

XXIII. INTERNATIONAL SUMMER UNIVERSITY

JUN 25, 2018 – JUL 6, 2018

INSTITUTE FOR SOCIAL AND
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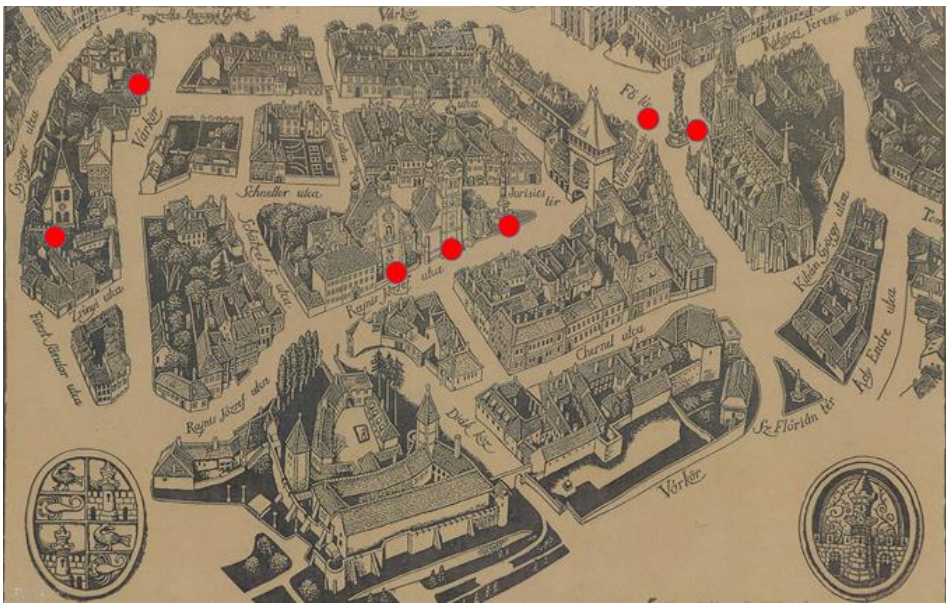
From the invited speakers: Sean Cleary | George Schöpflin
William Outhwaite | Stuart Holland | Dan Brooks | Todd Pittinsky
Simon Duke | Hillary Brown

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XXIII. International Summer University – Europe in the Vortex of Change



KŐSZEG CHURCH-TOUR



(the first semicircular, and the polygonal from the 15th century)

They also searched the cemetery belonging to the first church. 89 graves were excavated from the 15-17th century, but the most important discovery was a ditch. this ditch has run in north-south direction behind the churches and it closed the market as the border of the early city. the city structure, that remained to these modern days has developed in the beginning of the 14th century. It happened after the Kőszegi family has lost its authority during the fight of the oligarch because the extinction of the first ruling dynasty on Hungary. When the fighting is finished the city got under the sovereignty of the king, who raised it to free royal city rank. Because of this rank the city started to grow rapidly.

őszeg CHURCH TOUR

03.06.2018. 14.30-16.30 (2hour) →Arrival at Európa House

Kőszeg has been founded by the Kőszegi family from the Héder clan in the second part of the 13th century. We are still do not know the exact date of the founding, but we are sure about that the place was a careful, persistent choice. The mountain provided protection and raw material for the building, also like the Gyöngyös brook. The trade route to Austria is also passing here, and it is provided the necessary infrastructure to the city's market. The boundaries and the early structure of the city is unfortunately not so well known. However, During the recent renovations there were the opportunity to carry out archaeological excavations on the Jurisics square. They found the first parish church dedicated to Saint Catherine from the 13th century next to the saint Emeric's Church. The now standing church demolished the western part of the Saint Catherine, so they found only the apse and it's two periods



1. Jesus'Heart Church



The most remarkable building on the Fő (Main) Square is the Heart of Jesus Church built between 1892-1894 in Neo-Gothic style by Ludwig Schöne Wiener architect's plans. It is the tallest building in Kőszeg with its 57-meter tower.

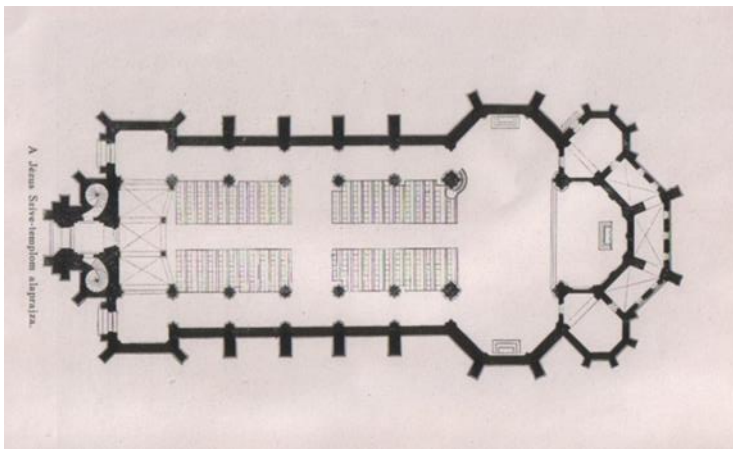
Parish priest János Győri left a significant part of his wealth for the building of a new church in Kőszeg in the mid-1880s. After raising more money at the end of the 1880s, his descendants purchased the three buildings standing on the place of today's church (including the Arany Korona – Golden Crown – Inn). Construction began in 1892 and it was completed in 1894.

The interior of the triple-aisle building is marvellous due to its polychrome ceiling, columns and walls. For the painting of the interior, 10.000 egg yolks were used as adhesives. The church has very impressive painted glass windows and a very valuable Rieger organ from 1893. Visitors can listen to the modernized version of Händle's Saul.

<http://www.koszeinfo.com/en/sights/heart-of-jesus-church>



https://www.google.hu/search?q=K%C5%91szeg,+The+heart+of+Jesus+church&source=lnms&tbn=isch&sa=X&ved=0ahUKEwjglIjsi_bbAhULLIAKHZoTAvgQ_AUICygC&biw=1920&bih=898#imgrc=laDEgitDU_4onM:



2. Column of Holy Trinity



The erection of the Holy trinity Column was commissioned by the town in memory of the 600 victims of a plague epidemic, which broke out after Rákóczi's War of Independence. It is indicated by the prayer written in Latin on the band hold by the top putto figure and also by a chronogram containing the date 1713: "Lapsos DIVa trlas Libera faMe pesteqVe beLLo" (Holy trinity, saving all prostrates from famine plague and war). Servatius Leithner, a sculptor from Sopron was asked to make the three-part – plinth, leg and sculpture – of the column in 1712. On the octagonal plinth the figures of St. Roch, St. Sebastian, St. Joseph (Rightly: it is not St. Joseph but **St. Antony of Padua**) and St. John of Nepomuk while on the relief St. Rosalie can be seen.

On the Corinthian –headed spiral shank is the main part of the representation of the Holy Trinity; the Throne of Mercy, God the Father is sitting on the throne with a tiara on His head holding the crucified Son on His knee. The dove symbolizing the Holy Spirit is placed onto the column-head under the two main figures. The oldest Baroque sculpture in the town was made of limestone from Fertőrákos hat is less resistant to the rigorous weather conditions, traffic and destructive human hands.



Source of text

https://www.budapest.com/hungary/koszeg/sights/holy_trinity_column.en.html

3. Saint James and Saint John of Nepomuk statue



All we know about these two statues is that they stood at lower bridgehead of the city.

Saint James was extremely popular in Europe because of the pilgrimage to Santiago de Compostela (Spain). According to the tradition, the relics of the saint have been found by king Alfonso II (791-842) and bishop Theodemir of Iria, after that the route was established across western Europe in the 9th century. Later on, Saint James has become the patron saint of Spain, and he gained importance among the people of Congo (as well as in Haiti and Puerto Rico through slaves from Congo).



You can often encounter the figures of Saint John of Nepomuk in Central Europe, especially in Czech Republic, because he suffered martyrdom there. He was the confessor of the queen of Bohemia and he refused to spread the secrets of the confessional. Therefore Wenceslaus, King of Bohemia ordered John's drowning in Vltava river.

Statues of Saint John of Nepomuk have often been erected on bridges especially in the 19th century. His attributes used to be the priestly dress, the palm of martyrdom with a cross, five stars halo and an angel indicating silence by her finger over the lips.

4. Mary Statue - St Mary immaculate



Chronogram (chronosticon)

A chronogram is a sentence or inscription in which specific letters, interpreted as numerals, stand for a date when rearranged. The word, meaning "time writing", derives from the Greek words chronos (χρόνος "time") and gramma (γράμμα, "letter").



This statue was made by local sandstone (from Fertőrákos) carved by Lorenz Eisenkölbl (a sculptor from the city of Sopron) financed from the fine paid by protestants objecting the cult of the Virgin Mary. The chronogram on the text engraved on the northwest side of the basement shows the date of the erection of the statue. "HONORI VIRGINIS DELPARAE ROSARII REGINAE POSVIT COLOSSVM LIBERA REGIAQVE VRBS GINSIENSIS" (This column was erected by free royal town of Kőszeg in honour of the Virgin Mother of God, the Queen of the Rosary).

In 1912 the statue of St. Mary and the other statues (that time still existing ones, representing St. Joseph, St. Joachim and St. Anne) was taken out, and the statue of St. Mary was replaced by a copy made by "artificial stone" (concrete). The restored original one was only reinstating in 1977 during the restoration of the whole column but the side statues, which unfortunately disappeared in the meantime.

5. Saint. Emeric's Church



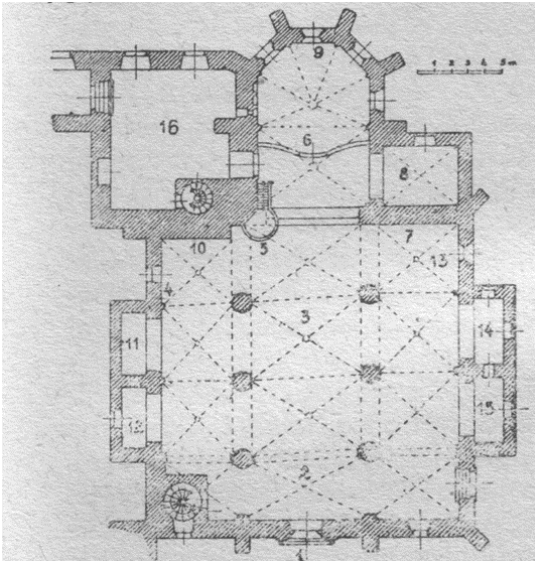
The church was built for the protestant community during the years 1615-1618, by an Austrian builder, Walent Max and modified-finalised later by Wolf Zehentmayer from Vienna in 1640. The original style of the building is gothic with an early renaissance touch. The one nave shape has a sanctuary with polygon. The vertical gothic windows have renaissance details. The church was enlarged in 1670 already in baroque style with a chapel and a sacristy.

In 1673 the church was given to the catholic community. The small “Sanctus-tower” sitting above the sanctuary and the bulbous form spire was added even later. The statue of St. Emeric above the main entrance is from 1722 (as the chronogram shows).

The baroque high altar picture was made by István (Stefan) Dorffmeister the younger in 1805, depicting the scene of the virginity pledge of St. Emeric. Another picture of the same artist shows the Visitation, Saint Mary's visits and that of St. Elisabeth, the mother of St. John the Baptist. (Memorial Day of this event is the 2nd June).

Nowadays this church serves as the church of the Croatian community of Kőszeg.

6. Saint James' Church



The Protestants demolished its medieval altars in 1653. The Baroque main façade was completed after the fire in 1700. The three frescos, revealed in 1937, are of St. Christopher, the Mantled (or Robed) Mary, and the Three Magi. The Madonna statue standing on the main altar is from the 15th-16th century. In the crypt, local nobles and aristocratic families were buried. The tombstone for Jurisich children was made in 1538.

Between 1440 and 1720 ten conflagration destroyed the town and the church. The walls of the church were also ruined by the Turkish attacks against Kőszeg in 1532. Due to multiple renovations and reconstructions, only the sanctuary reminds us of the Gothic church. On the north side, instead of the former tower, at the top of the main façade rebuilt in the Baroque- era, there is only a bell tower today, made of wooden boards.

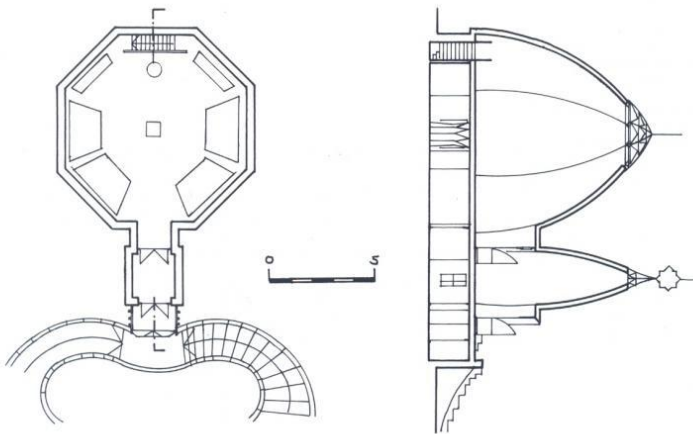
This church, with Gothic and Baroque elements, might have been built at the turn of the 14th and 15th centuries. It is supposed to have been built using up the remnants of the Franciscan convent and church demolished at the end of the 13th century. Traces of the construction by the Garai family are shown on the keystone with their coat of arms.

During the Reformation, the church was used by the German and Hungarian congregations as a parish church; later it was only used by the German. When the Jesuits (1675-1777) settled down, the church was given to their order. They were followed by the Piarists (1777-1815), and then by the Benedictines (1815-19??), as owners.

In 1720 the Baroque pulpit was ready with the reliefs of Jesus' life and with the figure of Saint Francis Xavieri. The benches and the organ gallery were given to the church by the orphanage founded by Adelffy family in the 18th century. The church had an organ in 1611 but the current one was built in 1784 and renovated in 1910. The facade of the church was erected during the reconstruction of the church in 1807, in the cabin of which the statue of St. James stands. At that time the symbols of the two church maintenance orders were placed on the façade and later the symbol of the Benedictine Order. In the crypt of the church lies the widow of Wesselényi Miklós, Széchy Mária.

A commemorative plaque reminds us of the great figures of the catholic schools: Ferenc Faludi writer, Flóris Rómer archaeologist, András Hadik Field Marshall of the Habsburg Army, Gergely Palatin physicist and others.

7. Calvinist Church



Being few in numbers, the local Calvinists joined the congregations in Egyházásrádóc and then in Szombathely. They established their independent congregation in 1933 in Kőszeg. In the same year, they purchased a building and converted it into a house of worship. It was demolished in 1995 to build a new church.

The base of the church was dedicated on the 60th anniversary of the establishment of the congregation. The church designed by György Csete was completed by 20 August 1996. Its shape resembles a yurt from the age of the Hungarian Conquest and also symbolises the Sacred Tent from the Old Testament. The layout of the two-story building is octagonal. On the ground floor are rooms for the congregation with a frame representing an eight-branched Tree of Life. Between its branches there is an octagonal, star-shaped ceiling opening, which transmits the light from the church space above it to the ground floor.

Returning element is the Reformed Star, which is also found in the dome's iron structure and in the interior wooden decoration of the church. The church on the upper floor can be reached from two directions. In the middle of the inner part there is the Communion Table made of glass, which reflects the light coming from the ceiling toward the downstairs. "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." (J. 8,12).

The main level of the building can be accessed by stairs that imitate human hands. Its main material is wood and stone typical of the area.

8. Dominican church

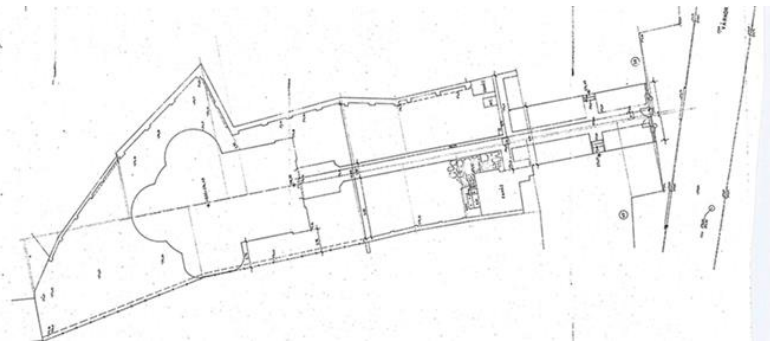


The late-romantic style convent church was built between 1901 and 1902 along with the school building next to the church and later it was extended in neo-eclectic style. In 1950 when the monastic orders were dissolved, the church and other buildings got in the hands of the state and in the 1990s the regenerated Dominican order reclaimed the buildings.

The church includes an additional chapel. Prior to 1950, the nurses listened to the mass and prayed there. Later it became the place for bible classes and provided venue to various programs for the school.



9. Jewish synagogue



The history of the Jewish population in Kőszeg dates to the 14th century when in 1393 Miklós and János Garai got the permission from King Sigismund to settle Jews to the town. In 1526 the Jews were expelled out of the town and they fled to Rohonc (Rechnitz, Austria) and only returned in 1840. The population of Jewish residents was nearly 100 in the 1850s. It was possible for them to hold their common services in the town.

As the building exceeded the community's financial resources, the synagogue was built in romantic style from a donation in 1856 by Kőszeg-born wholesaler Fülöp Schey, who lived in Vienna.

He was born in 1798, in Kőszeg and got married in the age of 18 but didn't have any children. He worked as a salesman and had business relations with the local noble families, for example the Batthyányis, Esterházys and the Erdődys. Later he moved to Vienna but did not forget his hometown. He donated to the congregation and the social services of the town. He established the Jewish cemetery with lich-house. He also founded the Synagogue with the school and ritual bath. He died in Baden, Austria in 1881. The Synagogue was dedicated to the congregation in December 1859. The round, two-towered, uplift building with a dome provided seats for 100 men and 100 women on the gallery standing on iron columns. There are two outer buildings on the street front, the ritual bath to the right of the entrance with the rabbi's house and there is the classroom on the left with the teacher's apartment. There were plans to use the two front buildings as a religious school and quarters for the teachers, respectively. Since 1944 it has been decaying and due to the lack of a Jewish population in town, it is not used currently. As part of the Kaft Project the modern art center, exhibition hall and concert hall of the building complex will retain their original function. It will also host thematic research. During 2015-2016, the roof structure of the property was reinforced and renewed for conservation purposes. Construction permits for the renovation of the property have been completed and the design is in progress.

10. Lutheran Church and it's tower



The Evangelical Church, built in 1783 in late Baroque style, is in the courtyard of the building in Gyöngyös Street 29.

It is one of the most beautiful evangelical churches in the region, which forms a unit with institutions built later (convent, parsonage, evangelical chaplain and lyceum, elementary school, bell tower). The church tower separate from Várkör was built later, only in 1930.

According to that ordinance, the gates of the church could not seen from the street and it was not allowed to raise a tower. The church is still hidden in the closed garden. The building is a so-called granary church, characteristic for the era, where the wood- framed gallery increases its capacity. The late baroque altarpiece presents the Lord's Supper. The organ made by Jakab Jetter in 1784 was remodelled many times.

Over time, evangelical centers were created here with parish halls, elementary schools, high schools, hospitals and association rooms. The tower was built from donations in 1930 as the first element of the planned new church. The spectacular plan failed due to the economic crisis, only the new school building (today's kindergarten) was completed.

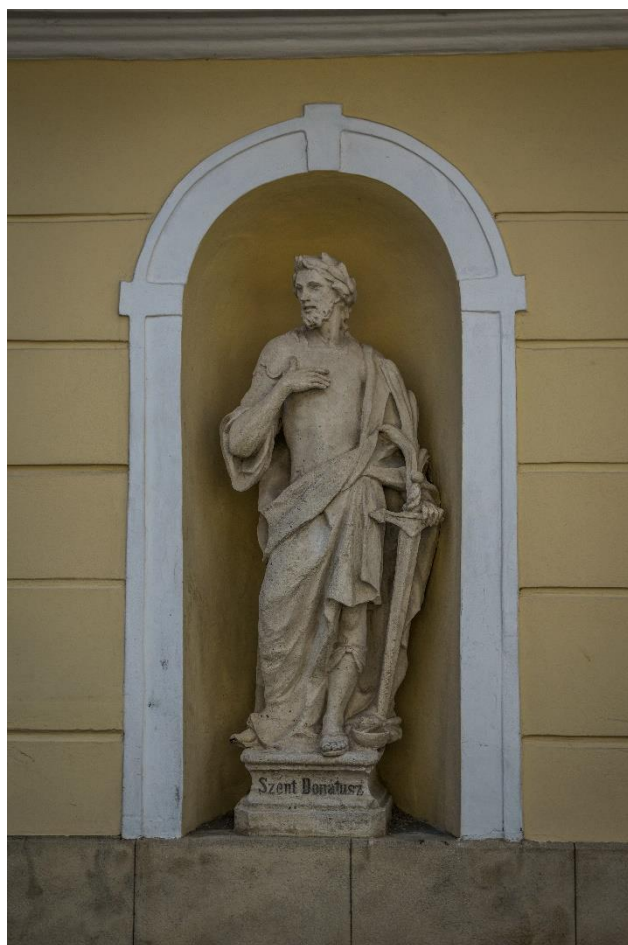
11. Saint Leonard



According to our written sources, Leonard was a Frankish noble in the court of the founder of the Merovingian dynasty, Clovis I. He was converted to Christianity at Christmas 496 with the king. After that he asked for the privilege to be able to liberate prisoners whom he find worthy. After this he rejected the offer to become a bishop and entered a monastery at Micy. Later he founded the Abbey of Noblac and helped the queen of franks with his prayers to deliver the male heir safely.

He became the patronage of the prisoners, woman in labour and horses. In this region he is highly respected for supporting prisoners deported by the Ottomans. In the neighbouring villages lot of churches have been dedicated to him.

12. Saint Donatus statue



There is a little confusion around the saints named Donatus. We know at least a two dozen of them but only two of them can be seen in the public places of Hungary. If he represented as a bishop, then we should think about Donatus of Arezzo. When pictured with a sword, and a myrtle wreath, or simply as a soldier he should be Donatus of Münstereifel. In this case we can see the second one, but the grape producers consider both as their patron.

Saint Donatus were a roman soldier in the Legio duodecima Fulminata (XII) during the 2nd century. He did not join the dazzle of his fellow soldiers, rather he prayed during these times. Once when his legion had a difficult opponent, so he turned to God for help. His worlds were heard, and the enemy troops received heavy rain so despite their numerical superiority, they were defeated. The Emperor honoured Donatus, even wanted to marry his granddaughter. Donatus has refused the honourable offer, because he is seeking the company of God. His response did not get a good welcome, the Emperor flayed him in his wrath. The small knife and bowl next to his feet might as well refer to this action. His Hallows hwere transferred to Münstereifel in 1652 from Rome. He became the patron against lightning. With Saint Florian he is often referred to as the protector of the wine harvest.

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