. Raáb's translation) who had it updated for Vigilia and was also instrumental in acquiring reprint rights for us.