

# Gábor Pap



I do believe in the resurrection of Hungary

(2003)





On the memorial – in front of which we salute with deep obeisance – there is only one line inscribed by the sculptor of the imprescriptible Hungarian Credo by Mrs. Elemér Papp-Váry, as was the intention of István Schless. How could have the generous erector of the statue guess at the time of impregnation in 1934 that after less than two decades, in 1952, a new crime – at the order of the modern era Herod and Pilate – against humanity would be committed: the statue (since it "took up our infirmities and carried our sorrows" (1) ) would be demolished and buried. István Schless had to live to see this. The only thing he could say in the name of both the statue and the summoned Hungarians was, "Father, forgive them, for they know not what they do." (2) Is it difficult to say this? In the midst of such indignity, persecution, as well as attempts to our physical and psychic annihilation? It is difficult yet we do have to say it. We do know the second line of the famous refrain of the Credo, "I do believe in an eternal divine truth"

The Greater Hungary, the memory of which István Schless evoked in this statue, loved and still loves as its own children its Slovak, Ruthenian, Rumanian, Serban, Croatian, Slovenian, Auto-German inhabitants – although nowadays they live in a virtual, cut by borders state of existence as this is the only way earthly and Nineveh forces would allow them. They all surely know, or at least they feel that Hungary, surrounded by the Carpathians is the part of the world created where they can arrive home. Entirety is present here in its physical, mental and spiritual aspect. The parts cut away are non-viable on their own – which is best known by those who cut them.



They did not count on one thing, though. It is our faith. Our faith opened the grounds; and the fate of which they could determine only till “descended to the dead” (3) and yet, which “On the third day, He rose again” (4) right now, in front of our own eyes. What is the third and final line of the carved in message? This question is answered by the statue's fate instead of its caption: “I do believe in the resurrection of Hungary!”

Those who opposed to the erection of the original statue, mentioned “irredentism”, “revanchism”, and the descendants of them keep referring with such attributes to the gift of István Schless, the whole project and those who want to revive the statue. Irredentism, revanchism. As if a murderer protested when his sins are told him. The original title of the statue – by Schless – is “Statue of Greater Hungary”. Is this a fortunate name? “Yes” and “no” is the surprising answer. The “yes” needs no further explanation. The crests of the torn away parts on the sides of the statue seem to be a sufficient argument to support the name. So why do we have the “no” here? Well, the indicator “great(er)” is usually added to the name of a country when you are not quite sure the country can do its god-given duty between its natural borders. Examples are Great Britain, Greater Moravia or – horrible dictu – Greater Rumania. To me the lands within the Carpathian Mountains is not Greater Hungary, it is simply Hungary. What the bandits of Trianon and Paris left to us is not Smaller Hungary, it is rather Inner Hungary – which snappy expression was created by Béla Gondos. The torn-away parts then form Outer Hungary. It is well known that Hungary is the only country in the world that is neighboring itself. Thus the real name for the statue, indicating the spirit of its erector as well could be Statue of Hungary. Who would have the rights to object then? Why would anyone call “irredentism” or “revanchism” the erection of a statue for Hungary – in Hungary? We can, however, understand the fate of the statue, which is by no means an everyday one.

Being sentenced to death, being broken, being executed and the being buried – this is no irredentist fate. This is Hungarian fate. This is a fate of a nation, which – alone among all countries, as we know it – took on the fate of the Savior with its full virtue. Understand this: it is the fate of universal salvation rather than the messiah-fate of rising one nation at the expense of all other ones. It is the fate from being sentenced to death – this happened in Trianon on June 4, 1920 and was affirmed in Paris in 1947 – through being buried... till, yes, resurrection. What day, what event do we celebrate? Is it Trianon, the grief day of death sentence? Or is it the day of resurrection? Since our poet, Mihály Vörösmarty wrote:

*"In spite of long calamity  
and centuries of strife,  
our strength, though weakened, is not spent;  
our country still has life." ~ Appeals (5)*



So we are over resurrection – you can not emphasize this enough. It is not Easter Sunday, it is Pentecost Sunday. It is the feast of the outpouring of the Holy Spirit – and the feast of Hungary regaining consciousness. At dawn this day tens of thousands of Hungarians, gathered at Csíksomlyó (6), greet with endless confidence the rising Sun of Truth – and also that of Hungarian truth – as well as Our Lady, the Holy Virgin clothed with the Sun (7). We all pray for the same, we here, they there, that “... thy kingdom come”. (8) That is your kingdom, God of Hungary and not another Union with great but never fulfilling promises. Because “For thine is the kingdom, and the power, and the glory, for ever.” (9) as our daily prayer says.



Pentecost Sunday is a big holiday of the month of the Gemini. Gemini shows an important example for us Hungarians that is worth to remember. We should note that the twins, Hunor and Magyar, who are the starting point in our mythical history, used their weapon to fight not against but for each other – unlike similar “history starting brothers” of the Indo European or Semitic peoples, that is Romulus and Remus or Cain and Abel, respectively. Such fights end with the stronger rising the weaker above himself and not that the opponent is slain or abashed. It is Hunor and Magyar who set the example for us, Hungarians. Let us make this resolution in front of this Statue that we will never be Cains for each other. When the foreigners see only the “quarrelsome Hungarians”, we know for sure that this brawl serves to amend rather than eliminating each other. Both parties are winners in such a fight, and the one who did more for the other is the one who is happier about the win.



On old star-maps the sign Gemini is usually pictured as two children, one of them holding a whip while the other has a club. These are the “flagellum Dei” (that is “Whip of God”) and “malleus orbis” (that is “sledge of the world”) and these two characteristics belong to solely Atilla in history. Thus Pentecost is also his holiday. Atilla – per well legible captions on paintings from the 17th century – is called “the 6th chieftain and first king of Magyar (i.e. Hungarian) peoples.” Yes, “Magyar” and not Hun. With the above it is easier to see the parallel history of the Hungary statue of Nagykanizsa and the Atilla statue of Sopron (after 1945). The latter one was also demolished and buried just like the statue of Schless – several other statues had this fate – and the Atilla statue woke in the “city of loyalty” (10), based on a private initiative of a housing estate. We are past the day of resurrection. Now it is time to consider the message of Pentecost. Can we fight for each other? Do we still fight against each other? We need to remember that according to the Cain model it is always the worst party that wins the fight. This can only mean destruction for mankind. This is not our path. Do we dare walk our path though? Or do we still want to fall into line with Cain? Or rather Romulus...? Nowadays our world is governed by descendants of Cain and Romulus. They drive us towards the edge of the chasms, towards final destruction. And our “rascal lords”, as described by our poet Endre Ady (11), listen to only their whistle. We, however, should finally listen to each other. “Every Hungarian is responsible for every Hungarian.” This sentence – by Dezső Szabó (12) – has never been more relevant than nowadays. It is fatal naivety to expect any improvement after any changes in the system (ironically referred to as “changes in the gangsters”). The nation can renew only from the bottom, when we are all on the same opinion. We can renew only when the diligent and faithful producers of material and intellectual goods – with no interaction from any tanks or any banks – will finally find each other. Is it an illusion? We might try it before we say anything about it. It has already started... The most rightful closing for this initiation is to bring up Atilla’s remonstrance – from Wess Roberts’ “Leadership Secrets of Atilla the Hun”. The words could be told by any of the figures of the Nagykanizsa Hungary statue: “Be it to your advantage that you learn from my agonies. Let these insights to my secrets be the fuel to ignite the fires of your determination to retreat and regroup your ambitions for success on another day. For as long as a Hun breathes, all is not lost.” (13) How would the resurrected Atilla of Sopron, “the 6th chieftain and first king of Magyars” reform these words to our language? Or, how would the Holy Virgin – standing with both feet on solid ground, holding and protecting her child – from our statue do the same? Probably his words would be these:

“For as long as a Magyar breathes, all is not lost.”





1- Isaiah 53:4

2- Luke 23:34

3- & 4- The Apostle Creed

5- Source of translation: [http://visegrad.typotex.hu/index.php?page=work&auth\\_id=168&work\\_id=11948&tran\\_id=2090](http://visegrad.typotex.hu/index.php?page=work&auth_id=168&work_id=11948&tran_id=2090)

6- Csíksomlyó (now in Rumania, Șumuleu Ciuc) is an important pilgrimage place of Hungarians; the most important event is the Pentecost pilgrimage with 5-600 000 people.

7- There is no equivalent phrase in English to the Hungarian Boldogasszony. The English term "Holy Virgin" refers to Mary only, Boldogasszony is integrated to Hungarian Christianity from our ancient religion. Our Boldogasszony religion dates way back before the Jesus times. Our Boldogasszony is like Mother Goddess. Being the Boldogasszony means guarding the light and guiding it back, She is the Gate of Life and Death. She is the Earth from which all life-forms rise and She is the one who receives the bodies not needed any longer thus making new life possible. She guards and protects all creatures on Earth. Allegorically in our tradition, She is the Hungarian Earth which is connected to the heavenly Hungarian land, thus enabling Hungarian life reborn constantly. This means Hungarian mind has a vegetal aspect, accepting the female principle about Boldogasszony (the Hungarian "nő" means 1. female/woman, 2. to grow, while "növény" means plant, literally "one that grows/has grown").

Boldogasszony holidays can be found all round the year, all of them connecting to the female principle, the order of nature and its cosmic force. (<http://tiszaforras.info/boldogasszony/>) Napba öltözött (clothed with the Sun) means She is often pictured with golden rays – like that of the Sun – around her.

8- & 9- Our Father or Lord's Prayer

10- On December 14, 1921, after the Trianon dictate a referendum was held to decide whether Sopron and 8 other villages should be part of Hungary or Austria (some Austrian historians say the referendum was manipulated). The majority voted for Hungary. One year later the day of the vote became a memorial date and this is from when the city is called the „most loyal town”, i.e. Civitas fidelissima.

11- Endre Ady, (Érmindszent – now in Rumania , November 22, 1877 – Budapest, January 27, 1919) one of the most important poets of 20th century Hungary.

12- Dezső Szabó (Kolozsvár – now Cluj, Rumania -, June 10, 1879 – Budapest, January 13, 1945) Hungarian writer, critic, publicist. One of the greatest writers of Hungarian literature between WWI and WWII

13- Wess Roberts - Leadership Secrets of Attila the Hun, p. 90