

Hermeneutik oder Versionen der biblischen Interpretation von Texten

33. Internationale Bibelkonferenz in Szeged, von 23. bis 25. August 2022

Szeged, Dom Platz 16.

Hermeneutika vagy a bibliai szövegértelmezés változatai

33. Szegedi Nemzetközi Bibliikus konferencia, 2022. augusztus 23–25.

Szegedi Dóm Látogatóközpont

SZNBK2022 Összefoglalók / Abstracts / Zusammenfassungen

Aufgrund persönlicher Problemen, Covid, anderer Erkrankungen, Reiseschwierigkeiten sind nicht alle Vorträge im Stundenplan der Dozierenden enthalten, wer jedoch abwesend ist, schickt entweder einen schriftlichen Artikel oder vielleicht ein Video. Ich werde dies an alle Referenten der Konferenz weiterleiten und auf der SZNBK-Website veröffentlichen.

Adorjáni Zoltán

Werden später einen Artikel schicken

Akiyama, Manabu

The Method of Contemplative Biblical Interpretation of the *Catena Aurea*

In 2000, a memorial Hungarian translation was published from the original Latin chiefly in collaboration of three theologians: *Catena Aurea* on the Matthew's Gospel of St. Thomas of Aquin (JATEPress, Szeged). St. Thomas is known to us chiefly as one of the representative Scholastic Philosophers. However, a very rich tradition of biblical interpretations up to his time finds its way into St. Thomas, and we may discover a great variety of explanations on a biblical passage in his *Catena*. The *Catena* of St. Thomas of Aquin, in fact, just like a reservoir, contains immense theological wealth from the Greek fathers to the Carolingian theologians. We would like to cast a light upon the relationship between the Dominican spirit of "contemplation" and the extensive erudition of the Saint in the *Catena Aurea* mainly based on the Matthew's Gospel.

Bacsó Benjamin

A problematic point in hermeneutics in the Anabaptist theology

The term anabaptist covers a diverse, complex, and diverse movement. Several trends are known. In my presentation, I focus specifically on the 1570 version of The Booklet on True Christian Baptism and specifically examine its hermenautical problems: the issue of adult baptism within this branch of the Anabaptist movement.

Balogh Gábor

Die Gestalt Jesu. Eine hermeneutische Annäherung

Er kann wegen seiner Krankheit nicht an der Konferenz teilnehmen.

Báthory Orsolya

The Issue of Biblical Hermeneutics in Pázmány Péter's Works

Péter Pázmány (1570–1637), Archbishop of Esztergom, Cardinal, theologian and writer, was one of the most influential figures of the Catholic Reformation (Counter-Reformation) in Hungary. After teaching philosophy and theology at the University of Graz for several years, and after converting hundreds of people to Catholicism with his eloquence during his mission in Upper Hungary, Pázmány was turned by Ferenc Forgách, Archbishop of Esztergom, to church politics. Pázmány supported the Archbishop as his adviser, and after he himself became the head of the Hungarian Church, he led the denominational policy that sought to draw Protestants back to the Holy Mother Church not 'with the sword' (by force) but 'with the pen' (through literature and persuasion). Ultimately, his oeuvre served this purpose, and his approach to the Bible text was also determined by this. In his *Az Szentírásról és az Anyaszentegyházról két rövid*

könyvecskék [Two Short Books on the Scriptures and on the Holy Mother Church], Pázmány expresses his views on the authentic text of the Bible and its interpretation. His opinion is essentially the same as that of the Council of Trent. Specifically, he seeks an answer to the question, “Where is the true meaning of the Holy Scriptures to be found?” In expounding the theme, he gives brief examples that today might be considered biblical hermeneutical approaches. In my lecture I will present these examples in comparison with the corresponding part of Pázmány’s great apologetic synthesis, the *Hodoegus, vagy Isteni igazságra vezérlő, Kalauz [Hodoegus, or Guide to God’s truth]*. I will also describe on Pázmány’s views on the text and exegesis of the Bible; the essence of which is that Scripture cannot be explained from itself alone, or from anyone’s own ‘wellhead’, but must be expounded by an interpretator from the Catholic Church, who was ordained by God.

Becker, Eva-Marie

Die Texthermeneutik von Oda Wischmeyer

In my paper, I will present the approach, outline and outreach of Oda Wischmeyer’s „Hermeneutik des Neuen Testaments“ (2004) in the context of newer (German speaking) New Testament hermeneutics (H. Weder, K. Berger, P. Stuhlmacher, U. Luz). The question raised, will finally be: Where is the potential, where is the limit of a texthermeneutical paradigm?

Benyik György

The Christian reception of Rashi's hermeneutics

Rabbi Yitzhak Solomo (Rasi) (1040–1105) first taught in Worms during the Crusades, then established a yeshiva in Troy, which had an impact on all of Europe. He commented on almost every book of the Hebrew Bible, focusing primarily on the literal meaning of Hebrew words. But with the help of peshat and midrash, he also shows great interest in the spiritual meaning of the Hebrew biblical text. He even explained some Hebrew words in contemporary Old French languages. His commentary on the Bible and the Talmud was the first printed Hebrew book. Although Rashi's interpretations were widely respected by Jewish rabbis, there were still those who criticized his work. After the 12th century, criticisms of Rashi's commentaries became general, especially in relation to the Talmud. A Christian Hebraist such as Andreas St. Victori (–1175) in the Paris monastery early discovered Rashi's special exegetical method and hermeneutics and was much concerned with it. Nicolaus a Lyra (1270–1349) in his monumental work *Postillae Perpetuae* (1292–1340), which was printed in Latin by Johannes Mentelin of Strasbourg in 1472, greatly contributed to the rapid spread of Rashi's hermeneutics among important Christian Bible commentators. Another group of Christian Hebraists, mostly made up of former Jews who had converted to Christianity, such as Paulus Burgos (1351–1435), bitterly attacked Rashi's commentary. In most cases, by placing the opinions of the Jewish rabbis before the Christian theologians quoted in Thomas Aquinas' *Catena Aurea*. In the first version of Martin Luther's translation of the Old Testament, he relies heavily on Rashi's grammatical explanations, but he later wrote many critical comments against the interpretation of the Hebrew rabbis. Rashi is used by many Christian Hebraists to this day, and many Hebrew scholars have written excellent commentaries on his writings.

Bodor Attila

Hermeneutics of the Syriac Old Testament

As is commonly recognized, the Syriac translation of the Old Testament, known as the Peshitta or Peshitta of the Old Testament (P-OT), represents not only a precious text-critical witness to the text of the Hebrew Bible but is also a prime witness to the early interpretation of the different biblical books in the Syriac-speaking world. In this respect, the so-called interpretative renderings are of great importance since these can sometimes reveal both the common ancient exegetical operations employed by the translators and the theological characteristics of the translation. In this paper, after a brief overview of the various Syriac translations, I will focus on the P-OT and outline, with the help of some examples, the basic hermeneutical concerns underlying the extra-Masoretic Peshitta readings.

Boros Gábor

Spinoza's Hermeneutic of the Bible

Spinoza's Hermeneutic of the Bible is a "neglected masterpiece" similarly to his Theological-Political Treatise that contains it. He refuses the contemporary proto-Enlightenment interpretation of the Bible, the uncritical application of reason as the sole criterion of the truth of the biblical statements. At the same time, he also rejects the Augustinian conviction that the Bible has an overall message, and its singular claims must be interpreted and evaluated by way of relating it to the general message. Spinoza maintains that every single part of the Bible must be taken as an independent source of meaning, given the fact that their authors vary in language, habits of thought, and *Sitz im Leben*. Therefore, he concludes, understanding and interpreting the Bible consists in detailed investigations of the respective backgrounds of the individual authors by way of methods of sciences such as today archaeology, anthropology, ethnology etc. In spite of this, in Ch. 14 he enumerates the "doctrines of the universal faith, or the fundamental principles aimed at by the whole of Scripture" as if he maintained one can find the general message through the "long way" of detailed scholarly analyses.

Cifrak, Mario OFM

De transfiguratione Christi: Wirkungsgeschichte und Alexander von Hales

Das Matthäusevangelium ist das einzige Evangelium, das die Verklärung als „Vision“ (to horama; 17,9) bezeichnet. Die Antworten, die uns patristische Interpreten geben, sind christologisch, soteriologisch und eschatologisch. Alexander von Hales OFM, ist der erste Theologe des 13. Jahrhunderts, der sich in *quaestione disputata* und in Bibelkommentaren mit der Verklärung Christi auseinandersetzt. Die *Quaestio disputata* betont das Wesen der Herrlichkeit Christi. Die *Postilla* betont die Perspektive der Jünger auf dem Berg der Verklärung, ihre spirituelle Transformation, von der sowohl Augustinus als auch Theophylakt von Ochrid gesprochen haben.

Czire Szabolcs

Social Scientific Interpretation. Foundations and Perspectives

Social scientific interpretation refers to biblical interpretation which draws upon ideas and perspectives from social sciences such as sociology, anthropology, social psychology, economics etc. In the last decades great efforts were made to treat social-cultural matrices not simply as incidental background filler of the text of the Bible but as significant foreground material central to their meaning. We cannot open a single biblical text without encountering issues relating to social groups behind it. The Word was not only made flesh, but 'lived among us' (John 1:14). This presentation discusses the landmarks in this method beginning from the 1970s, explores its methodological/hermeneutical foundations, its limitations and its perspectives, and finally reflects on ways in which social scientific approach may contribute to biblical studies.

Elliott, Mark W.

Anthony C. Thiselton, Hermeneutics

A. C. Thiselton has long been famous for trying to connect the task of biblical studies and systematic theology (or 'doctrine'). His emphasis learned from the later Wittgenstein, that beliefs are things which strongly inform action and are in turn shaped by common practices makes him open to the idea that a text can have various levels of meaning which need not be seen as in competition or mutual contradiction. The spurs to polyphonus interpretation lie in the texts themselves, or in the polysemy of their meaning. One thinks of 'spiritual senses'. The choice of theologians as conversation partners is not always obvious. Wolfhart Pannenberg is considered to take more account of the bible than average, even if this is rather a half-truth, since the Munich theologian was more concerned with verifiable history (even if that was maximally understood) than with biblical texts. On the other hand Thiselton has little interest with biblical theology where texts are read for the sake of a common theological theme. He does however seem to favour texts as containing messages which will mesh with the concerns of spiritual life, so as to arrive at an exegetical systematic theology by means of an exegetical practical theology. There is a pragmatism here (how does Scripture function?) whose Reformed credentials (how does it apply to the

whole of life, even political and institutional forms) save it from pietistic naivete. One might ask questions as to whether the (interesting in themselves as distillations of the thought of Ryle, Austin, Searle, etc for the theological task) methodological articles and introductions actually manage to save Anglophone biblical studies from the dullness of description coupled with sweeping grand theories.

Enghy Sándor

Intertextualität bei Strack und Billerbeck. Lehren der Behandlung von Texten

Nicht die Aufgabe dieses Vortrags ist es zu beweisen, warum es wichtig ist, das Neue Testament zu verstehen, weder möchte ich darauf eingehen, was daraus folgt, wenn jemand das Neue Testament nicht oder falsch versteht. Der Zweck dieser Studie ist es jedoch zu zeigen, dass der Kontext, wie beim Verständnis der Dinge im Allgemeinen, auch dem Verständnis des Neuen Testaments zugehört.

Es steht außer Frage, dass das Neue Testament das Alte Testament zitiert, aber das Verdienst von Strack–Billerbeck Kommentar zum Neuen Testament ist, dass er zeigt: der Hintergrund des Neuen Testaments ist das rabbinisch-jüdisch-theologische Denken.

In meiner Studie weise ich darauf hin, dass sich Strack und Billerbeck mit dem rabbinisch-jüdisch-theologischen Denken als Hintergrund des Neuen Testaments so auseinandersetzen, dass sie dabei die Beziehung zwischen dem Alten und dem Neuen Testament nicht zerstören, sondern verstärken. In meiner Studie weise ich auch darauf hin, dass wir aus der Arbeit von Strack und Billerbeck verstehen, wo das Neue Testament das alttestamentliche und rabbinisch-jüdisch-theologische Denken fortsetzt und nicht nur sklavisch frühere Traditionen oder zeitgenössisches Material zitiert.

Wenn ich Beispiele verwende um meine Behauptungen zu untermauern, versuche ich, die rabbinischen Quellen von Strack–Billerbeck ausfindig zu machen und sie zu analysieren.

Fabiny Tibor

Ricoeur's Hermeneutics of Evil and Shakespeare's Macbeth

Paul Ricoeur has emphasized several times that the dogma of original sin is not a biblical idea, it was construed by St Augustine. The task of hermeneutics is to deconstruct this idea and recognize its mythical and symbolic components. Our starting point should be that we all experience evil and we cope with our experience by confessing it. While the Greeks proposed a philosophical and dramaturgical purification of evil, the Jews had always considered evil as a physical reality, a burden.

For Ricoeur the first stage of the symbolism of evil is defilement and stain, the experience of something that comes from outside. The second stage is "sin" a negative state as e.g. "missing the target"; "deviating from the way"; "violating the covenant", "forgetting", "blinding", "hardening". The third state of the symbolism of evil is "Guilt", the individualization of the collective or communal experience. Its schema is that evil is an "act" which each individual begins. Penalty or penal imputation is a consequence of guilt. According to Ricoeur, the symbolism of evil is recapitulated in the concept of the servile will.

However, evil both experienced or expressed at various stages by symbols and is narrated in terms of various myths. Ricoeur distinguishes four main types of myth: (1) the sumeric theogonic creation myths, which suggest that evil is primordial; (2) the myth of the wicked God of the Greek tragedies; (3) the Adamic myth; (4) the myth of the exiled soul or orphic myth. I am going to focus on "The Adamic Myth and the Eschatological Vision of History". Ricoeur says that the Adamic myth is the par excellence anthropological myth, as Adam is man. I propose a close reading of Shakespeare's Macbeth in terms of the Adamic Myth, within the context of Ricoeur's overall hermeneutics of Evil.

Fornberg, Tord

Dionysios the Areopagite and the Bible

In his audience on May 14, 2008 Pope Benedictus XVI characterized the Corpus Dionysiacum (CD) as a link between Christianity and "the mystical theologies of Asia". There is much to be said for such a view. I will, however, limit myself here to a study of how biblical material is used in the Corpus Dionysiacum. The five texts that make up the CD share many Neoplatonic thoughts, especially as expressed by the two leaders of the school in Athens, Proclus and Damaskios. This influence has been examined in

minute detail by many scholars, but I will focus upon the author's use of biblical texts.... The author shows a deep knowledge of the Bible at the same time as he was steeped in the world of Neoplatonism. He attempted to combine his Christian faith with Neoplatonic philosophy with its deep roots in Greek thinking. In this way he stands out as a faithful and successful follower of Paul's less sophisticated attempt to do so on his visit to the Areopagus in Athens some 450 years earlier.

Förköli Gábor

Analytical Tools for Reading the Bible: Commonplacing and Ramist Diagrams in the Homiletics of Hungarian Puritanism

Puritan biblical hermeneutics emphasises the importance of application in the process of understanding the Scripture. Generally, this means that the exegete has to assess the potential connections between the biblical message and the life of the believers. But application is also a textual performance which results in reviving the sacred texts in other contexts. Inserting biblical quotations or analogies into sermons or prayers is an obvious example of this procedure.

In the puritan tradition, interpreters disposed of sophisticated tools to find the right quotation for their intention: commonplace headings and diagrams allowed them not only to analyse the content of the Bible, but also to store and retrieve loci according to various search criteria. These methods, rooted in Renaissance humanism, were applied on Bible reading by Hungarian homiletical treatises written by Pál Medgyesi (1605–cc. 1663), György Martonfalvi Tóth (1635–1681), an Márton Szilágyi Tönkő (1642?–1700). This paper will discuss their prescriptions as much as actual instances of Biblical notetaking. To measure the impact of this method, it will explain how intellectual and spiritual authority in scriptural matters ceased to be the privilege of professional theologians and became the right of laymen.

Fröhlich Ida

Pesher and Medieval Exegesis

Qumran pesher, a special method of interpretation is characterized by the use of the term pesher "interpretation." Pesher-texts are interpretations of written prophetic texts by an inspired person. The idea behind the pesher-method is that the divine revelation given in the prophetic text applies not only to the time of the prophet, but also to later age(s). According to this, "periods" in history are established, evaluated on an ethical basis. This type of periodization is also known in other Qumran works (CD, 4Q180-181). Historical revelations given in Jewish apocalypses (4Ezra, 2Baruch, Revelation) are structured on a system of periods. Periods with eschatological meaning are mentioned in narrative works (Ps-Philo, Gospels). The idea of interpretation of a text as a hidden historical revelation, applying it to later ages also appears in Christian authors. Jochim of Fiore considered the Hebrew Bible not just a source of information about the Jewish people and their relationship with God, but also a code to be cracked, to match the eras of the Old Testament and Christianity.

Gábor Csilla

Polemics about the Bible in the First Half of the 17th Century: Péter Pázmány and Péter Pécsváradi

The paper deals with a series of polemics on the topic of Bible interpretation between the archbishop of Esztergom, Péter Pázmány and his Protestant adversary, the preacher of Nagyváradi Péter Pécsváradi. The dispute exploded on account of Pázmány's booklet *Az Sz. Irasrul, és az Anyaszentegyházzrul, két rövid könyvecskék* [Two short books about the Bible and the Church] published in 1626. Pécsváradi gave a response to it three years later; the work was followed in 1630 by a next book of Pázmány, this time under the pseudonym István Sallai entitled *Jó nemes Váradnak gyenge orvoslása* [A weak healing for good and noble Várad]. Then another retort followed by Pécsváradi (*Kilenc okok*, Nine reasons), but no copy of it has survived, the text is partly known from the information included in Pázmány's *Okok, nem okok* (Reasons, which are no reasons), which closed the polemic.

The analysis, while following the changing strategies of argumentation during the controversy, tries to understand why the partners do not understand each other.

Görföl Tibor

Die Bibel als Anleitung zur Mystik? Auslegungsmethoden bei Johannes vom Kreuz

Jedem Leser der Werke des spanischen Kirchenlehrers muss auffallen, wie oft Hinweise auf biblische Texte und Anführungen längerer Bibelzitate bei Johannes vom Kreuz zu finden sind. Dabei stellt sich die Frage, ob für Johannes die Heilige Schrift als selbstständige und souveräne Quelle von Erkenntnissen ist, oder eher eine Illustration von im voraus gefassten Überzeugungen. Sein Doppelwerk „Aufstieg auf den Berg Karmel“ bietet reiche Einblicke in seine Bibelhermeneutik, die nicht nur für die scholastisch gefärbte mystische Theologie des 16. Jahrhunderts charakteristisch ist, sondern aufgrund der autoritativen Stellung des Autors eine allgemeinere Bedeutung hat.

Graffy, Adrian

Milestones in Catholic Biblical Teaching

The paper considers three significant milestones in Catholic teaching on the Bible in modern times. Providentissimus Deus of Pope Leo XIII, issued in 1893, while defending biblical inerrancy, at the same time raised the question of how scientific and historical statements in the Bible should be evaluated. A second significant stage came fifty years later in 1943 with *Divino Afflante Spiritu* of Pope Pius XII, which commended progress in biblical studies and brought to the fore the question of literary genre. The parallel presented by Pius XII between the Incarnation and the human expression of the words of God will be taken up again in *Dei Verbum*, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council, which appeared in 1965. A new formulation of the truth of the Bible and a consideration of the emergence of the four gospels are other significant elements of the Council's teaching. In its conclusion the paper considers the 2014 document of the Pontifical Biblical Commission *The Inspiration and Truth of the Bible*.

Hamza Gábor

Joachim of Fiore and the Idea of the „Third Reich“ in the 20th Century

In a historical sense the First Empire was established by Otto I (962–973) in 962 who was crowned emperor by Pope John XII (955–963) in Rome. This empire is also known as the Holy Roman Empire (*Sacrum Romanum Imperium, Heiliges Römisches Reich*) which existed till 1806. The “Second Empire” was founded on January 18, 1871 in Versailles after the Franco–Prussian War and remained the most influential political and military power in Europe until its dissolution in November 1918. In a sense the Weimar Republic can be considered an „intermezzo“ (*Zwischenreich*) between the “Second Empire” and the “Third Empire”. Following the Christian doctrine of Trinitarianism the three empires can be thought of in a religious and messianic way as follows: the „First Empire” is related to the Father /the Age of the Father/, the “Second Empire” to the Son /the Age of the Son/, while the “Third Empire” to the Holy Spirit /the Age of the Holy Spirit/. According to such an interpretation the “Third Empire” would constitute the zenith of history and the perfect symbiosis between the real and ideal, satisfying the prophetic requirement of Henrik Ibsen and Gotthold Ephraim Lessing that the contradiction between Christianity and classical i.e. Graeco-Roman Antiquity be dissolved. This “Third Empire” would follow a distorted era of Christianity that would be realized by the arrival of a new Messiah.

Hausmann, Jutta

Gen 17 – eine Herausforderung für christliche Lektüre im jüdischen Kontext

Gen 17,1–8(14) ist einer der Schlüsseltexte im christlich-jüdischen Dialog. Es ist ein Text, der mit der Beschneidung im Judentum nicht nur ein wesentliches Identitätsmerkmal begründet, sondern zugleich eine physisch erfahrbare Hineinnahme in die jüdische Gemeinschaft vollzieht.

Die Rede vom ewigen Bund wurde in den letzten Jahrzehnten zu einem wichtigen christlichen Theologumenon, um die dauerhafte Bindung Gottes an sein Volk Israel auszudrücken. Zugleich stellt die Rede vom Bund vor die Herausforderung der eigenen christlichen Identitätsklärung angesichts neutestamentlicher Texte, die den Gedanken des Bundes auf die christliche Gemeinschaft beziehen. So kann Gen 17 zu einem paradigmatischen Text werden für einen hermeneutischen Zugang ohne Vereinnahmung bei gleichzeitiger Achtung jüdischen Selbstverständnisses und christlicher Identitätsformulierung.

Horváth Imre

The Parables of Jesus: A Hermeneutical Challenge. Reader-Oriented Approaches in the 20th Century

The parables of Jesus draw the reader into their narrated world by means of their narrative style, their proximity to reality, and in particular, their figurativeness. Parables need a reader in order to be interpreted and understood. The meaning of a parable cannot simply be captured absolutely in and of itself. Instead, parables require the process of reading, the reception.

The discoveries and positions of scholarship in hermeneutics and literary theory in the area of reader-response criticism are very applicable to parable texts.

In the twentieth century, the insights primarily of phenomenological hermeneutics, such as those of H.-G. Gadamer, contradicted the postulation of an objective understanding and instead developed the intentional relationship between the recipient and the object of understanding. The limitations of historical approaches are already evident in our limited ability to gain insight into the past.

This insight, however, was not rediscovered until the phase of historical-critical exegesis in the twentieth century, which overemphasized the historical setting of the biblical texts. Over the long history of Bible interpretation, there has been a balance of different approaches, and the present situation of and questions posed by the readers have always played an important role in approaching the texts. In addition to this hermeneutical necessity, there is also a literary necessity for polyvalent interpretation.

In metaphoric texts images possess an open dynamics of meaning. Thus, the necessity for polyvalent interpretation genuinely corresponds to the form of metaphoric texts and in particular to that of parables if the intention is to take their linguistic form seriously.

Parables are enigmatic by nature and require explanation.

How does reader orientation work in the case of parables? How are the recipients involved in the hermeneutical process?

The primary focus of this proposed paper will be on summarizing some reader-oriented approaches to parable interpretation in the 20th century.

Hoványi Márton

American Deconstruction as Theology

John Caputo formulated in 2011 that “‘Postmodern theology’ has come of age”. What he primarily meant by postmodern theology was theology imbued with deconstruction. One of the early works of the movement was Mark C. Taylor's classic entitled *Erring*. In this paper I aim to reflect on the theological infusion of deconstruction introduced in North-America as philosophy thanks to Jacques Derrida and as critical theory owing to the oeuvres of Paul de Man and J. Hillis Miller. Deconstruction spreading from the research community of Yale University over to Chicago and California has generated important debates overarching disciplines until today. In this paper I am mainly concerned by the possibilities of deconstructive approach to theology, including Biblical texts. Thus, in addition to a review of American directions, I attempt a deconstructive approach to some occurrences in the Gospel of Luke of the Greek word ἀλήθεια, an expression thoroughly researched after Heidegger.

Hörcher Ferenc

Gadamer on the concept of prejudice and tradition – of the political philosophical significance of philosophical hermeneutics

Gadamer is the most famous representative of the specific philosophical school, method and style of philosophy, called hermeneutics. In his opus magnum, *Truth and Method* (1960), he made the foundational philosophical work to establish the discipline of philosophical hermeneutics. In his work, he also relied on the discipline of Biblical hermeneutics.

He does not directly address political philosophy. Yet arguably, his discussion of tradition and prejudice has political philosophical implications. The paper tries to uncover this implicit political philosophy, based on the findings of a philosophy of hermeneutics.

Kocziszky Éva

Wozu Christentum in einer postsäkularen Gesellschaft? Badiou, Žizek und Agamben lesen das Neue Testament.

Der Vortrag schließt sich an jene zeitgenössische Diskussion an, ob und inwiefern das Christentum in der heutigen Kultur noch einen Platz hat, ob es noch wichtige Impulse den Philosophen der Gegenwart geben kann? Warum greifen Denker wie Alain Badiou, Giorgio Agamben oder Slavoj Žižek zu den Kernaussagen des Neuen Testaments zurück, obwohl sie der metaphysischen Tradition und dem Glauben kritisch gegenüberstehen? Weshalb lehnen sie sich in ihrer Polemik gegen den sogenannten „postmodernen Zustand“ an die christliche Botschaft? Diesen Fragen geht der erste Teil des Vortrags nach, um dann auch danach zu fragen, welche hermeneutische Tradition der Bibellektüre sie dabei unterstützt?

Kocsi György

Hermeneutik des Psalms 8

Ich möchte einige Kommentare vorstellen, die für die Wirkungsgeschichte der Interpretation dieses Psalms symptomatisch und einflußreich waren. Mit Hilfe des jüdischen Kommentars (Sefer Tehillim – Tehillim), der die maßgebenden Interpretationen der herausragenden Rabbis beinhaltet, versuche ich die jüdische Deutung darzustellen. Der andere Kommentar, den ich für die christliche Interpretation des Psalms 8 wichtig halte, stammt aus dem christlichen Altertum (Aurelius Augustinus. Enarrationes super Psalmos). Außerdem möchte ich einige moderne Kommentare in der Hinsicht der Hermeneutik zitieren. Hochinteressant ist die Deutung der Überschrift des Psalms, vor allem das hebräische Wort Gat (Gittim=Weinpresse). Darüber gehen die Meinungen weit auseinander. Was heißt Weinpresse? Wer, warum wird hier gepresst? Die Nationen, die Feinde der Juden (vgl. Jes 63,3.6), wie die alte rabbinische Literatur meint? Dagegen schon Rashi. Oder ist die Weinpresse eher die Kirche, wie Augustinus meint? Nach ihm gehört der Most zum Weinkeller, die Treber aber in den Magen des Viehes, die die Hölle versinnbildern. Aus dem Trauben gewinnt man den Wein, der die guten Leute aus der Kirche bedeutet, die zum ewigen Heil kommen. Die Treber aber verkörpern die Verdammten. Augustinus interpretiert den Psalm 8 christologisch-ekklesiologisch, die Rabbis deuten ihn eher schöpfungstheologisch.

Kocsis Imre

Die Hermeneutik von Hieronymus anhand seiner Paulusbrief-Kommentare

Hieronymus hat vier paulinische Briefe (Phlm, Gal, Eph, Tit) kommentiert. All diese Kommentare, in denen der Einfluss der Werke von Origenes und anderen früheren Autoren eindeutig erkennbar ist, wurden um 388 geschrieben. Jeder Kommentarband beginnt mit einem Vorwort, in dem verschiedene Informationen mitgeteilt werden (über die verwendete Methode bzw. die zur Verfügung stehenden Quellen oder über die Entstehungsverhältnisse des analysierten Briefes). Die Auslegung, die dem Text Vers für Vers folgt, weist besonders folgende charakteristische Merkmale auf: Etymologie von Begriffen und Namen; die Erklärung der paulinischen Aussagen im Licht des Alten Testaments und der Evangelien; Polemik gegenüber häretischen bzw. für falsch gehaltenen Ideen. Im Vortrag möchte ich auf diese Aspekte konzentrieren und darüber hinaus auch einige Kuriositäten der Vorworte hervorheben.

Kókai Nagy Viktor

Josephus Flavius' Kaingeschichte

In meiner Vorlesung möchte ich in drei Punkten untersuchen, was Josephus uns über die Akteure des ersten Menschenmordes erzählt. Zunächst möchte ich einen kurzen allgemeinen Überblick darüber geben, wie Josephus mit dem Buch Genesis und den Ereignissen der Urgeschichte umgeht. Dann werden wir die Einzelheiten der Erzählung über den von Kain begangenen Mord im Detail untersuchen. Schließlich werden wir die Ergebnisse auswerten.

Kolarcik, Michael SJ**Biblical Exegesis Between History, Theology, and Hermeneutics: In Search of a Nexus**

In May 4–6, 2023, the Pontifical Biblical Institute, Rome, will host a major international conference on Biblical Hermeneutics entitled: Exegesis and Hermeneutics: Searching for a Nexus Between History, Theology, and Cultures. The prime organizer of the conference is Prof. Paul Béré (PBI). The occasion for the conference is the anniversary of several significant Church documents: Providentissimus Deus (Leo XIII, November 18, 1893), Divino Afflante Spiritu (Pius XII, September 30, 1943), The Interpretation of the Bible in the Church (Pontifical Biblical Commission, April 23, 1993). The impetus for the conference stems from the ripeness of contemporary situation that to have a thorough assessment of where exegesis has been moving in the last thirty years, especially from the point of view different cultural frameworks. The ultimate goal is to create a network of scholars to continuously reflect on hermeneutics and biblical exegesis in our various continents.

Koltai Kornélia**The commentary material of Simon Pechi's Bible translation (1634)**

The subject of my lecture is the commentary material of the fragmentary Bible translation made by Simon Pechi in 1634. Pechi was a key figure in the Antitrinitarian (Judaising Sabbatarian) movement of the early 17th century in Transylvania. The bulk of his literary activity stems from his years-long studies in Constantinople, where he joined the Sephardic community. His Bible translation has not survived in its entirety: the autographic manuscript kept at the Hungarian National Archives (Reg. No. P. 667 / 10) contains the translation of Chapter 5 of Genesis through Chapter 12 of Exodus (published in 2011) and the corresponding comments. In my lecture, I attempt to highlight some elements from the large, extended commentary material, to present the issue of its complexity and heterogeneity.

Kormos Erik**Hermeneutics in the Language of Literature in Theology**

The literary perspective is one with the narrative interpretation of the Bible, which, according to many theological schools of thought, disregards the fact of inspiration. It is therefore preferably avoided, but also confronted: an inevitable hermeneutical perspective. We encounter four varieties of this narrative interpretation in church life, which I will outline and characterise in my presentation: 1) Closed communication structures according to mediator – listener groups, within which we find: 2) supportive, 3) learned and 4) origin narratives. Not only religious groups but also the Bible can be divided according to these four aspects.

Kránitz Mihály**The hermeneutics of Christian apologists**

In the first two centuries of Christianity, the formulation of the teaching of faith was of decisive importance. In addition to the revelation of the Old and the New Testament, apologists have already used philosophical thinking to interpret the salvation that has taken place in Christ. This was of universal significance, so the original form of Scripture interpretation, a new hermeneutic, was developed. In addition to the religious interpretations prevailing in the Roman Empire, Christianity brought a novelty that posed a threat to the empire. In such an environment it was necessary to make meaningful speeches with the thinkers and even emperors of the age. The method of apologists may still be useful even today in an atmosphere of opposition to Christian culture.

Kustár György**The Nature of the Text – The Hermeneutic of Mimesis**

According to Richard Burrige, whose thesis that the Gospels are closest to the ancient genre *bioi* is nowadays generally accepted, the Gospels are texts which provide stories and apophthegms about the leading figure of a movement. This theory was preceded by Charles T. Talbert's research, who stated that the aims of the Gospels, albeit different, are centered around the apologetic and demonstrative aim to

legitimate the ethos of the leader and his followers. This thesis is not new, but the context changes: the texts are not only descriptive but prescriptive: they provide patterns and programs. From this we can deduce that the Gospel texts introduce – in certain well-aimed sayings and stories – patterns to emulate. This means that the texts are not what the prominent adherents of the „New Hermeneutic“ state, that the Word contained in the Scripture in itself is a life-giving force (Sprachereignis) but window. Not in the sense as if the text would focus on a theological statement, or a world behind the texts that would enlighten and give finer shades to this theological meaning. To the opposite, the meaning of the text is deeply personal – it concentrates all its effectiveness on the “in between”, that is the deeply involving relationship between living and interacting persons. To understand the Scripture means to engage in mimo-hermeneutic, in a constant involvement into the relationship that has its dynamics in the personal. Consequently, the theology of the Scripture is not orthodoxy but ortho-praxis: theology is the science of relations.

Kustár Zoltán

Hermeneutik der Schreiber (Sopherim) und der Masoreten (Ba'alé Ha-Massorah)

Die Erklärung des Alten Testaments begann relativ früh, aber sie gewann nach dem Abschluss des hebräischen Kanons ihr eigentliches Gewicht. Die rabbinische Exegese strebte nach der wörtlichen Bedeutung des Textes und nach seinem „tieferen Sinne“, um neuen Regeln, die in der Tora nicht auftauchten, zu extrahieren. Obwohl die freie Assoziation dabei immer mehr an Boden gewann, versuchten die Rabbiner diese Tätigkeit anhand von festen Regeln unter Kontrolle zu halten. Im Mittelalter trat infolge der Islam und der karaitischen Bewegung allmählich die wörtliche, primäre Bedeutung in den Vordergrund, wobei die Parallelen und die sprachlichen Eigentümlichkeiten eine entscheidende Rolle spielten. Im Lichte dieser Vorgeschichte bewertet der Vortrag die Hermeneutik der Schriftgelehrten und der Masoreten. Bei den ersteren werden das Bewusstsein der Schwankung der Texttradition, bei den letzteren die Interaktion zwischen der Masora und der Hermeneutik der Karaiten als Charakteristika hervorgehoben.

Labahn, Antje

Die Biblische Theologie in der Hermeneutik von Hans Hübner

Hans Hübner war Lehrstuhlinhaber an der Georg-August-Universität in Göttingen für Biblische Theologie. Auch wenn er seinen Schwerpunkt im Neuen Testament hatte, so war seine Hermeneutik darauf ausgerichtet, die fundamentale Zusammengehörigkeit von Altem und Neuem Testament hermeneutisch zu durchdringen. Seine bahnbrechende These war, dass das Alte Testament im Neuen Testament nur insofern eine Rolle spielt, soweit es dort rezipiert wird. Vom NT aus gesehen ist das AT also insofern relevant, als es das Vetus Testamentum in Novo Receptum darstellt.

In seiner dreibändigen neutestamentlichen Theologie (1990 / 1993 / 1995) interpretiert Hans Hübner die neutestamentlichen Schriften entlang der atl. Zitate, denen er wesentliche Impulse für den theologischen Aussagegehalt der gesamten ntl. Schriften entnimmt. Sieht er die atl. Zitate als Kern der jeweiligen ntl. Schriften an, so entfaltet er von hier aus die weiteren theologischen Aussagen in einer ntl. Schrift. Hübners Entwurf einer biblischen Theologie basiert auf der Rezeption des AT, wie es vor allem in den relevanten Passagen, die das Christusereignis in seiner soteriologischen Bedeutung für den Menschen theologisch deuten, zum Ausdruck kommt. Im Rahmen seiner Hermeneutik erlangen für Hans Hübner zudem diese theologischen Aussagen zudem erst im Hinblick auf ihren existenzialen Bezug eine relevante Tragweite.

Einen Schwerpunkt innerhalb des NT stellen für Hans Hübner die paulinischen (und in gewissem Maße auch die deutero-paulinischen) Briefe dar. Gerade der Theologe Paulus entfaltet seine theologischen Themen ausgehend von atl. Zitaten, die er in Anknüpfung und Weiterführung früh-jüdischer Auslegungspraxis dann allerdings auf Christus bezieht und damit eine innovative Interpretation der alten Schriften leistet. Beispielhaft seien die Neubewertung Abrahams oder Adams im Römerbrief und im Galaterbrief genannt. Aber auch die Rezeption und Neuinterpretation von Erlösungstermini gehören hierher. Anhand dieser und weitere Themen entfaltet Hans Hübner, wie Gottes Handeln intentional auf den Menschen ausgerichtet ist und welchen Beitrag das Christusereignis hierzu leistet.

Dieser hermeneutische Ansatz hat zur Folge, dass das Alte Testament als *Vetus Testamentum* in *Novo Receptum* seine Bedeutung allein in der Gestalt erhält, sofern und wie es in seinen ntl. Rezeptionen zur Geltung kommt. Diese implizite Sachkritik führt dann dazu, dass weite Teile des AT, vor allem z.B. die legislativen Passagen, als nicht mehr relevant für theologische Aussagen angesehen werden. In dieser hermeneutischen Interpretation versinken weite Teile des AT in einer Bedeutungslosigkeit für den christlichen Glauben.

Labahn, Michael

Erschafft das „offene Kunstwerk“ seine Leserin? Kritische Überlegungen zu Umberto Ecos „Lector in fabula“ und der Bedeutung des Buches für die biblische Hermeneutik

Autorin, Text und Leserin bilden ein für jegliche Interpretation bedeutsames wie konfliktreiches Dreieck, das in der Diskursgeschichte mittlerweile auf das Verhältnis von Text und Leserin als zwei spannungsvolle Größen konzentriert wird; Text und Leserin können nicht ohne einander lebendig werden, obgleich ihr Verhältnis zwischen Gebundenheit und Freiheit widerstreitet.

Zu diesem Problemfeld sind die Antworten von Umberto Eco (1932–2016) zu bedenken. Eco, der als Sprachphilosoph, als Schriftsteller und nicht zuletzt auch als ethische Autorität eine bedeutende Stimme der europäischen Kulturgeschichte war, hat auch in verschiedener Weise die biblisch-hermeneutische Diskussion belebt. Dazu gehören seine beiden wichtigen Werke „Das offene Kunstwerk“ (Opera aperta, 1962; deutsch: 1973) und „Lector in Fabula“ (Lector in fabula. La cooperazione interpretativa nei testi narrativi, 1979; deutsch: 1987), die einen wichtigen Beitrag zur Diskussion um den Einfluss des Textes auf den Leser darstellt.

Als ein Beispiel für Ecos Einfluss auf die christliche Hermeneutik wird an Ulrich H. J. Körtner's hermeneutische Überlegungen mit dem aussagekräftigen Titel „Der inspirierte Leser“ (1994) erinnert. Der Wiener Systematiker sucht in seiner Eco-Rezeption Bultmann und die Tradition biblischer Hermeneutik weiterzudenken und sieht die Textwelt im „Akt des Lesens ... diejenige des Lesers“ zerbrechen (89). Auf dieser Basis stellt sich die Frage nach Freiheit des Lesers, der nicht allein durch den Text „gestaltet“ wird, sondern bekanntlich auch durch seine Wahrnehmung im Verstehensprozess selbst den Text mit „erschafft“.

Lovas Borbála

Ferenc Dávid and the Bible

Ferenc Dávid, the first bishop of the Transylvanian Unitarian Church, is well-known from his extraordinary biblical and theological knowledge. Although he published ecclesiastical debates in the end of the 1560s, like the infamous *De falsa et vera*, the *Rövid magyarázat*, or the *Brevis enarratio*, this paper will focus on his sermons, the only printed sermon collection published by the Unitarians in the 16–17th centuries. This curious selection of 60 sermons, heavy with theological argumentation, gives us a key to understand Dávid's approach to the text of the Bible, and the usage of the most important passages, including translations, interpretations and explanations through other textual examples, and the connection of this corpus to the Unitarian polemics of the period. The main aim of this paper is to reintroduce the oeuvre of Ferenc Dávid with the rediscovery of the sermon collection, and to begin a new discussion about the Unitarian sermon tradition.

Lukács Otilia

Cultural Memory as a Hermeneutical Device in the book of Nehemiah

The Babylonian exile of the 6th century BCE represents the crucial event that shaped the ancient Israelite identity, religious thinking, and defined a large part of the Hebrew Scriptures. This effect of the exile has been studied from many perspectives, e.g., in the past decades from the perspective of the trauma studies based mainly on the exilic prophetic books. This undeniable influence of the Babylonian captivity can be explained in many ways. In the first place, we should highlight that the exile as it transpires from the Bible, represents a break, a trauma in the Israelite history and theology which affected most of the deported Judeans. The exiled group was forced to implement this trauma into their communal history, and

religious practices. Earlier, I have studied the idea that the exiled community reshaped their group identity in the light of the exilic experiences and considered themselves ‘the true Israel’, namely, the direct continuator of the covenantal community at Sinai vis-à-vis the community left in Judah based on Ezekiel. Although the theology of exile was taken up by the authors/editors of the books of Ezra and Nehemiah, due to the changed political circumstances, the full exilic paradigm was no longer tenable. Therefore, my planned presentation intends to explore the re-actualization of the cultural memory and identity definitions as well as the expressions of the communal identity as it transpires from Nehemiah’s reforms. Relying on Jan Assmann’s cultural memory theory, I investigate the understanding of the exile as a memory figure and the function of the Sabbath as an identity marker of the returnees. Against this background, we can consider the function of cultural memory as a hermeneutical device in the book of Nehemiah.

Luther, Susanna

Dis/ability-sensible Auslegung: Die Bedeutung der Disability Studies für die Bibelhermeneutik

Der hermeneutische Zugang zu den biblischen Texten auf der Grundlage der Dis/ability Studies erweitert die historisch-kritische Exegese um eine hermeneutische Perspektive, die darauf abzielt, diejenigen Konzeptionen und Machtstrukturen zu dekonstruieren, die zur Stigmatisierung und Diskriminierung von Individuen beitragen, die nicht dem soziokulturell konstruierten Ideal von Normalität und Selbstbestimmung entsprechen. Dieser Beitrag wird anhand kanonischer und apokrypher Heilungswunder die Chancen und Möglichkeiten einer dis/ability-sensiblen Hermeneutik ausleuchten.

Maczák Ibolya

Bibelerklärende Predigten in der alten Literatur von Ungarn

Die alten ungarischen Predigten werden in der ungarischen Literatur nach der Verwendung des Bibeltextes in mehrere Gruppen eingeteilt. Eine der bedeutendsten davon ist die Kategorie der bibelerklärenden Predigten: solche Werke erklären den vollständigen Text eines biblischen Buches vom ersten bis zum letzten Vers. Die Besonderheiten der Gattung in Ungarn stelle ich an dem im Jahre 1621 erschienenen Werk von Péter Margitai dar, das auf dem biblischen Buch Jona basiert. Ich vergleiche diese Arbeit auch mit anderen zeitgenössischen Schriften über verwandte Themen, unter besonderer Berücksichtigung ihrer hermeneutischen Merkmale.

Marjovszky Tibor

Einige Gedanken zu Lorenzo Vallas Vorwort zur Collatio Novi Testamenti

Valla, der Nonkonformist. Bestimmende Lebensabschnitte. Das Vorwort der Collatio als Programm und Schlüssel. Die zwei Vorworte und ihren Unterschieden, Erasmus: früher Schüler und später Herausgeber, Spuren der Prinzipien von Valla in der neutestamentlichen Ausgabe von Erasmus, Einige Beispiele. Kann Valla ein „hermeneutisches Paradigma sein?“

Mártonffy Marcell

Das Unerkennbare als „norma normans“? Vielstimmigkeit und Offenbarung in der jüngsten Parabelforschung

Bereits im grundlegenden Unterschied zwischen der Auffassung von Hans Frei über den „realistischen und geschichtsähnlichen Charakter biblischer Erzählungen“ und deren Kennzeichnung als poetische Texte mit Wahrheitsanspruch bei Paul Ricoeur zeigt sich mit besonderer Deutlichkeit, welche Herausforderung die symboltheoretische Annäherung des französischen Philosophen zum parabolischen Erzählgut der synoptischen Evangelien für dessen Interpretation darstellt. Ohne selbstverständlich das Gewicht und die Unumgänglichkeit überkommener theologischer Sinnstrukturen außer Acht zu lassen – im Gegenteil: angesichts der an der Erschließung von Aussagen interessierten Lehrtradition – versucht mein Vortrag, gerade im Blick auf die Heterogenität und die Vielstimmigkeit der Texte und anhand einiger Beispiele über eine mögliche (Neben)bedeutung des Begriffs „Offenbarung“ nachzudenken.

Martos Levente Balázs

A „Biblical Thinker” – Biblical Hermeneutics of Paul Beauchamp

Paul Beauchamp (1924–2001) the French Jesuit biblical scholar was called a “biblical thinker” by his contemporary and personal acquaintance, Paul Ricoeur. Although Beauchamp situated his writings in an obvious theological context, he always sought to analyze and approach the specific worldview of the Bible, especially of the Old Testament. He was an exegete, yet he liked to think in a broader context, interpreting the peculiarity discovered in the smallest details of the text as a sign of the greater context. We provide a brief introduction to his life and work, flashing some of his specific interpretations.

Meiser, Martin

Unterschiedliche Übersetzungstechniken in der Septuaginta als Ausdruck unterschiedlicher Hermeneutik

Die stilistisch sehr verschiedenen Übersetzungen innerhalb der Septuaginta spiegeln unterschiedliche Einstellungen wider. Eher frei übersetzte Texte lassen erkennen, wie die Übersetzer bei aller Treue zu ihren Vorlagen literarisch ansprechende Texte zu formulieren suchen und in Aufnahme und Überbietung griechischer Geistigkeit ihre jüdische Identität selbstbewusst formulieren. Mit beidem helfen sie Jüdinnen und Juden, sich in einer nichtjüdischen Umwelt zu behaupten. Eher wörtlich übersetzte Texte lassen erkennen, wie die Übersetzer mit ihrer Treue zu den Vorlagen deren Heiligkeit betonen, und Jüdinnen und Juden an die Wurzeln ihrer eigenen Identität erinnern. Wir finden beide Tendenzen auch in antiker jüdischer Literatur, so dass der Vortrag auch Hinweise für einen Vergleich enthält.

Monti, Ludwig

Psalm 63: The Psalm of Desire. Hermeneutics and Traditional Readings.

Nel salmo 63 al centro della scena vi è l'essere (nephesh: vv. 2, 6, 9, 10) che prega in tutta la sua fisicità: carne (v. 2), cioè la realtà mortale dell'umano, occhi che vedono e contemplanano (v. 3), labbra che lodano (vv. 4, 6), bocca che mangia (v. 6), mani sollevate in preghiera (v. 5). Il tutto riassunto nell'abbraccio della destra di Dio che sostiene il credente (v. 9). Vi è poi la simbolica del tempo che scandisce una giornata. Dall'aurora, nella quale il primo atto dell'uomo è la ricerca di Dio (v. 2), alla meditazione notturna dell'orante che sul suo letto fa memoria delle azioni di Dio in suo favore (vv. 7–8), passando per le ore diurne non puntualmente definite, ma segnate da due azioni: la contemplazione e il lauto banchetto, legato al sacrificio rituale svolto al tempio (vv. 3–6). Quel tempio evocato progressivamente dall'esterno verso l'interno: dal Santo (v. 3), alla zona del sacrificio di comunione (v. 6), all'arca dell'alleanza, simboleggiata dall'“ombra delle ali” dei cherubini (v. 8). Nel tempio il salmista vive la dimensione che lo caratterizza interamente, esposta in modo struggente: il desiderio di Dio, la ricerca, la sete e la fame di lui.

Németh Áron

Trauma-Hermeneutik und das Alte Testament – ein forschungsgeschichtlicher Panorama–Schnappschuss

Massenmigration, Covid-Pandemie, Russland–Ukraine Konflikt. Ereignisse der Gegenwart, die in unserer Generation traumatische Auswirkungen haben können. Dazu kommen noch verschiedene individuelle Erfahrungen, die Menschen traumatisieren können. So entstehen seelische Wunden die sogar transgenerational weitergegeben werden. Obwohl das Trauma mit der Menschheit gleichaltrig, seine wissenschaftliche Behandlung hat keine lange Geschichte.

Die sogenannte Traumatheorie/Traumaforschung/trauma studies ist eine ziemlich neue Disziplin, die sich in der zweiten Hälfte des 20. Jahrhunderts entwickelt hat, im Bereich der Psychologie, Soziologie, Literar- und Kulturwissenschaft, und zuletzt auch im Bereich der Bibelwissenschaften.

Trauma-Hermeneutik ist eine neuentdeckte Möglichkeit, biblische Textet zu deuten. Diese Annäherungsweise wurde in erster Linie auf die Exilliteratur im Alten Testament angewendet (Klgl, Jer, Ez, Deut-Jes, DtrG), aber das Buch Hiob und einige Psalmen wurden auch aus der Perspektive des Traumas in der neueren Forschung behandelt.

Die Traumatheorie ist trotzdem keine neue exegetische Methode. Sie ist aber eine neue Linse zum Lesen der Texte, die durch Kombination mit den verschiedenen Methoden neue Erkenntnisse zu alten Texten hervorbringen kann.

Die Zielsetzung dieser Präsentation ist, sich mit dieser neuen Tendenz der alttestamentlichen Wissenschaft auseinanderzusetzen, und die bisherigen Ergebnisse und eventuell die Grenzen der Trauma-Hermeneutik darzulegen.

Dieser forschungsgeschichtliche und hermeneutische Überblick kann nur ein Schnappschuss sein, denn mehrere Studien sind derzeit im Druck, es laufen aktuelle PhD-Forschungen auf diesem Gebiet. Ein Gesamtergebnis oder ein vollständiges Bild sind noch nicht wahrzunehmen. Auf der anderen Seite möchten wir ein Panoramabild präsentieren, das die Gesamtbreite der Forschung – soweit es möglich ist – bieten versucht.

Oláh Zoltán

St Jerome's hermeneutic based on his commentary on Isaiah

Jerome's commentary on Isaiah is based on his translation of the Hebrew text and is therefore unique among early Christian writers. In contrast to other commentaries, he has the peculiarity of quoting larger passages from Isaiah, not just verses, as other commentaries of his time do. When necessary, he departs from the so-called *genus commaticum* procedure for the sake of *consequentia*, the natural and greater unity of the text. Larger text units, sometimes up to five verses at once, are treated. E.g. Is 7, 21–25 is quoted continuously, followed by the commentary. If there is a discrepancy between the Hebrew and the Greek translation, he quotes the LXX in his own Latin translation. He often refers to the revisions of Aquila, Symmachos and Theodotion and continues to value the Septuagint, using it as a guide to philological matters. He often draws on the knowledge and help of Jews who are well versed in the Sacred Scriptures to enunciate and put into practice the principle of *veritas hebraica*, and to deepen his knowledge of Hebrew and the explanation of the texts. This approach is by St. Jerome only philological, unfortunately not also theological.

Patsch Ferenc SJ

Gadamer and Theology: A Catholic Approach

One of the “founding fathers” of philosophical hermeneutics, Hans-Georg Gadamer (1900–2002), is contemporary with the so called “century of interpretation” of which, in the realm of theology, we are just beginning to see the consequences. The conference will not discuss, but will rather presuppose Gadamer's classic topics (historicity, hermeneutical circle, etc.), which originate in Heidegger, but will focus on some of his most stimulating (and partly undiscovered) contributions to Catholic theology (the rehabilitation of tradition and authority, the perception of feast which “we receive”, the analogy between play and liturgy, a theory on the homily which “realizes” the Word of God, etc.) concluding with some critical points (mainly his unfair treatment of metaphysics). With the help of some Magisterial documents, we will emphasize the ongoing and emerging reception of Gadamer in Catholic theological circles, trying to open up some new horizons.

Pecsuk Ottó

Hermeneutics of 16th Century Latin Bible Translations

“The 16th was the century of the Latin Bible translations” (John M. Lenhart). We know of 438 different Latin Bible editions between 1501 and 1600. The translation into vernacular languages was the culmination of a process that began with the need for a better understanding of the Bible and continued in the creation of new Latin Bible translations other than the Vulgate. According to Josef Eskhult, denominational characteristics can be discerned: revisions of the Vulgate according to Latin manuscripts were mostly done by Roman Catholics, revising the Vulgate according to Hebrew and Greek manuscripts was a Lutheran enterprise, while completely new Latin translations were typically a Calvinist approach. For the theologians of the Reformed tradition, it was important to translate the Bible into Latin anew because they had abandoned three of the four meanings of medieval literary hermeneutics (literary, allegorical, moral, and anagogic) and had only focused on the first one, thus trying to emphasize the prophetic and Christological meaning of the Bible. To do this, they needed translations that reflected the meaning of the Hebrew text as accurately as possible, allowing scholars to compare their exegetical observations and translation solutions.

Peres Imre

Hermeneutic modalities in the exegesis and theology of Petr Pokorný

Petr Pokorný (1933–2020) was a long-term professor of the New Testament at the Evangelical Theological Faculty of Charles University in Prague. He has written a number of books and studies in which he directly and indirectly addressed hermeneutic issues important for the correct understanding and reliable interpretation of the Biblical text. In 2005, in collaboration with 12 other authors, he published a sort of hermeneutical compendium, or rather a modality of the hermeneutic approach to Scripture, called Hermeneutics as a Theory of Understanding from basic questions of language to the interpretation of the Bible (508 pages). Part of Pokorný's Hermeneutics (pp. 17–215) was published in the English translation Hermeneutics as a Theory of Understanding in 2011. Pokorný did not want to present the traditional history of hermeneutics or create a basic theoretical work. As he notes, he was initially inspired by Paul Ricoeur as well as by his hermeneutic practices, but he developed his own attitude based on his own understanding of the problems of Scripture interpretation and of his critical reflections. He admits that he does not address some issues of hermeneutics and that there are several ways to process the substance of hermeneutics. Therefore, his work can be considered more of hermeneutic modalities than a finished compact hermeneutic work. Nevertheless, with Professor Pokorný we can read a lot of useful and rich from several areas of hermeneutics, such as: language as a coding system, symbol and metaphor, text between tradition and future, reader and text, genre, different methods of interpretation, foreignness and attractiveness of texts, history and revelation, revelation and testimony, etc. Based on this hermeneutical set and other exegetical works, the reviewer tries to point out these modalities and provide a definable picture of Pokorný hermeneutic approaches and procedures.

Prancz Zoltán

The Appearance of Pascal's Biblical Hermeneutics in The Wager

Pascal's Biblical hermeneutics can be approached in several ways. In my presentation, I intend to point out the appearance, significance and one essential peculiarity of his interpretation of the Bible, in one of Pascal's most well-known as well as most argued writings, The Wager.

I propose my thesis based on the contrast of a number of reviews regarding the wager. The sum of these reviews is that one cannot attain real faith as a result of, as it were, a utilitarian consideration of the possible consequences of faith or faithlessness, that is prompted by some reward in view, or rather fearing punishment.

According to my thesis, besides the consequences, there is another, less known dimension in the wager: the dimension of probability, i.e. the probability of possible consequences. Pascal points at the Bible by highlighting the extent of this probability, whereby involving in the wager the issue of biblical hermeneutics. At the same time, an essential peculiarity of Pascal's biblical hermeneutics becomes evident: its relation to probability theory – Pascal's epochal mathematical discovery.

Besides the possible consequences, taking probability into consideration puts the issue of the awakening of faith into a different perspective.

Rokay Zoltán

Die Methoden in der Clavis von Flacius

Wenn man unter Methodologie nicht bloß die Verwendung bestimmter Methoden versteht, sondern auch eine kritische Reflexion darüber, so scheint es berechtigt zu sein zu behaupten, daß Flacius mindestens bemüht war eine solche zustandezubringen, worin seiner Überzeugung nach die Theologie eine führende Position einnimmt. So hat auf diese Weise Flacius nicht nur einen wesentlichen Beitrag für die Hermeneutik, sondern auch für die Methodologie im allgemeinen geleistet, d.h. für die allgemeine Wissenschaftstheorie und die Wissenschaftstheorie der Theologie.

Rugási Gyula

Christliche Lektüre der jüdischen Bibel

Die Zusammenfassung seiner Präsentation kam krankheitsbedingt nicht.

Schimanowski, Gottfried

Philo als Bibelausleger. Spurensuche seiner Hermeneutik in De Vita Mosis I und II

Wer sich mit Philo beschäftigt, muss sich beschränken; zu umfangreich ist sein schriftstellerisches Werk als dass man einen Zugang zu seiner Hermeneutik und zu seinem Bibelverständnis in einen überschaubaren Beitrag zusammenfassen könnte. Wie geht er mit den ihm vorliegenden Heiligen Schriften um? Immerhin beziehen sich ja ca. $\frac{3}{4}$ seiner überlieferten Werke auf die Interpretation, Erläuterung und Kommentierung dieser Texte, bzw. in erster Linie die Auslegung des Pentateuch. 1 Den ihm sicher vorliegende Bereich der LXX beurteilt er als eine maßgebliche Einheit, eben die „Heiligen Schriften“! So beschränke ich mich bei meiner „Spurensuche“ auf einen – allerdings durch seine zwei Bände doch recht umfangreichen – Traktat De Vita Mosis; zumal dieser Traktat in den Werken Philos offensichtlich – wie allgemein anerkannt – einen besonderen Stellenwert besitzt. 2 Deutlich, dass Philo mit diesem Traktat den Patriarchen Mose grundlegend von Beginn an als den entscheidenden Gesetzgeber und Ausleger der Heiligen Schriften darstellt (vgl. Vita Mosis I,1); also Mose zum einen für eine breitere Leserschaft sozusagen in Außensicht für das Judentum und darüber hinaus als maßgebend für die Gesetzgebung herausstellt, zum anderen für seine Landsleute in einer Innensicht seine Frömmigkeit und Vorbildlichkeit herausarbeitet. 3 Für meine Spurensuche für Hinweise auf philonische hermeneutische Leitlinien scheint mir also gerade dieser Traktat als Basis in besonderer Weise bestens geeignet zu sein.

Schmal Dániel

From Typology to Typography: Some Ambiguities of the Catholic Exegesis in the Early Modern Age

Die Zusammenfassung seines Vortrags ist nicht eingegangen, da er zeitgleich an einer anderen Konferenz im Ausland teilnimmt.

Schwendtner Tibor

Hermeneutik der religiösen Lebenserfahrung beim jungen Heidegger

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Sebestyén Ádám

Péter Bornemisza and his interpretation of the Bible

My presentation focuses on the biblical hermeneutics and theological worldview of the Hungarian Lutheran preacher, Péter Bornemisza (1535–1584). His oeuvre has been the subject of numerous studies and biographical monographs, however it is still possible to find interesting passages in this huge corpus. The bulk of Bornemisza's postils is considered extraordinary in the sermon-literature of the 16th century. Although his polemical treatise about the interpretation of a questionable biblical text is lost, his biblical hermeneutics (especially the explanation of the Gospels) can be reconstructed on the basis of his sermons, too. Considered Bornemisza's prefaces in his postils, the Scripture's reading is a fundamental act. He also emphasizes in these prefaces that he tried to interpret the chosen verses from the Gospel "with abundant words". This means that Bornemisza often amplifies his explanation with moral parables and theological arguments. My presentation tries to use these passages to demonstrate his relation to the biblical text. I will examine the role of the abstract theological reasoning in the context of the sermons. As the Bornemisza-literature suggests, the rhetorical-emotional aspects and the mediation of doctrines are parallel efforts for Bornemisza. The contribution of the views of such influential authors like Martin Luther and Philipp Melanchthon, can be a further aspect, which my presentation studies.

Sepsi Enikő

Biblical Hermeneutics of Simone Weil

The first part of the presentation provides an overview of Simone Weil's views on the Old Testament, with a special focus on her considering the deification of a social group as idolatry. Her critique of the Old Testament is based on this premise.

The second part of the presentation examines the terms “décréation” and “kenosis” in the context of her commentary on Paul’s letter to the Philippians 2, 6–8 and her Notebooks listing the prefigurations of Christ in the non-christian traditions.

The presentation aims at clarifying whether the posthumous editing of Weil’s works could alter the syncretic nature of her biblical hermeneutics, or her original intention was to point out the prefigurations of the kenosis of Christ as the expression of the universality of Christianity.

Szécsi József

The issue of hermeneutics in the Talmud

The role of hermeneutics in the world of the Talmud is to define and systematize the legal and historical issues of the Bible so that it can be properly analyzed. The corpus of thanksgiving, the collections of laws and rules of Judaism, applies not only to the material of the Torah, but also to the Torah wounding Pé, the Oral Laws, which are derived from and defined by the Torah Sebiktáv, the Written Law. This system of rules covers the following issues: 1, grammar and exegesis; 2, the interpretation of certain words, letters, not really relevant words, prefixes and suffixes; 3, an explanation of certain letters that are marked in some words; 4, the interpretation of letters within a word according to their numerical value (gematria); 5, the interpretation of a word divided into two or more words (notarikon); 6, an explanation of a word according to the pronunciation of its consonant form or vocalization; 7, explaining a word by transposing its letters into another vowel, or changing the vowels of the word; 8, the logical inference of thanksgiving from a particular text of the Bible or another law.

Szuromi Szabolcs Anzelm, O.Praem.

Hermeneutic and Can Law – The Doctrine and Discipline in Harmony

Throughout the centuries several methods have arisen in order to interpret, to instruct and to apply those canonical norms which were gradually composed. The material of the six canon law collections (Decretum Gratiani [1140], Liber Extra [1234], Liber Sextus [1298], Clementinae [1317], Extravagantes Iohannis XXII [1325/1500], Extravagantes communes [1500/1503]) supplied with the decisions of the Council of Trient (1545–1563) and further papal and curial legislation, caused serious and difficult situation for those canonists who liked to apply the Church’s norms to a concrete canonical case. Even so, considering the specialties of that canonical material which we have already presented, such a using of the accumulated rich canonical texts intended to promote a most precise and much clearer application of the constant ecclesiastical disciplinary principles. This interpretation form kept in mind truly and conscientiously the Church’s goal on the jurisprudential level. This very reason motioned the participants of the first codification to be watchful when they observe the almost two thousand years legislative, canonical interpretative and jurisprudential heritage of the Church, for fear of the canonical essential peculiarities and the contents of those norms which have crystallized in the most ancient times of the Church may suffer structural or even essential modification. Finally, they used Can. 6 of CIC (1917) to prevent this problem. Can. 6 expressively touched upon those particular cases when the canonist basically needs to consider the old law. The last general council itself – the Second Vatican Council (1962–1965) – chronologically precedes the New Code which was promulgated on January 25th 1983, however the decisions of this general council are among the most prominent interpretative principles of this Code, never forget the certain intention of the conciliar fathers, promptly registered in the council’s “Acta”. It is also true concerning the Code’s revision, because for the interpretation we cannot ignore those opinions, arguments, discussions which are clearly described in the gradually developing schemes of the New Code.

Tokics Imre

The world-famous scholar rabbi of Szeged: Immanuel Löw

Immanuel Löw (1854–1944), the chief rabbi of Szeged Jewry, carried the science of the Löw family in his genes and thinking. Following in the footsteps of his father – who encouraged him to study Jewish culture and science – he led the synagogue of his hometown from 1878. After that, he designed and built

(1900–1902) the new synagogue in Szeged, which is a unique building complex even today due to its combination of antiquity and modernity.

The scholar Rabbi Löw interpreted biblical Hebrew texts, published in the spirit of Jewish wisdom, and his powerful oratorical activity was only noticed when he had already passed away (1944). His botanical research gained international recognition. The title of his four-volume botanical study is: *Die Flora der Juden*, which can be found in a few copies in our country. He was not only a recognized rabbi among Jews, but he was also highly respected by the scholarly elite society in his hometown.

Immanuel Löw was loyal to his native land and hometown, which is why he did not accept the invitation offered to him in 1911 to become the Chief Rabbi of the city of Vienna.

According to Sándor Bálint, the "immortal patriarch" of Szeged folklore, Immanuel Löw was a world authority on Jewish folklore, whose work not only served the cause of Judaism, but also Christian-Jewish relations, even if his death in Budapest overtakes him in the ghetto.

Another genius scientist, Sándor Scheiber (1913–1985) put Immanuel Löw's work into print and made it available for research. Perhaps it was his attachment to and deep respect for Löw that prompted Sándor Scheiber to submit his habilitation application at the University of Szeged at the age of 35 (1948), which was positively evaluated by professors Sándor Bálint and Imre Trencsényi-Waldapfel which however could not be accepted due to the socialist transformation to finish. Immanuel Löw's first work, "The Kiss", was published in Hungarian (thirty copies), the title page of which reads: Szeged, May 23, 1882. In a postcard sent from Mölk, another great polymath and great scientist of his time, Ignác Goldziher, asked Löw whether his writing "The Kiss" was not a selection?

Immanuel Löw is of such value to Judaism and professing Christianity that his work should be further researched and made accessible not only to the research profession, but also for the general public..

Tolmie, D. Francois

Thomas Aquinas's interpretation of the Letter to Philemon

After a brief discussion of the way in which Thomas Aquinas interpreted the occasion of Paul's Letter to Philemon and an overview of his intricate division of the letter, this paper will focus on theological and ethical aspects in Aquinas's interpretation of the letter. Two issues will in particular receive attention: (1) The interpretative mould that Aquinas provides in the prologue whereby the interpretation of the letter is steered clearly in a particular direction, namely that the letter shows how "temporal masters" should behave towards their servants and how faithful servants should behave towards their masters; (2) How this focus is further enriched in Aquinas's verse by verse discussion of the letter in that he highlights and discusses certain key theological concepts in his appropriation of the letter. Examples in this regard are charity, faith, the nature of the good, equality, wisdom, forgiveness, divine providence, joy and hope.

Török Csaba

Die biblische Hermeneutik in den nachkonziliaren kirchlichen Verlautbarungen

Die Konstitution *Dei Verbum* hat die nachkonziliare Vorstellung der kirchlich authentischen Schriftauslegung grundlegend bestimmt. Doch haben die letzten sechzig Jahre viele Veränderungen oder Akzentverschiebungen mit sich gebracht. Davon sind zwei hervorzuheben: während wir bei Paul VI. einer Art existentiellen hermeneutischem Denkansatz begegnen (deren Schlüsselbegriffe „Reich Gottes“ und „Heil“ sind), steht bei Johannes Paul II. und Benedikt XVI. eine erkenntnistheoretische Hermeneutik im Fokus (mit „Wahrheit“ und „Wirklichkeit“ als Schlüsselbegriffen).

Die Texte des Konzils und der nachkonziliaren Epoche betrachteten die wissenschaftliche Exegese mit einem gewissen Optimismus. Besondere Situationen und neue wissenschaftliche Erkenntnisse haben eine zunehmende Betonung der amtlichen Lehre mit sich gebracht. Daher ist es deutlich, dass in vielen Fällen eine Spannung zwischen der gläubigen Hermeneutik und der wissenschaftlichen Interpretation der Bibel besteht. Es liegt an uns, einen Weg zu finden, mit dieser Situation gut umzugehen.

Várady Endre

Hermeneutical Survey Regarding the Quality of the Resurrected Body

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Vassányi Miklós

Biblical Interpretation in the Liber graduum with especial respect to Homily 11, De audiendis scripturis (D‘al mashma‘to‘ daktobē‘)

In the proposed talk, I would like to look into Homily 11 of the anonymous IVth-century collection of 30 monastic sermons titled the Book of Steps, the Ktobo‘ dmasqoto‘. These sermons – produced in the region of the ancient Adiabēnē Kingdom, then part of the Persian Sasanian Empire, today on the north-eastern borderlands of Iraq – were preached to charismatic Christian communities, who regarded themselves as “chosen” (gbē‘) and “perfect” (gmirē‘) disciples of the Anointed One. The sermons bountifully cite the Biblical text: the Ancient Testament in the Pshi tō‘ or “Simple” version, the New Testament according to Tatianus’ Διὰ τεσσάρων. Generally, the aim of the citations is ethical – parainetic or pedagogical. But the one sermon specifically dedicated to how a Syrian monk should construe the verbs of Scripture as they hear it in a reading session likens the sacred text to bodily food. The moral precepts of Scripture, then, are either like easily digested milk and herbs for the spiritually less advanced believer, or difficult-to-digest material for the spiritually advanced. The sermon gives directions as to how one may differentiate between the two kinds of precepts. In the proposed talk, I will go after the method by virtue of which the anonymous author interprets especially the Messiah’s moral teachings in the Gospel, and differentiates between the contradictory “small precepts” and “grand precepts.” Then I will situate this doctrine in the wider context of the antagonism between the “small church” and the “big church,” also present in other sermons of the same collection. – A solid textual basis for such an undertaking is offered by Hungarian Jesuit Mihaly Kmosko, editor of Vol. 3 of the Patrologia Syriaca (Parisiis: 1926).

Wischmeyer, Oda

U. Luz, *Theologische Hermeneutik des Neuen Testaments*, Zürich 2014

Ulrich Luz, (1938–2019), von 1972 bis 1980 Professor für Neues Testament in Göttingen, dann bis zu seiner Emeritierung 2003 in Bern; Verfasser des vierbändigen Kommentars zum Matthäusevangelium: 1985–2007 in der Bibelkommentarreihe EKK.

Seine *Theologische Hermeneutik* von 2014 (580 Seiten) ist eine Art später Selbstvergewisserung eines führenden Fachvertreters über seinen Forschungsgegenstand, die Schriften des Neuen Testaments, über den gegenwärtigen wissenschaftlichen Stellenwert dieses Gegenstandes (von einer Kerndisziplin zur Randwissenschaft), über die Möglichkeit des wissenschaftlichen Diskurses mit anderen Fachvertretern und über „theologische Identitätsbildung“ (S. V). Außerdem versteht sich das Werk als Lehrbuch für Studierende. „Die Grundthese des Buches ist, dass Verstehen in einem Dialog zwischen gleichberechtigten Partnern geschieht, im Fall des Neuen Testaments zwischen den neutestamentlichen Texten und uns, seinen heutigen Leserinnen und Lesern“ (S. VI). Dabei steht die Person von Ulrich Luz durchaus im Mittelpunkt, „da es in diesem Buch immer auch um meine eigene theologische Identität geht“ (S. VI). In 11 Kapiteln entfaltet Luz seine Konzeption einer theologischen Hermeneutik des Neuen Testaments in Auseinandersetzung mit hermeneutischen Entwürfen seit Karl Barth.

Witkovszki, Vadim

Russische hermeneutische Schulen und Implikationen für die Bibelhermeneutik

Fast bis zur Implosion der UdSSR war Hermeneutik in Russland nicht nur unterentwickelt, sondern quasi nichtexistent. Hermeneutische Schulen sind erst in der Perestroika-Zeit (Ende 1980er) entstanden; einen besonders wichtigen Beitrag hat die „Twerer Schule“ geleistet, die von Prof. Georgy Bogin (1929–2001) in Kalinin (seit 1990 Twer) gegründet wurde. Bekannt sind enge Verbindungen derselben zum sog. „Methodologischen Zirkel“ von Georgy Stschedrowitzky (1929–1994), innerhalb dessen z.T. postsowjetische „Eliten“ zustande kamen.

Vor unseren Augen fand somit in der späten Sowjetunion und im postsowjetischen Russland eine Entwicklung statt, die in einigen Aspekten für die Geschichte der christlichen Hermeneutik seit der Reformationszeit charakteristisch war. Die spät- und postsowjetische Hermeneutik wurde einerseits auf der marxistischen Grundlage betrieben, andererseits entstanden jedoch gerade in diesen neuen Schulen philosophische Ansätze, die mit Marxismus oft nichts mehr zu tun hatten.

Zsengellér József

Samaritan Heremeneutics – The Holiness of Mount Gerizim

Classical studies on Samaritan heremeneutics separate three areas: Samaritan reading variants of the Samaritan Pentateuch; early hermeneutical works in aramaic (Asatir, Tibat Marqe, and the Samaritan Targum); later hermeneutical works in arabic. The first area realated to the different readings of the Samaritan Pentateuch was told to be the results of the special interpretations of the Samaritans. Nowadays developments of Pentateuchal research underline the originality of the „Samaritan readings”, thus this part of Samaritan hermeneutics should be deleted. The third area is the halachic and midrashic interpretations of medieval arabic works and the arabic translation of the Pentateuch. In this presentation I concentrate on the second area, on the aramaic texts and as a case study, on their interpretation of the holiness of Mount Gerizim.