

JÁNOS SZÉKELY

MÁRIA ÚT,
THE PATH OF THE SPIRIT

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A pilgrimage is not simply a trip or an excursion. The steps of a pilgrimage are primarily inner steps towards the sanctuary of the human heart and the vivid source of the mercy of God.

Once upon a time those who left on a pilgrimage wrote their will, said goodbye to their family and thus started out on their way.

The Way of Mary binds together the great sanctuaries and sacred places of our people, furthest Mariázell and Csíksomlyó. Mariázell owes her light and importance to the votive gifts of our Great King Louis, while Csíksomlyó is the place where the Hungarian gather, pray and draw strength at the source of Godly life from year to year on the Saturday of Pentecost in the name of the Holy Virgin.

The Way of Mary connects us to God and to each other. It helps our people in its spiritual recovery and strengthening. It binds us with our brethren living over the borders. It sets off the spiritual circulation that had been tied down and cut off by boundaries. It connects the people of the Carpathian Basin who had been living here next to each other for centuries. The Way wants to build bridges and connect cultures; this is what is implied by the bridge shape of the road signs too.

The 60-day journey is accompanied by sixty spiritual thoughts, contemplations, prayers and poems. These thoughts would like to help the pilgrim in his spiritual progress, in the course of his inner steps. They are not strictly tied either to the current part of the journey or to the pictures.

The Christian spirituality divided the human life and the search for God in three sections: purification, enlightenment and unification. This is how we divided the inner, spiritual process of the Way of Mary in three sections

too. Within the sections there are units of seven ('seven steps'), therefore the whole way consists of eight times seven units.

Within all units of seven each step recalls the example of Christ, since our life and our pilgrimage is the following of Christ, we walk his way. Within all units of seven we can find a contemplation in connection with the Virgin Mother, because the Way of Mary is done by the pilgrim in Her spirituality. In addition we can also find examples from the lives of saints, prayers, quotes from the Bible, which can help in our inner journey. We also evoke the traditions and saints of our people, because we want to walk the Way of Mary with the faith and piety of our ancestors. At the end of the daily thoughts there is a task, a word of advice and also a question that can be pondered upon on that day. If we go with a group of pilgrims, the group can talk about this question, everybody can share their own answers with members of the group. The section of purification (the first section) helps the pilgrim in breaking away from the noise, the hustle and bustle of the world. He should calm down, row into the deep, and face himself, his sins; his life. The second part of the journey (the way of enlightenment) helps the pilgrim in listening to Christ, in seeing his life in His light, learn from Him and follow Him. The third section (way of unification) at the end of the pilgrimage leads us to the peace we can find in God, in the unity we can find in Him; filling up with the strength of the Holy Spirit, and to the acceptance of the mission that springs from this.

Even if you undertake a shorter pilgrimage you will benefit from these contemplations and prayers. A weekly series can be read in a day therefore the prayer material of the book can be done in eight days.



The 20th century brought indefinable suffering to the people. Wars started from our region, from Central Europe. Also the Communism's and Nazism's genocides were the most devastating over here. Deep in our souls there are still fears, deep wounds of anger, prejudice, hatred, contempt, accusing each other even today. Despite of living free seemingly, our souls are not free. „We should finally be set free.”

In the tales of the Central European people, when the situation gets untenable or unsolvable, man sets off wandering. Sets sail to shake off that hinders or ties him, sets sail to discover new worlds, new people, new ideas. Sets sail to renew himself and by

doing so adds his share fair to the renewal of the world. By having the dream of a pilgrimage connecting and encompassing Central Europe sometime in the early 2000's, we - whose hearts are filled with the Way of Mary - feel that we listened and responded to the impulse, to the encouragement of the Spirit.

“Prepare the way of the Lord!” As if the heavens were calling us.

Prepare the way of the Lord and prepare the way of the people. Prepare a great pilgrimage first of all for the people of Central Europe, so that by setting sail they can get deeply acquainted with each other, find each other, start to love each other and create community. Connect Mariazell and Csíksomlyó, Częstochowa and Medjugorje with each other and all the Mary's shrines in between into a network pilgrimage routes.

Prepare a pilgrimage route – connecting the Mary's shrines - for the European peoples living in peace with calmer history. A route that reveals all the available values so that the people of Europe find each other again, personal acquaintances and friendships could be built, to the end to have a breakthrough in the understanding and acceptance of each other.

Prepare a pilgrimage route encompassing and joining together seven countries so that the peoples of North and South America, Asians and Africans, and people from the Far East come to Central Europe, to a Central Europe that had lived almost the entire twentieth century locked in behind bars, in spiritual handcuffs, behind mental barbed wire, but now it can breathe again

and is standing in front of prosperity. As if the world's events were accelerated. The individual has to face Babel-like confusion. All that surrounds him – is uncontrollable and despite all of his efforts he cannot readily adapt.

Because you may not have to adapt. Because you may not need to drift ... We shouldn't agonize over the social, political and economic problems of the often artificially accelerated world, for it is not in our power. What's in our power, is us. Our bodies, our minds, and our soul - well, it really is in our power. If we want to, we can control them. We are able to turn them towards the good, peace, justice and openness to others. At the same time our immediate family, circle of friends, our communities and work colleagues give us jobs so that they can find new ways. First we have to be spiritually reborn and then help those whom we can reach.

The Way of Mary, the pilgrimage is the power of the body, the spirit, and the soul, and an experience for a lifetime of we received it in order to take good use of it.

Let's go then: for a day or a weekend, or a month, or even for months, until we reach the goal. The goal, however far it seems, is ourselves.

If we have braced ourselves up our hearts will tell how far and where to go for a new heart, new soul, new ideas, new impetus, and to all of this we obtain tremendous spiritual strength. We build the road and invite the hundreds of thousands and millions who are searching themselves for pilgrimage. Central Europe awaits, receives and serves with open arms, open heart and sincere humanity.

It is because we have the greatest need to serve, to love. We were appointed to be of use for others with the Way of Mary, with the pilgrimage. With new approach, humility, disciplined and boldly, with confidence, true and caring we welcome and call our human brothers, true fellow men for the road of spiritual renewal.

Dr. Tamás Szabó

founding president of the Way of Mary Nonprofit Association



... either as a morning prayer, or a pilgrim psalm.

Psalm 84

*How lovely is your dwelling place,
Lord Almighty!
My soul yearns, even faints,
for the courts of the Lord;
my heart and my flesh
cry out for the living God.
Even the sparrow has found a home,
and the swallow a nest for herself,
where she may have her young —
a place near your altar,
Lord Almighty, my King and my God.
Blessed are those who dwell in your house;
they are ever praising you.
Blessed are those whose strength is in you,
whose hearts are set on pilgrimage.
As they pass through the Valley of Baka,
they make it a place of springs;
the autumn rains also cover it with pools.
They go from strength to strength,
till each appears before God in Zion.
Hear my prayer, Lord God Almighty;
listen to me, God of Jacob.
Look on our shield, O God;
look with favor on your anointed one.
Better is one day in your courts
than a thousand elsewhere;
I would rather be a doorkeeper
in the house of my God
than dwell in the tents of the wicked.
For the Lord God is a sun and shield;
the Lord bestows favor and honor;
no good thing does he withhold
from those whose walk is blameless.
Lord Almighty, blessed is the one
who trusts in you.*



SETTING OUT

God the Creator is standing at the beginning of the journey of our life. He is the one who set off the universe on its way, and our lives sprout from Him. God is eternal love. Within Him there is Life flowing from the Father towards the Son and back from the Son towards the Father by the Holy Spirit: eternal birth, eternal giving of life. From this love everything was born, the dance of nuclei and electrons, the love of man and woman. A man's life is beautiful if he can sense this infinite goodness and beauty hidden behind the secret of the world. Our life is beautiful if we allow this infinite goodness to flow through us as well. Man was born for love. He will be happy if he manages to give his life. God called you to live with eternal love.

It was also God who called you on this pilgrimage. With each step you can get closer to Him. The steps of the journey are steps taken in your heart. Look with amazement at the beautiful world surrounding and clasping you. Feel the embrace of the creator God within it. You set out on your way on the main artery of the soul of Christianity with The Virgin Mother: from Máriazell to Csík-somlyó. Contribute to the sparkling of the blood circulation on this intellectual artery. God bless our people and world.

- Give thanks for setting out and for the journey of your life, on which God has set you out.
- Why, and for whom are you doing this pilgrimage?



First step

"And you will be a fair crown in the hand of the Lord, and a king's head-dress in the hand of your God. You will not now be named, She who is given up; and your land will no longer be named, The waste land: but you will have the name, My pleasure is in her, and your land will be named, Married: for the Lord has pleasure in you, and your land will be married. For as a young man takes a virgin for his wife, so will your maker be married to you: and as a husband has joy in his bride, so will the Lord your God be glad over you."
(Isaiah 62,3-5)

The way a king would step in front of his subjects proudly, with a crown on his head, so does God. Man is the pride, the crown and the happiness of God. He takes pleasure in us. He loves us more than the best parent can love his child, the best grandparent his grandchild, the best spouse his dear one. Feel his look upon you; bathe in it while you watch the clouds, the sky and the hills.

- Leave behind you the noise, the waste of the world, the chaos and the rush.
- What is it that harasses you? Place it in God's hands, trust it to Him.



Second step

"Now the Lord said to Abram, Go out from your country and from your family and from your father's house, into the land to which I will be your guide: And I will make of you a great nation, blessing you and making your name great; and you will be a blessing: To them who are good to you will I give blessing, and on him who does you wrong will I put my curse: and you will become a name of blessing to all the families of the earth. So Abram went as the Lord had said to him, and Lot went with him." (Genesis 12,1-5)

Abraham did not even know where he should go. Still, he left everything behind and left. Abraham was infinitely happy when he heard the voice of God calling him. Abraham felt upon himself the look and love

of God. For this voice he would have gone to the end of the world. Happily he dropped everything from his hands.

You are also invited on this road by God. He is looking at you in the amazing beauty of nature, in the hospitality of hosts and in the hardships of the journey. He invited you on this pilgrimage so that you can be a blessing. Blessing to others, to your loved ones, to the world. Listen to the sound of silence as it rings. Listen to the calling of God who has set you out.

- What are the things that set you off on this pilgrimage?
- Where in your life did you hear the soft knocking of God?

Third step

The beginning of the journey is the time of purification. You have to leave the noise, the hustle and bustle of the world behind. Jesus teaches: *"Happy are the clean in heart: for they will see God."* (Matthew 5,8).

In order to see Him on your way, you have to be clear of your sins and from all that is pulling you down, imprisoning and smearing you.

The apostle Saint Paul writes the following: *"Do you not see that in a running competition all take part, but only one gets the reward? So let your minds be fixed on the reward. And every man who takes part in the sports has self-control in all things. Now they do it to get a crown which is of this world, but we for*

an eternal crown. So then I am running, not uncertainly; so I am fighting, not as one who gives blows in the air: But I give blows to my body, and keep it under control, for fear that, after having given the good news to others, I myself might not have God's approval." (1 Corinthians 9,24-27)

Let this journey be such a 'run' in which the soul is strengthened, in which you can win over the evil and the sin.

- Accept with serenity the difficulties and unpleasantness of the journey. Let these be a way of purification for you.
- What do I want to free myself from? What is it in my life which smears and imprisons me?

Fourth step

All people and cultures have their own myths and legends. These describe what life is, what it means to be a man, and how you should live in a right way. Iliad and Odyssey are two myths of prime importance of the Greek culture. One of the fundamental stories of the Bible is that of Abraham. Both are about a long journey, full of adventure and difficulty. This journey is no other than human life.

However the perception of life of Odyssey and the Bible are very different. Odysseus returns to the place he left from: to Ithaca. This is a way that closes upon itself. The protagonist of the journey is the cunning, clever and wise Odysseus. Odyssey reflects a perception of the world that is people-oriented, and humanistic. Abraham starts out into the unknown, to the Promised Land following a divine call. His only bundle

is a secret promise. The protagonist of his journey is God. God is leading him and saves him, very often from situations brought about by his own sins.

Our lives are just like Abraham's journey. This journey leaves from this world, but leads to His eternity, to His fatherly House. The protagonists of our lifelong journey are – thank God – not us. We came from God, He created us and we will return to Him. Our lives will be fulfilled by Him.

- Give thanks for your life, for this secret journey, which does not finish with death, but is heading towards the eternity of God.
- How does this pilgrimage fit into the journey of your life now? Which step does it help you to take?

Fifth step

The ancient sample of virtue and source of the pilgrimage is the life of Jesus. The secret years of Christ's life, the work done in the carpenter's workshop in Nazareth prepared Him for His mission as Messiah. This was the school of silence. The human soul of Christ was maturing and preparing for the accomplishment of the work of redemption in the loving community of the Sacred Family, Jesus, Mary and Joseph.

The silence of the journey is an opportunity for preparation and maturing. Another ancient pattern and source of the pilgrimage on the Way of Mary is the life of the Virgin

Mother and Her journey. Her preparation had been years of silence too. Mary answered with a great yes, pervading her entire being, to the merciful privilege of the Immaculate Conception. This yes had matured and strengthened within her for a long time. Up to the time when she said to the angel: "*may it be to me as you say*". (Luke 1,38)

- Walk this pilgrimage with Mary and Christ. Ask them to prepare you for the tasks of your life and form your heart.
- Is there silence in the deepest of my soul? Can I descend into the deep, where God's crystal clear voice can be heard?



Sixth step

A European man once led an expedition to India. Those who carried the packs were Indian people. He was rushing them terribly. Around the middle of the third day, the Indians threw down their packs and refused to go on. The European was beside himself with anger. He was shouting with them and they almost had a fight. Then he went up to their leader, a wise old Indian man. He asked why the people would not go if he had paid them well. The Indian man smiled and said: "We had been in such a hurry, that our souls got left behind. We had to stop and wait until they catch up".

So many times we rush through our lives in a similar way. We are never where we really are. We worry about tomorrow. We are on the surface, because time would be necessary for us to go down into the deep and ask ourselves: Who am I really? Where is my life heading to? Is it heading anywhere at all? Or am I only being hectic and desperate?

- Rejoice that you do not have to rush. You can be present in all steps, in all kilometres, in the present moment.
- Is there silence in your life, in your weekdays? Does your life have depth? What could you do to give your life more depth?

Seventh step

A rich man went to the hermits into the desert of Egypt to get an answer for an important question. When reaching the huts of the hermits he was very surprised at how much hermits were being silent. Silence was great. He approached one of the hermits and asked him why they kept silent so much. The hermit said nothing, but took the visitor to a well that gave life to the oasis, then said to the traveller: "Look into the water. What can you see?" The other did so, and said: "What could I see, the water is swirling." Then they stood there for long minutes in total silence.

In the meantime the water of the well became clear and became like a mirror. Then the hermit said: "Look into it. What can you see now?" The traveller looked into it, and was astonished. He saw the beautiful shining blue sky and he could see his own face sharply, crystal clear. The hermit simply said: "You see this is why we stay silent so much."

The pilgrim descends into the depths of silence, every day deeper into the depth of his own soul, where God lives and talks secretly.

- Watch the beauties of the country. The clouds, the hills and the trees. Allow them to address you, to start talking.
- What do you hear in the silence? What face is reflected in the water of the well? This is the kind of person you are now. Is this the way you want to be?

THE WAY OF PURIFICATION :

First step

The way of purification is a time of facing sin, too. Man can glimpse a reflection of his own darkness in the shining purity of the created world and the light of God. Wounds, pain, sins and bitterness, up till then hidden, break out into the open.

Moses led the people in the desert for forty years in order for them to become pure, and for anyone not worthy of entering the Promised Land to die there. The days of the pilgrimage are meant for this too: so that we can die for sin and live for God.

"John came, and gave baptism in the wasteland, preaching baptism as a sign of forgiveness

of sin for those whose hearts were changed. And there went out to him all the people of Judaea, and all those of Jerusalem, and they were given baptism by him in the river Jordan, saying that they were sinners." (Mark 1,4-5)

God has led you too into the desert to purify yourself, to admit and confess your sins.

- Evoke with honesty the greatest sins of your life. Do not modify or hide them. Take them to the foot of cross.
- Which are the greatest wounds of your life? Where does the blood of your soul flow away?





Second step

A little boy told his father once that he was having terrible nightmares. He dreams that two wolves are fighting within him. One is a tame, strong, white animal; the other is an ugly, bloodthirsty, black one. The little boy had been dreaming for hours that the two animals were fighting. The father was surprised that his son dreamt things like this. Then he said: "Sometimes I have the same feeling as if two wolves were fighting within me." The boy was happy that his father seemed to understand what he had been talking about. He asked: "And which wolf is going to win?" The father answered: "The one you feed more."

In all of us the two wolves are fighting. Our better side the tame, the generous, selfless one, and another one which draws us down and stains us. The one we feed more is the one that will win. We feed him with our thoughts and deeds.

- The journey is a struggle. Our way of life is the same. It is a fight against evil. Undertake it bravely, with a strong soul and resolution.
- Which are the black wolves of your life threatening your better self? Which wolf are you feeding more?

Third step

We walk the Way of Mary with the spirituality of the Holy Virgin. What pain it must have been for Her when, following the act of Augustus Caesar, they had to go to Bethlehem, carrying the Son of God! What pain it must have been for Her to lay Him in a cave, into a manger, instead of a soft little crib! But Mary did not revolt. She accepted, and tried to understand the will of God.

God wanted to be born as an unprotected, weak child, so that we would not fear to take Him in our hands and embrace Him. So that we would finally believe that all He wanted was to love us, and sacrifice His life and Himself.

Jesus came into this world in the way of simplicity and poverty. *"though he had wealth, he became poor on your account, so that through his need you might have wealth."* (2 Corinthians 8,9)

- Accept with happiness the simplicity and poverty of a pilgrimage. See in it the poverty of God who was laid into a manger, who gave Himself as a present.
- Do you like poverty and simplicity? Are you capable of giving and being generous?

Fourth step

Saint Benedict studied in Rome as a young man. He was greatly troubled by the profligate lifestyle of the young Roman people. Very often he went to the Catacombs and the tombs of martyrs, asking in thought: "Where is the old strength of Christianity?" Finally he left Rome and retreated into the silence of a cave by Subiaco. In the great silence, God's words resounded with huge force in his soul.

At the beginning of the Rule (measures written by Benedict) he quotes the Scriptures on more than one occasion: "*God's words cry out to us*". In the silence of solitude God's words began to shout with great force. In Hebrew language there is a pun implying this secret: in the desert (midbar), in the shouting silence of the desert the word of God (dabar) cries out, resounds.

The silence of the pilgrimage slowly speaks, sometimes it cries out. The crystal clear words of God start speaking, very often denouncing the sin and darkness within us.

- Listen to the words of God. Find the time to read the Scriptures. Allow the silence to resound and cry out in you.
- What does this Godly voice confront you with? What darkness does it address in your life?





Fifth step

Jesus wants to free you of your sins and bondages. Sin can rule man, because he wants to fill a void within himself in an incorrect way. He longs for love and happiness and wants to fulfill this desire. Becoming free of sin is not simply a question of will power. From the prison of sin only Jesus can free you. He can fill the voids and desires of our lives.

Endre Gyökössi once said: "It is impossible to stop on a slope. You can only fall." And then he added: "After a while you either fall down or fall out." Every once in a while a man's life starts out on a bad slope. You cannot stop out of your own will on a slope like this. Only if you are able to fall down and worship, and ask for help from above, will you be able to stop and get up and start on the right path.

- Keep your eyes on Christ the Saviour and His Cross today. Ask for His liberating power, His mercy.
- Are you able to admit that you are helpless when it comes to your sins? Can you call to God from your depth?



Sixth step

It happened in China once that a man, at one point of his life became very desperate. He saw that there was so much bad and worthlessness in the world and that very often unscrupulous people win. There are so many things that go wrong later, so many marriages where love dies. He decided not to keep on fighting, but commit suicide. But before doing this, he went to see an old Chinese wise man whose house was on the top of a big rock, by the ocean. The wise man was listening to the man's pain and complaints for a long time. And when finally he became silent, the old man went to the fireplace, in which no fire was burning at the time. He took a handful of ash and threw it into a glass of water. The water became totally grey, unfit for drinking. Then the wise man took a handful of ash again, went to the window overlooking to the ocean and threw the ash into the water. The ash disappeared in a few seconds and the water became as crystal clear as it had been before. Then the wise man said to the desperate man: *"It is up to you whether your heart becomes as scarce as this glass of water, or your soul as spacious as the ocean."*

If a man builds upon himself only, his life will be scarce as a glass of water. The failures, wounds and bitterness of our lives will make everything grey and bitter. If we can open our lives towards the eternal ocean of God, then our hearts will be as spacious as the sea. Thus we can win with Him and by Him over the bad, sin and death.

- The pilgrimage leads to the source, to the sea of the mercy of God.
- Am I able to draw from this unfailing source?

Seventh step

According to a medieval story there was once a wanderer approaching a city. His road led through a huge quarry. There were a great many people working there bitterly, sweating, with their faces full of stone powder. The wanderer went up to one of them, and asked him: *"What are you doing?"* The other one replied angrily: *"Can't you see? I'm breaking stone."* The wanderer went to another one and asked him too: *"What are you doing?"* He replied: *"I'm making money to support my family."* Finally the wanderer saw a man, who was working, his face beaming with obvious pleasure. The wanderer asked him too: *"What are you doing?"* The latter straightened up and answered with glittering eyes: *"I'm building a cathedral."*

We all live the same lives. We are born, grow, learn, grow old and die. Still there are people, who walk this way differently, with shining eyes. There are those who not only break

stones, and not only earn money. Those who know, that they are a part of a wonderful plan, the love plan of God, the building of a great cathedral.

We are the guests of a great Lord here on Earth. We have come from Him, and we will return home to Him. Our lives do not run from a void to a void. Our lives have a reason and a goal. If somebody knows this, he will live his life with more serenity, with shining eyes.

What a great need there is in our world for such people who have a notion about the meaning of the "whole". The pieces of the world and of human life will only fall in place if we surmise the meaning of human existence.

- Think today of the objective and perspective of "the whole" journey.
- Are you a person of shining eyes?



First step

"Then Jesus was sent by the Spirit into the waste land to be tested by the Evil One. And after going without food for forty days and forty nights, he was in need of it." (Matthew 4,1-2)

A sinner feels that he has to repent and suffer for his sins. We have distorted and injured the wonderful harmony of the world by our sins. This is something that has to be restored laboriously. This distortion makes man suffer, but this suffering purifies him, too.

I love mountain climbing. The Retezat Mountain in the South-Carpathians is especially dear to me. When climbing upwards on the mountain, I have the feeling that whatever was created by God is immaculate and perfect. The clouds, the mountains, the streams are all crystal clear and perfect. The beauty of the world is like a wonderful symphony. One only winces upwards on the mountain if tourists come playing their stereos loudly, smoking cigarettes and throwing away their litter. It is as if the only sound out of tune in this perfect harmony was man with his chaotic cities full of garbage and noise.

The pilgrimage calls us to fit back into the perfect order, beauty and harmony of God. And very often this is a painful and difficult process.

- Listen in the silence, the harmony: this mute, perfect symphony of the world.
- Ask yourself where and when your life has a sound that is out of tune.



Second step

Saint Catherine of Geneva is a great mystic saint of purification. She lived in an extremely difficult marriage. Her husband, according to the biographies of her age had been an aggressive and wicked man, who had cheated and hurt his wife many times, and had wasted the property of the family. Catherine was suffering so much that some of her earlier acquaintances did not recognize her in the streets. She tried to adapt to her husband and go to parties with him, but this was totally strange to her character. At the age of twenty-six, she was wishing for her death. This is when the great grace of her life reached her. On the holiday of Saint Benedictine she went to confess at the encouragement of her sister. She had hardly started confessing, when she felt a huge torrent of grace streaming towards her. She started crying, apologizing to the priest, and quickly ran home. Throwing away all her jewels, she cried: from now on I shall never say "I want" or "mine". Then there came a great purification in her life. She fasted and prayed a lot. She wrote a beautiful book about the purgatory. A resounding sentence of this book is the following: "The gates of paradise are open." God's purity, goodness and beauty burns all that is strange from the man who is in the state of purification. This is a painful journey, but the purifying man steps with each step closer to the flaming stove of God's eternal love. From this time on Catherine started to not only bear her husband, but tried to love him, or rather tried to love whatever there was to be loved in him. The husband slowly changed. After thirty-four years of marriage the husband died a man at peace with God and people.

- This road is that of purification as well for you. Each step takes you closer to the flaming love of God. All suffering can be a means of purification.
- Are you able to look with pleasure towards the final perspective of your life even if the section of the road that you have to cover is difficult? Can you see, together with Catherine the open gates of paradise at the end of your journey?



Third step

Purification means becoming free of the imprisonment of sin. It is the breaking of shackles and ropes.

A hermit in the desert had been fasting seriously. He then thought it was easy to keep fast in the desert since there was not any meat within a ten-kilometre distance. It would be much better if it was in front of him and he could resist eating it. Then he went to the market of the little town, bought a big piece of meat and put it in front of him on the rock. Then he thought: "Who would eat raw meat? It is best if it is cooked and I still do not eat it." So he cooked it. But then he

thought: "It is the best if it is in my mouth and I still do not eat it." So he placed it in his mouth... then slowly ate the whole thing.

The first important step of overcoming temptation is staying far from occasions that lead to sin, things that tempt us. This is something that strengthens and protects weak will power.

- Do you want to be free of all that pulls you down, smears and hurts you?
- Are you able to avoid occasions that lead to sin in your life?



Fourth step

We walk the Way of Mary with the spirit of the Holy Virgin. How difficult and painful must the journey of the Sacred Family to Egypt have been, running away from child slaughter at night; hastily. Not being able to say goodbye to anyone, they left towards the unknown. For years they lived as poor strangers in a foreign land, not having any news of their family.

But this is what they had to do in order to save the Child, the Hope of the world, whom Evil was already trying to destroy.

How many times it happens in our lives too, that in order to save the treasure of love, hope, purity and goodness, for someone to save a family you have to give up a lot of things and walk painful ways.

- Walk this day together with the Holy Virgin running away to Egypt. Hold closely the Messiah, the Hope of the world, and your Saviour the way she did.
- Do you believe that there is a running away which is as good as stepping forward? Do you think there is a defeat, which is as good as a victory?



Fifth step

A woman brought her child to see Gandhi. The child had been eating too many sweets and there was no way of setting a limit to him in this respect. The woman asked Gandhi to tell her child to stop eating sweets. Gandhi was embarrassed, pondered, and then he told them to come back in three weeks. They did so. Gandhi put his hands on the child's shoulders and said: "Do not eat so many sweets." The woman was surprised: "Why did we have to wait for three weeks for this?" Gandhi answered: "Because three weeks ago I also had been eating too many sweets."

Sin is a shackle. It binds. It ties your tongue, what you can utter authentically, it binds our actions. You are a free man if you are able to always want and do what is best and most valuable. The perfect footballer does not kick the ball all over the place, but is able to confidently do the only right series of movements and kick the ball into the upper right corner. The essence of freedom is not a lot of choices gone wrong, but the ability of choosing the right ones.

- As you are walking the Way, be glad to live the freedom in this. Feel within yourself the desire for real freedom, becoming free of shackles, having been liberated for good and beautiful things.
- Are you a free man? Are you free of your passions, your bitterness, your complaints, your emotions etc? Or do these things bind you, control and distort you?

Sixth step

Purification is becoming free of the grip of the seven deadly sins. Pride is nonsense and blindness. He does not see that he had received everything as a present from God, from his parents and others. Avarice is a scarce heart, which does not want to open and to love, that of a sclerotic man. Envy is poison boiling within you, not allowing you to be happy for other people; slowly poisoning you. Anger blinds you. As if you did not see that you were not the most important person in the world, your truth, your rights and your happiness. Gluttony is a bottomless desire that you do not fulfil in the right way. Lechery is the degradation, smearing and devaluation of the sacred secret of love. Sloth is the dying of the best human ability, the pursuit of good in you.

The Way helps you to become free and strong. With every step, with every difficulty that has been overcome, the power of evil weakens within you and the good, the sacred, the true and the beautiful get stronger.

- Ponder upon the seven shackles, upon the seven poisonous sources.
- Which threatens your life the most? Cry out to Christ your Saviour to liberate you from the slavery of sin.





Seventh step

You have walked the three times seven steps of purification. It is time for you on your way to step to the Source of Purification to the mercy and love of God. Man cannot be his own saviour. He cannot pull himself by his own hair. He cannot heal the mistakes and wounds of the past.

It is God, who can and wants to create you again. This is what we read in the 32nd Psalm: "Happy is the man in whom the Lord sees no evil, and in whose spirit there is no deceit. When I kept my mouth shut, my bones were wasted, because of my crying all through the day. For the weight of your hand was on me day and night; my body became dry like the earth in summer. (Selah.) I made my wrongdoing clear to you, and did not keep back my sin. I said, I will put it all before the Lord; and you took away my wrongdoing and my sin. (Selah.) For this cause let every saint make his prayer to you at a time when you are near: then the overflowing of the great waters will not overtake him. You are my safe and secret place; you will keep me from trouble; you will put songs of salvation on the lips of those who are round me."

My dear pilgrim brother, God, the Creator, Christ is waiting for you to reveal to Him the wounds of your life, so that he can heal you.

-Do your confession today. Open your wounds to God so that he can heal you, so that His light can enter into the painful, dark parts of your life too. Place your life to the foot of the cross.

First step

"He who comes with me will not be walking in the dark but will have the light of life." (John 8,12)

"Not as if I had even now got the reward or been made complete: but I go on in the hope that I may come to the knowledge of that for which I was made the servant of Christ Jesus. Brothers, it is clear to me that I have not come to that knowledge; but one thing I do, letting go those things which are past, and stretching out to the things which are before."
(Philippians 3,12-13)

Having completed the steps of purification, the eyes of the pilgrim open more and more. He begins to see clearly. Light and happiness flow into his heart. The second big phase of the Way calls for this: See. Watch Christ walking before you. Walk in his wake. Leave your own self behind and put upon yourself the new one. Listen to the Master, understand his words. Allow these words to shout, to rumble in your life.

- On this day watch Christ walking before you. Watch Him and ask Him to allow you to carry His cross, the burdens of love.

- Do you want to learn from Christ? Do His personality, His face, the light and strength shining from Him inspire you?





Second step

"Happy are the poor in spirit: for the kingdom of heaven is theirs. Happy are the gentle: for the earth will be their heritage..."

Everyone who is angry with his brother will be in danger of being judged; and whoever says, You foolish one, will be in danger of the hell of fire...

If then you are making an offering at the altar and there it comes to your mind that your brother has something against you, While your offering is still before the altar, first go and make peace with your brother, then come and make your offering. Come to an agreement quickly with him who has a cause against you at law, while you are with him on the way, for fear that he may give you up to the judge and the judge may give you to the police and you may be put into prison...

You have knowledge that it was said, You may not have connection with another man's wife: But I say to you that everyone whose eyes are turned on a woman with desire has had connection with her in his heart. And if your right eye is a cause of trouble to you, take it out and put it away from you; because it is better to undergo the loss of one part, than for all your

body to go into hell. And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell...

To him who gives you a blow on the right side of your face let the left be turned. And if any man goes to law with you and takes away your coat, do not keep back your robe from him. And whoever makes you go one mile, go with him two. Give to him who comes with a request, and keep not your property from him who would for a time make use of it.

Have love for those who are against you, and make prayer for those who are cruel to you; So that you may be the sons of your Father in heaven; for his sun gives light to the evil and to the good, and he sends rain on the upright man and on the sinner" (Matthew 5, extracts)

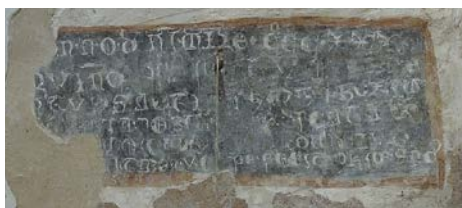
- On this day listen to the words of Christ. Read the Gospel. Fill your heart with these words. Let them echo in you.
- Which words of Christ hit your heart? Which inspire you the most? Which are meant for you personally?

Third step

On the way of enlightenment we have to listen to the words of Christ, be absorbed by them. St. Ignatius of Loyola may be of help for us to distinguish whether a calling is from God or not. It occurred to him that when lying on his sick bed, at a very depressed point in his life, reading knight stories and imagining adventures brought him momentary pleasure, but left him with a feeling of emptiness and anxiety in the end. The reading of the lives of Christ and of the saints did not give instant pleasure, but later filled him with deep, true happiness.

From this he found the way and method of the differentiation of souls. If an inspiration or thought is from the evil, it might please the surface of our souls, but deep down we will feel restless and apprehensive. If the inspiration is from God, it is not as kind to the surface of our soul since it is demanding, but we will experience great peace deep in our souls.

- On this day watch closely the vibrations of your soul. Try to hear and feel the clear voice, the voice of God resounding from the depth, from the most sacred sanctuary of your soul.
- What is the inspiration, the calling that causes great inner peace in your soul? Where does God call you? What does He ask of you?



Fourth step

St Francis of Assisi was a young man leading a frivolous life. He had lots of fun and his parents did not have much happiness in him. Then Francis, the spoilt youngster got imprisoned in the battle against Perugia. He became sick in the wet, unhealthy prison and he was between life and death. His father unwillingly paid a high ransom to free him. Francis was still on the threshold of death at home. At that very moment he may have realised how terrible it would be to die, since he had not done anything really good so far in his life. He had only entertained himself. Then he got better. One afternoon as he was riding his horse by Assisi, a beggar who had leprosy came towards him. He had always dreaded this terrible illness and felt disgusted by the stink of the wounds of those with leprosy. But then he heard a voice in his heart saying: "Francis, step down from your horse and embrace this man." Francis felt that maybe this was the last chance he got to make a turn in his life, which had been empty up till then. He dismounted his horse, embraced and kissed the man's face full of wounds. Before his death he remembered this moment, and said: "What had until then seemed bitter, became sweet. What had appeared unbearably difficult became easy." Francis got to know happiness that had been unknown to him before. He had only known the transient pleasure of entertainment, but now he could experience the joy of true love.

- Enlightenment means recognising and experiencing the secret. It is stepping into the secret of love. The steps of the way are directed towards this secret.
- Do you know the happiness of love? When did you experience it? Is this the strand, the basic tune of your life?



Fifth step

We walk the Way of Mary with the spirituality of the Holy Virgin. The Holy Virgin sets out immediately after the Annunciation to visit her relative, Elisabeth. Her heart is filled with the happiness of the angelic news. She wants to meet Elisabeth so that she can share her pleasure and their secret, the birth of the two mysterious children. Mary wants to see the sign of God, the infertile Elisabeth in her blessed state. She wants to see, to marvel at the work, the presence of God. She wants to help Elisabeth at the birth. Therefore she leaves in a hurry to the Judaic highlands carrying the Redeemer of the World beneath her heart.

Mary is the new Ark of the Lord. As in the Judaic highlands once upon a time David had the Ark brought up and danced

exulted in front of it, so it is happening now. Elisabeth's foetus, the little John the Baptist is exulting within her. He is greeting the Saviour. David cried: "How may I let the ark of God come to me?" (2 Samuel 6,9) –, and so did Elisabeth: "How is it that the mother of my Lord comes to me?" (Luke 1,43)

Happiness fills the heart of the pilgrim, too. He is carrying Christ in his heart, he is following Him. He walks the mountains and hills exulted.

- On this day walk the Way with Mary with a joyous heart. Experience the happiness of carrying Christ in your heart that you walk with Him the way of your life.
- Is happiness present in your life? Do you know the real source of happiness?



Sixth step

Walking the way of light also means that I see values, and make them mine - most of all the four cardinal virtues. Prudence is a sharp, clear eye. Temperance is the wise deliberation of things and their ratio. Justice is respect for others, the granting of their rights even to our damage. Strength is stability, roots, persistence with our loved ones and with our principles. Do you have these virtues in you and in your life? Set out on your way and find them.

The Gospel recognizes, raises, strengthens and makes whole these natural and universal human values. It teaches meekness, humility

and purity. A meek person does not want to destroy, but to build, does not roam across the flower beds of the lives of others in boots. The humble person knows he has nothing that had not been given him, starting at his very being. The pure man respects the temple of the other man's body.

- Contemplate the virtues, examine their nature and consider their life-giving strength.
- Which virtue do you possess and which one is lacking in you? How could you find it and make it stronger?

Seventh step

The Way of Mary connects. It connects man to God, but it also connects us with each other. It connects the members of our torn nation, with members of brethren people, it connects pilgrim with host. The Way of Mary is a series of encounters.

How beautiful it is when a Romanian family, on hearing our songs resounding, will offer us, with a sudden decision, the cakes they had freshly baked for their grandchildren! How beautiful, when we can have mass in the unitary church, and the reformed pastor's son does the reading from the Bible! How elevating, when Gypsies and non-Gypsies say the Lord's Prayer hand in hand in Gypsy and Hungarian together! How beautiful, when we go along the little village singing a song, and the elderly people and children run to the fence, wave to us and kiss the cross!

- On this day watch people's faces, their encounters. Let every encounter be a bridge towards God and towards each other! Rejoice at how the Way of Mary invigorates and gives life to the blood circulation that had been pressed down.
- Which have the most beautiful encounters of the Way been up till now? Give thanks for them.



First step

"Is a candle brought to be put under a close vessel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither hath any thing been kept secret, but that it should come abroad.


Take heed what ye hear: With the measure which ye give, it shall be measured to you: and to you that hear shall more be given. To what shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that are in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under its shade."
(Mark 4, extracts)

Christ teaches in parables. He teaches us that God has made light shine inside us. He has given lots of treasures to all people. He would like the light of our lives to really shine, not to be put under a closed vessel. He wants us to live a generous life and to apply the standards of love. He planted the seemingly small seeds of faith in us, so that it germinates and our lives become a blessing for many.

- Listen to Jesus' stories and words. Let them make light in you and life spring in your heart.
- Does your life and your being shine? Does faith, the tree of love grow in you? What measure do you apply in your love and yourself?



Second step



We walk the way of Mary with the spirit of the Holy Mother. The Holy Mother followed Christ on the Stations of the Cross, and stood under the cross of her son. How painful and terrible must have been that way for her, too! Not being able to help, she helplessly watched Jesus staggering under the cross. Yet Mary became one with Christ the Saviour on this Way. She accepted the Father's mysterious plan, she did not rebel or protest, but became one with this plan. As Christ was bleeding, she bled too; as he was falling she fell on the ground, too.

– Follow Christ on the Stations of the Cross with the feelings of Mary. Become one with them, become one with the secret of divine love. Make a decision to be willing to experience this unity with the abandoned Christ, who suffers for us, and with the divine self-sacrifice in the steps of your life.

– What have the most difficult stages of your life been up till now? Have you been able to feel and believe that you were carrying the cross with Christ at such times, too?

Third step

"And he got up, fearing for his life, and went in flight, and came to Beer-sheba in Judah, parting there from his servant; While he himself went a day's journey into the waste land, and took a seat under a broom-plant, desiring for himself only death; for he said, It is enough: now, O Lord, take away my life, for I am no better than my fathers. And stretching himself on the earth, he went to sleep under the broom-plant; but an angel, touching him, said to him, Get up and have some food. And looking up, he saw by his head a cake cooked on the stones and a bottle of water. So he took food and drink and went to sleep again. And the angel of the Lord came again a second time, and touching him said, Get up and have some food, or the journey will be overmuch for your strength. So he got up and took food and drink, and in the strength of that food he went on for forty days and nights, to Horeb, the mountain of God."

(1 Kings 19,3-8)



Sometimes life passes through difficult sections and crises. Through sections when we feel that it is the end.

- The pilgrim sometimes feels that it is the end. Nevertheless, the way must be walked over primarily not on foot and not by human effort. Your heart takes you forward on your way, and faith leads you to your destiny.
- Has there ever been a point in your life, when you felt that it was the end? What helped you through the rock bottom?



Fourth step

A crisis is a period when one cannot progress in a shallow manner with the guidance of feelings, because feelings disappear. This period shows your true character, whether you have any reserves, and what kind of person you are.

In the way towards God there are more difficult sections. Our life sometimes comes to a standstill, because harmony has been disrupted, and because we have exhausted and exploited ourselves. We have not given time for God, for rest, for exercises. for admiring the nature and for human encounters. Sometimes people's lives get stuck because they are heading in the wrong direction, getting their own way with everyone, and slowly but surely being blocked by a wall, from where there is no way out. Crises sometimes indicate the pains of development and labour. Some other time a crisis reaches someone because they cannot accept the necessary finiteness and fragmentary nature of life that neither perfect marriages nor flawless life courses exist.

- Recall the crises and the more difficult periods of your life until now. Think about what could have led to these.
- How did you pass through your crises? How did you solve them? Or did you sweep them under the rug without solving them and you are still carrying their pain?



Fifth step

The way of enlightenment is the time of learning from Christ. Christ teaches us the divine virtues, a way of being by which we can live in God. Faith is a sixth sense. It is a connection to Infinite Beauty and Goodness. Faith is raising gravitation. It raises us over our selfishness and bounds. It makes us capable of unselfishness and generosity. Faithlessness is blindness. As if the person could not see through the veil of things seeing the surface only. Hope is an anchor thrown out beyond. Hope is trust in God, who has created a beautiful world and finished his work in the same way. Hope is a

driving force and serenity. Love is unity. It is delight in the joy of others and an ability to feel the pain of others. Love is the extension of our selves. It is a spacious heart, in which all fellow creatures and the whole world fit.

- Let Christ teach you on the path! Let him teach to live, to be happy, to suffer, to die and to cross the threshold of eternity.
- Have you got in you the divine virtues? Which of them do you lack? How could you look for it? How could you find it?





Sixth step

One of Tolstoy's stories is about two men who set out on a pilgrimage to Jerusalem, to the Saviour's grave. Both were making long preparations, collecting the money needed and saying farewell to their families. One of them had to deal with a lot of misery during his journey. He started to help the poor and the sick. Slowly he ran out of money and returned home without reaching Jerusalem. The other preserved his money and reached the Saviour's grave, but at the Holy Grave he saw his fellow pilgrim on his knees, happily adoring and worshipping Christ. On his way home he heard everyone talking about his fellow pilgrim, who had helped the poor and the sick. At home the two pilgrims met again, and the one who had reached the Holy Grave of Christ wondered sadly and full of doubts if he had really been there with his heart too. For he had seen and known for sure, that the other had really been there.

Pilgrimage is an inner journey. Destiny is reached by the one walking on the narrow path of love.

- Watch the poor and the needy during the journey. Help, console and give at least a smile.
- How are you getting along your way? Only externally, or are you also taking the steps of love inside?

Seventh step

"A certain man was going down from Jerusalem to Jericho, and he got into the hands of thieves, who took his clothing and gave him cruel blows, and when they went away, he was half dead. And by chance a certain priest was going down that way; and when he saw him, he went by on the other side. And in the same way, a Levite, when he came to the place and saw him, went by on the other side. But a certain man of Samaria, journeying that way, came where he was, and when he saw him, he was moved with pity for him, And came to him and put clean linen round his wounds, with oil and wine; and he put him on his beast and took him to a house and took care of him. And the day after he took two pennies and gave them to the owner of the house and said, Take care of him; and if this money is not enough, when I come again I will give you whatever more is needed. Which of these three men, in your opinion, was neighbour to the man who came into the hands of thieves? And he said, The one who had mercy on him. And Jesus said, Go and do the same." (Luke 10,30-37)

The Way of Jesus is the Way of love and mercy. He bent down to the man half dead with cruel blows, he carried our burdens, and this is also what he is calling us to do. Mercy sees the pain of others. It lets the sufferings of others in through the gates of its eyes, so that helping this collective pain will become natural.

- Walk the Way of mercy. Watch the pain and human suffering along the Way. Stop beside the sufferer.
- Who is the abandoned man half dead with cruel blows of your life that you must bend down to and help?

First step

The first stage of the pilgrimage was the time of purification. It was the time of separation from the world, calming down and facing sins sincerely. The second section of the journey was the steps of enlightenment. We have seen our lives in Christ's light, we have let him teach and lead us. Now we have reached the last section of our journey; the union.

"I have been put to death on the cross with Christ; still I am living; no longer I, but Christ is living in me; and that life which I now am living in the flesh I am living by faith, the faith of the Son of God, who in love for me, gave himself up for me."(Galatians 2,19-20)

God has created us out of love. It is himself he wants to give us. He has sacrificed himself on the cross simply, without any ulterior motives, and he gives us himself in the bread.

Apostle Paul cries out: "He in love for me gave himself up for me."

- God calls us for unity, union and love. Walk the Way in this unity, rejoicing and shaken by this call. It is not me living any more, but He is living in me, He walks the way of my life with me.
- Are you able to say yes to the calling of God for the unity of unconditional love? Are you able to enter in a life community with Him?



Second step

"And after six days Jesus took with him Peter and James and John, and made them go up with him into a high mountain by themselves: and he was changed in form before them: And his clothing became shining, very white, as no cleaner on earth would make it. And there came before them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, Master, it is good for us to be here: and let us make three tents; one for you, one for Moses, and one for Elijah. Because he was not certain what to say, for they were in great fear. And a cloud came over them; and a voice came out of the cloud, saying, This is my dearly loved Son, give ear to him. And suddenly looking round about, they saw no one any longer, but Jesus only with themselves. And while they were coming down from the mountain, he gave them orders not to give word to any man of the things they had seen, till the Son of man had come back from the dead." (Mark 9,2-9)



The Way leads to peaks, to the mountains of encounter, where the sky is opened, where you would set up a tent. Then it leads you forward.

- God calls you to the peak of the mountain, close to himself, to the light. Step up close to Him!
- Have there been great peaks, great encounters in your life? Give thanks for them. Are you able to live up to these moments, to draw strength from them? Or have you let them fade and grow weaker?

Third step

„ And while they were there, the time came for her to give birth. And she had her first son; and folding him in linen, she put him to rest in the place where the cattle had their food, because there was no room for them in the house.”
(Luke 2,6-7)

Walk the Way of Mary with the spirit of the Holy Mother. Let us recall and experience the Christmas of the Holy Mother today. She is holding the infant God in her hands, embracing him.

I studied for three and a half year in Bethlehem. I have become especially fond of the cave of Bethlehem, the place of birth. I spent long hours there praying and rejoicing. I realized there that in a certain sense God is infinitely simple. We human beings are complicated, cunning and full of ulterior motives. God has none of them. He is as clear and translucent as a glass of water. He might have decided to be born as a weak child so



that we would dare to hold him in our hands, embrace him and believe that he wants nothing but to give us himself.

- Take the steps in the joy of Christmas, in the joy of Mary. Embrace God, who became a child.
- Do you dare to believe in God's infinite simplicity? He is nothing but pure love.

Fourth step

“For to one are given words of wisdom through the Spirit; and to another words of knowledge through the same Spirit; To another faith in the same Spirit; and to another the power of taking away disease, by the one Spirit; And to another the power of working wonders; and to another the prophet's word; and to another the power of testing spirits; to another different sorts of tongues; and to another the power of making clear the sense of the tongues: But all these are the operations of the one and the same Spirit, giving to every man separately as his pleasure is.” (1 Corinthians 12,8-11)

God is rich. He has life flowing in Him. He would like to give us a gift, to make us more vivid. He gives all sorts of gifts. Do you accept them? Do you believe at all, that the Holy Spirit wants to work in you? God would like to make His Church rich and vivid. He would like to embellish it like a Bride with the gifts of the Holy Spirit.

- Meditate on these diverse, rich gifts.
- Which of them is intended for you by the Holy Spirit? Do you allow Him to give them to you and thus also give a gift to others through you?

Fifth step

"If I make use of the tongues of men and of angels, and have not love, I am like sounding brass, or a loud-tongued bell. And if I have a prophet's power, and have knowledge of all secret things; and if I have all faith, by which mountains may be moved from their place, but have not love, I am nothing. And if I give all my goods to the poor, and if I give my body to be burned, but have not love, it is of no profit to

me. Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride; Love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it takes no account of evil; It takes no pleasure in wrongdoing, but has joy in what is true; Love has the power of undergoing all things, having faith in all things, hoping all things. Though the prophet's word may come to an end, tongues come to nothing, and knowledge have no more value, love has no end." (1 Corinthians 13,1-8)



The greatest gift, the utmost charisma and the way of kings is love. The following story happened during the Paralympics many years ago. A mentally impaired little boy set out on a race. He was a good runner and loved winning. Every time he won he jumped about screaming with joy. He had won all the heats hands down. Eventually the finals came. Despite starting badly, he ran with all his might, leaving behind the children one after the other. It was clear that he would come in first. While he was trying to precede the last boy in front of him, the other's legs got tangled up and he fell very badly. This boy was running and running happily, but suddenly he stopped... He returned to his rival, helped him up, and they ran home last together. Everyone in the stadium stood up and applauded them. In the Olympycs of the healthy no such thing happens. That disabled child knew what it meant to lie there in the dust, what helplessness and shame is.

- Love is the greatest thing we have. It is the heartbeat of God and the world. Let this divine flow of life beat in you.
- Are you a person full of love? Do you radiate it in a natural way, without effort?

Sixth step

"But the fruit of the Spirit is love, joy, peace, a quiet mind, kind acts, well-doing, faith, gentle behaviour control over desires: against such there is no law." (Galatians 5,22-23)

If the Spirit lives in someone, it will ripen fruit in a natural way. God is life and love; He is the effusion of life overflowing in those who accept it. The fruit also indicates whether we have this divine life in us.

Even parents do not educate by words, but by their characters. The parent's character radiates into the child. What is essential concerning the effect of parents' lives on their children is the love they feel towards each other. This is the very first experience the child gains from the world and life, which also determines the atmosphere of a home. If a child experiences at home that things can be told and they will be understood, that a slight failure is not a tragedy and can be smiled at and excused, if they see their parents being happy, they

are bound to feel the beauty of this world, that it is worth living, and their souls will be opened. If a child must experience that it is no use saying anything, because the other will not understand, that everything is swept under the rug, everyone is stressed, and they see their parents being unhappy, they get frightened and stressed, too. There is an old proverb, which has been proved true, that a father loves his children best by loving their mother, and the same holds true for the mother. A beautiful marriage is the greatest gift to the children. It is like the sunshine radiating on them.

- Spirit ripens fruit. Love, joy and peace germinate from the person living in God in a natural and spontaneous way.
- Does your life have these fruits? Do others feel them in you? Do your children and spouse feel them? What do you radiate without words? Peace, joy and goodness, or anxiety, bitterness and confusion?





Seventh step

From time to time, both on the way towards God and during the pilgrimage we encounter attacks of the Evil. The Evil does not want anyone to take steps towards God or to devote their lives to Him. It is trying to make us uncertain, raise doubts and confuse us. Diabolos is a name for the Evil in the Bible, literally meaning 'throwing about', 'scattering'. The Evil wants to scatter everything God has bound together in harmony. It destroys families and makes nation rise against nation.

A contemporary Christian thinker has claimed that globalism, in a pejorative sense, has five lethal enemies. First of all, God and religion: the thread that binds mankind to the Creator and his beautiful laws. This root must be cut and weakened above all. Family is the second lethal enemy: the thread that binds us to our loved ones and family. Singles are the ideal and most easily manipulated consumers. The third one is nation: the thread that binds us to our past, culture, mother tongue, elders and mother country. The forth lethal enemy is the land itself. Someone said that the last Hungarian noblemen were the peasants who still had their own land, where they were absolute masters, whose conviction was not to be changed easily. This ground had to be pulled from under people's feet, too. Finally, communities are the fifth lethal enemy.

- The Way of Mary makes connections. It binds us to God, to each other, to our mother country, past and culture. It sets its face against the Diabolos.
- Are you a destructive or a connecting person? Do you admit the Diabolos' (Evil's) devastating power in your life?

First step

"But on the first day of the week, at dawn, they came to the place where his body had been put, taking the spices which they had got ready. And they saw that the stone had been rolled away. And they went in, but the body of the Lord Jesus was not there. And while they were in doubt about it, they saw two men in shining clothing by them: And while their faces were bent down to the earth in fear, these said to them. Why are you looking for the living among the dead? He is not here he has come back to life." (Luke 24,1-6)

The last stage of the journey is the time of encounter and union. The end of Jesus' journey was to return home to the Father. His passion and cross was a mysterious ladder, on which he returned to the Father.

This is how it happens in our lives, too. God wanted people to be children first, towards whom a lot of love streams, then to become adults, who give and create a lot, finally to grow old, giving their whole lives back to the Creator's hands. It is the great final movement of faith and love. It is coming home. It is our Easter. As a dying man told me when he saw me entering the ward: *"Father, I am so glad, you have come in time. I know I am going to die soon. I have been waiting for this moment for long. I know I am going home."*

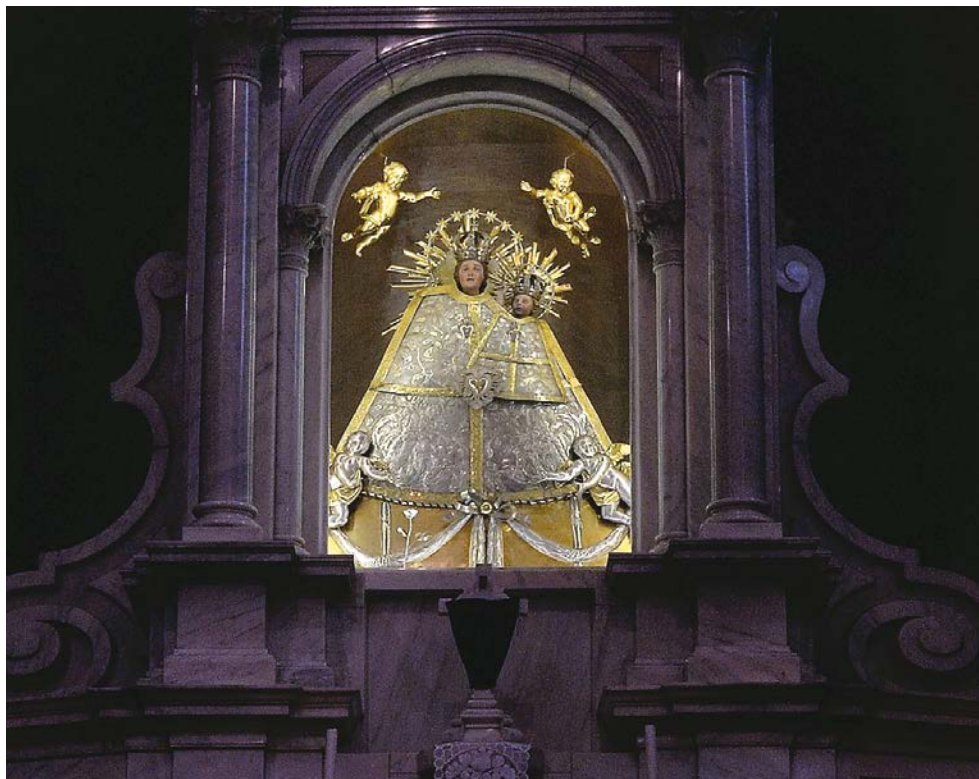
- The Way leads towards home, completion and wholeness. The steps of suffering are the mysterious rungs of the ladder that lead up to the sky.
- Recall your deceased loved ones. Say a prayer for them. Ask for their Way – and later yours – to return to the paternal roof.

Second step

"And a great sign was seen in heaven: a woman clothed with the sun, and with the moon under her feet, and on her head a crown of twelve stars. And she was with child; and she gave a cry, in the pains of childbirth. And there was seen another sign in heaven; a great red dragon, having seven heads and ten horns, and on his heads seven crowns. And his tail was pulling a third part of the stars of heaven down to the earth, and the dragon took his place before the woman who was about to give birth, so that when the birth had taken place he might put an end to her child. And she gave birth to a son, a male child, who was to have rule over all the nations with a rod of iron: and her child was taken up to God and to his high seat."
(Revelation 12,1-5)

We walk the Way of Mary with the Holy Mother's spirit. Today we set our eyes on the Easter of the Holy Mother. Mary did not go to Jesus' grave with the other women. She was not looking for the living among the dead. She was aware that his son was alive. What joy, what wonder, what peace could have been in Mary's heart, as the Risen Christ reappeared in front of her! She experienced and saw that other world, where there would be no death, no tears and no pain.

- Our Lady, since her Assumption is the Queen and the Patron Saint of the Hungarian nation. Our king, St. Stephen placed our nation under Her patronage. She is waiting for the pilgrim at the shrine of Csíksomlyó. She is the lodestar of our lives.
- What does the Holy Virgin mean in your life? What does it mean to you, that our homeland is Mary's country in a special way?



Third step

The Hungarian nation has expressed their devotion to the Virgin Mother in many ways during history. We call her by a very special name, which has no equivalent in other languages: Our Lady, Blessed Virgin. It seems likely that this solemn and affectionate invocation comes from the Alán word *ahszin*, meaning princess. „*vimádjok szen[t] ahszin Máriát*” (Let us worship the Saint Lady, Mary) — so the Funeral Oration goes. Many villages carry the name of the Holy Mother in their names: Máriagyúd, Máriaradna, Máriapócs, Máriaremete, Máriahalom, Máriabesnyő, Boldogasszonyfalva, Makkosmária, and the list goes on. The picture of the Lady was

painted and embroidered in the flags of Rákóczi.

- We walk the Way of Mary with our ancestors' faith, songs and piousness. We are going to the life-giving sources of our nation's life, so that the nation would also regain strength and life by us, too.
- What do you feel thinking of your ancestors and the past few centuries? Think of those who had fought, loved, suffered and created in this land before us. We are standing on their shoulders, too. Give thanks for both the great and the nameless heroes of the past.

Fourth step

The way leads us to a state of unity, peace and calming down, to the joy of contemplating God. St. Teresa of Avila joined the Carmelite convent in Avila having made a hard and painful decision helped by her resoluteness. She was a talented, remarkably beautiful and serene person, who became immediately the life and soul of the company, wherever she was. She felt that her salvation was at risk in the world. At the beginning of her monastic life she wanted to reach the encounter and unity with God through her own efforts, which nearly killed her. She was suffering from lockjaw and only just escaped being buried alive. Thereafter came about twenty mediocre years in her life. She was sitting on the fence: when trying to pray, she was always waiting for the bell indicating the end of the prayer, likewise, when moving in society in high places, she could not help feeling guilty about being there. Then once she suddenly stopped in the convent's

garden in front of a statue portraying the suffering and whipped Christ. Her heart sank as she thought of the pain she had caused by her shallow and mediocre monastic life, and she burst into tears. After that she heard the words of Christ (His Saint Majesty, as Teresa called him), who was saying: *"From now on I do not want you to have conversation with people but with angels."* Teresa obeyed the order in amazement. The sky, which had not been opened by her efforts, now was opened to her. Her true inner life started, and so did the time of engagement with God.

- Christ calls you for union to the internal castle, to have conversation with Him, to address Him giving a possibility to be one with you.
- Are you able to say yes to this call? Spend the day trying hard to have conversation with Him, to address Him.



Fifth step

Beatific Özséb was a priest in Esztergom. Day by day he celebrated the mass with utmost care and piety, as he loved the beauty of the liturgy. After the Mongol invasion people moved to the Pilis mountains in troops to be hermits. Many of them had lost their families and their wives had been raped or killed. Many had felt that there was nothing left to them in this world. As a habit, the hermits walked down to Esztergom to sell their wicker baskets and other goods they had made. Özséb always welcomed and invited the hermits. Little by little he grew envious of the tranquillity of their heart and the glow of their glance.

In 1246, having received the approval of István Báncsa, Archbishop of Esztergom, he sold everything he had possessed and became a hermit. He spent his first night in a cave next to Pilisszántó. At dawn, as he got up and was watching the rising sun, the forest and the birds, his heart almost burst with happiness, so he began to sing at the top of his voice. The hermits, having heard his song, were glad to accept him and went to greet him.

- God is asking you to come to Him. He is asking that your life be a pure tune in His symphony, in the harmony of the created world.
- Do you love solitude? Do you feel the calling for the depth, for the heart of God?



Sixth step

One of the most ancient wish of humankind is to worship its Creator. Liturgy and prayer are as old as mankind. The truest place of people is where they fall at the feet of the Creator.

Not long after the New Year an elderly woman told me, that she had made her New Year's resolution: she would like to worship God with her whole being. Not to ask, or to thank for anything, but simply to express her adoration. How beautiful it is if a human life crystallizes in a desire to worship God with one's whole being.

Liturgy is not created by man. The priest is not the protagonist. It is not made up of improvisations and innovations. Liturgy is the appearance of God's Mystery during our journey on Earth. The priest must be hidden behind the event and mystery, which are bigger, than he is.

- Mass is a source and a peak. It is the embrace of God.
- Is the Mass part of your days? How do you experience the Mystery of the Mass?



Seventh step

Saint Elisabeth of the Árpád dynasty loved his husband with an ardent passion. If Lewis was arriving from afar, she galloped to greet him with thousands of kisses. After Lewis' death, Elisabeth was inconsolable. She walked the rooms of the palace for days crying out: *"The world is dead for me."* Her relatives from Thuringia wanted to get rid of her, so finally she left the castle.

Although she had helped many poor people in the neighbouring village, no-one dared to give her a shelter, knowing that she has fallen into disgrace with the Earl's family. Eventually, living in seclusion at the back of

an inn in the stable, she became overjoyed to be similar to the Saviour, who had been laid in straw in a stable. At dawn she went to the Franciscan monastery and asked the brethren to sing the thanksgiving hymn, *Te Deum* with her.

- One of the most difficult moments in Elisabeth's life turned into a moment of encounter, gratitude and joy. How often it happens in our life, that we feel the solemnity of the rock bottom!
- Have you ever hit a rock bottom in your life that eventually became a celebration?





First step

"I give praise to you, O Father, Lord of heaven and earth, because you have kept these things secret from the wise and the men of learning, and have made them clear to little children. Yes, Father, for so it was pleasing in your eyes. All things have been given to me by my Father; and no one has knowledge of the Son, but the Father; and no one has knowledge of the Father, but the Son, and he to whom the Son will make it clear. Come to me, all you who are troubled and weighted down with care, and I will give you rest. Take my yoke on you and become like me, for I am gentle and without pride and you will have rest for your souls; For my yoke is good, and the weight I take up is not hard." (Matthew 11,25-30)

The Son is completely one with the Father. The Father has given everything to Him, himself as a whole, the completeness of divinity. After his resurrection Christ as a man enters the loving life, the flaming stove of the Holy Trinity. The goal and fulfilment of our journey is the same.

- Unity. Laid table in the grass, under the trees. There is no first and no last guest. Falling upward, into the common flaming nest.
- Are you living this unity now? Does the silent melody resound in your heart, even if there is a storm outside?



Second step

"And they all with one mind gave themselves up to prayer, with the women, and Mary the mother of Jesus, and his brothers... And when the day of Pentecost was come, they were all together in one place. And suddenly there came from heaven a sound like the rushing of a violent wind, and all the house where they were was full of it. And they saw tongues, like flames of fire, coming to rest on every one of them. And they were all full of the Holy Spirit, and were talking in different languages, as the Spirit gave them power."
(Acts 1,14; 2,1-4)

Mary's Pentecost. At the conception she was fulfilled and protected from all crimes. During the Annunciation she had been overshadowed by God's presence and conceived her son by the Holy Spirit so as to give birth to Jesus, the Eternal Word. She became God's temple, in whom He dwelt.

This is what God calls you for, too, to be the temple of the Holy Spirit. The Spirit wants to fulfil you, to make you fiery. At Pentecost in 1544, St Philip Neri was overflowed by the Holy Spirit in a catacomb. He felt as if a huge fireball was approaching him, entering his mouth and filling his heart so that he would cry out: "Stop it, my Lord, I cannot stand it!" From then on many felt a special glow near Philip.

- The Spirit wants to fulfil you, to make you flame so as to inflame others, to warm the hearts of the people shivering from the lack of love.
- Is your life, your body and heart a temple? Is the Spirit of God, the consuming fire able to live in you?



Third step

The last stage of the journey is the time of encounter with God and each other. The Transylvanian section of the Way of Mary has miraculous human treasures in store for the pilgrim. The Székely have been able to survive lots of ordeals during history, preserving their great fidelity and courage, and what is more, their roots and mother tongue.

Their sufferings, like a diamond grinder, have chiseled valuable features in the Székelys' hearts: the ability to always manage, to smile, to have a sense of humour in all circumstances, to be hospitable and generous, to be strongly and firmly devoted to the faith of their elders, the ancient traditions and their roots. Arriving to Transylvania, we come to the source and draw from its clean water.

- Think over the ordeals the Transylvanian land has been subjected to for a thousand years.

Admire it and thank the Székely people for still being alive, although they are sometimes taken by the flood.

- What does Transylvania mean to you? What does it give to you?

Say a prayer for the Transylvanian land and our brethren who live here.



Fourth step

St. Francis went through a lot of suffering and pain at the end of his life. Some people in his order sided against him and criticized him. He was suffering from diseases, lost his sight and was submitted to horrible medical treatments. He asked to be brought to the mountain of La Verna, where he spent some time praying, and there a seraph appeared to him, and wounded him, as if transfixed by glowing arrows. Francis received Christ's scars, and he got engaged to Christ beyond recall. Francis descended the mountain trying to hide his scars, nevertheless, the members of the order discovered that Christ had affixed the final seal on his life and had totally justified and accepted him.

"And I will take you as my bride for ever; truly, I will take you as my bride in righteousness and in right judging, in love and in mercies. I will take you as my bride in good faith, and you will have knowledge of the Lord."
(Hosea 2,21-22)

- Life is an invitation to a mysterious engagement and wedding, to a feast of God, where the Creator is the groom, and humanity is the bride.
- Are you able to say yes to this divine invitation and "seduction" of God, who creates us out of love and for love?

Fifth step

God educates and forms us during our lives. He engraves lineaments on our faces, often with painful chisels. For instance, he broke Jacob's fierce spirit and made him humble. Jacob, the deceitful, had to experience being deceived. As he was walking on his way home broken down after the blessing he managed to get by deception, he was praying for a real blessing.

God educates and forms us. A father of five has learnt that he was suffering from cancer and he had only half a year left. This hardly bearable and dissatisfied nit-picker he had been until that time changed thoroughly in a couple of days. He never said an unpleasant word any more. If his wife asked him

worriedly, what she should do and in what way, whether he was not being disturbed by the children, if he wanted the window to be opened or closed, he kept smiling all the time. *"Everything is good the way it is"* — he said. Before his death his brother-in-law visited him in hospital. He was in great pain. His brother-in-law asked him, how he was, and the man smiled at him saying: *"I am happy"*.

- God educates and forms us often with the chisels of suffering.
- Am I able to accept God's forming hands? Or do I rebel and complain, always trying to get rid of the burden?

Sixth step

Endre Gyökössi once visited a small village to preach. He was carrying a donation packed in a huge bag from Pest to the Vicarage. He was dragging the bag in a clumsy, urban way in the main street of the village, when an old peasant coming from the opposite direction addressed him: "Sling it over your shoulders, it is easier that way". He did so, and it really was. Since then, as he reports, the sentence of this simple peasant has become his philosophy of life: *"Sling it over your shoulders, it is easier that way"*. If we try to drop the burdens of our lives and are always complaining and rebelling, we cannot get rid of the real burden, it just makes them weigh twice as much. If we are able to sling the burdens over our shoulders with a brave and strong spirit, and if we are able to embrace them, these burdens will be transformed bit by bit. They become real crosses, raising us and giving strength to our lives. They make us resemble Christ, who was carrying the burden of the world.

- The burden of the journey has helped you to carry the burdens of your life in a different manner, with head held high, with love and hope.
- Whose burden would you like to share and carry with Christ, to supplement his sufferings?





Seventh step

"But the eleven disciples went into Galilee, to the mountain where Jesus had given them orders to go. And when they saw him they gave him worship: but some were in doubt. And Jesus came to them and said, All authority has been given to me in heaven and on earth. Go then, and make disciples of all the nations, giving them baptism in the name of the Father and of the Son and of the Holy Spirit: Teaching them to keep all the rules which I have given you: and see, I am ever with you, even to the end of the world." (Matthew 28,16-20)

You have not been walking this way only for yourself. Christ has a mission for you. He would like to pass on the light he has lit in you.

Christ is making a request: *"If you truly believe in me, if I matter to you, do not hide this light, but please, pass it on."* Christ counts on you. He counts on the love of your weak and fallible heart; he counts on your service. In return you can rely on Him. You can carry your burden with Him; he accompanies and strengthens you in your mission.

- Christ has a mission for you; he wants you to be his apostle.
- Are you going to fulfil the mission? Is your heart overflowing with all you had got from him, so that you will pass it on to others?

Te Deum

*We praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the Heavens, and all the Powers therein.
To thee Cherubim and Seraphim : continually do cry,
Holy, Holy, Holy : Lord God of Hosts;
Heaven and earth are full of the Majesty : of thy glory.
The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee;
The Father : of an infinite Majesty;
Thine honourable, true : and only Son;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor
the Virgin's womb.
When thou hadst overcome the sharpness of death :
 thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants :
 whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints : in glory everlasting.*

*O Lord, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee;
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded.*





The end of the journey is the moment of the spilling of your heart. Pilgrims reach the embrace of God, the paternal roof, where the Heavenly Father and the Holy Mother are waiting for them.



- Which are the things you place at the feet of God? What are the things you ask for?
- How would you like to continue on your way of life?



Epilog

I happened to walk the Way of Mary with a Transylvanian friend of mine. He shared his impression that it seems as if the Székely could not find their profession, identity and place in the world nowadays. Long ago Székely people defended our borders that have been redrawn by now. My friend pointed out that they could have a similar mission nowadays as they have had for centuries: to protect the limits – not physically, rather in a spiritual sense –, our values and roots, the family values and the Evangelical life.

The Hungarian nation has been protecting the European culture, Christian faith and civilization heroically during the centuries. Due to our struggle we have been bleeding, growing less and weakening. Often, our endurance was thankless, but we still have the same mission to stay sturdy as a bulwark protecting the values of clinging to one's family, faith and roots.

MAIN SHRINES – PILGRIMAGE DESTINATIONS

Mariazell

Ausztria to Steiermark



This is one of the most important shrines of Mary in Central-Europe. One of the most valued treasures is the shrinal statue depicting Mary and the baby Jesus, while the other is the painting of the Virgin Mary donated by Louis I.

Celldömölk

Vas province



The history of this shrinal place began with the shrinal statue brought from Mariazell in 1740. It was later joined by a reliquary containing a piece of the True Cross.

Csatka

Komárom-Esztergom province



Hundreds of years ago, the spring at this location had healing powers attributed to it. In its chapel one can find the statue of Mary brought from Fatima as well as the a relic of the True Cross. The Indulgence is held on September 8-9th.

Máriaremete

Budapest, II. district



This is one of the locations that many Budapest inhabitants visit frequently on pilgrimages. There are commemorative plaques of Mary placed around the alter. Indulgence is held on Trinity Sunday and on the Feast of Immaculate Conception.

Máriagyűd

Baranya province



The common Mary shrine for the peoples along the Drava. In the XVII. century multiple legends are born about the appearance of Mary, and how the statue of Mary had already existed here even before the Hungarians had arrived, in the days when slavic people populated the area.

Márianosztra

Pest province



The Pauline monastery was first founded in 1352 after the ravage of the Turks, and it was with the help of the Polish monks that it was re-organized later. It was also as a result of these monks that the painting replicating the Black Madonna at Czestochowa was placed here.

Máriabesnyő

Pest province



This is the location of the shrine of the Virgin Mary, also known as the Hungarian Loreto. It's most valued treasure is the replica of the Italian shrinal statue as well as the bone statue of Mary dating back to the Arpad era.

Szentkút

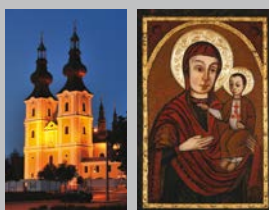
(Mátraverebély)
Nógrád province



Pilgrims have been traveling to the Hungarian national Roman Catholic shrine for 800 years. This is where Franciscan monks guard the purity of the Holy Well and of our faith and where nearly 200 thousand visitors come annually.

Máriapócs

Szabolcs-Szatmár-Bereg
province



This place is both a symbol and source of our unity. The peaceful home of the Virgin Mary, a place which unifies us: Rusyns, Romanians, Slovaks, Hungarians, Roma peoples, both Greek and Roman Catholics.

Csíksomlyó

Romania - Harghita
province



The pilgrimage of Csíksomlyó was first made in 1567 by the Székelys (Szeklers) in an attempt to protect their Catholic faith. Today, it has become the pinnacle of Hungarian Christianity during Pentecost.

MÁRIA ÚT

JÁNOS SZÉKELY:

MÁRIA ÚT, THE PATH OF THE SPIRIT

I. publication, november 2015

Distributor:

Mária Út Közhasznú Egyesület
8200 Veszprém, Házgyári út 7.

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Dr. Tamás Szabó, director

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Book jacket photo:

Vivien Kiss

Print:

NYOMDAKÉSZ

ISBN 978-963-89502-6-0

The Southern Transdanubian stretch of the Mária Route premium pilgrimage was developed with the support of the European Union and the Hungarian government.

The Southern Transdanubian stretch of the Mária Route premium pilgrimage was developed with the support of the European Union and the Hungarian government. Under the "Mária Gardens" resting points project, multiple Mária Garden resting places were constructed in the Southern Transdanubian region. These locations offer protection from the rain; are equipped with kneelers for praying; and are decorated with statues of the Virgin Mary. One of the developments of the project is that one can access a tourguide application on the GPS-based mobile guide that is now available for smartphones.

The interactive internet portal for the Southern Transdanubian Mária Route premium pilgrimage offers an interactive tourist databank which allows for simpler orientation for pilgrims. A mapped pilgrim guide; promotion pamphlet and pilgrimage book; and a training were all realized through the project. The subsidy for the project was a total of 256,126 million HUF, which made up for 95% of the project. The realization of the project began on June 2nd, 2014 and finished on December 15th, 2015. It was realized through the „DDOP-2.1.1/A-B-12-2012-0013” project identification number.

SZÉCHENYI 

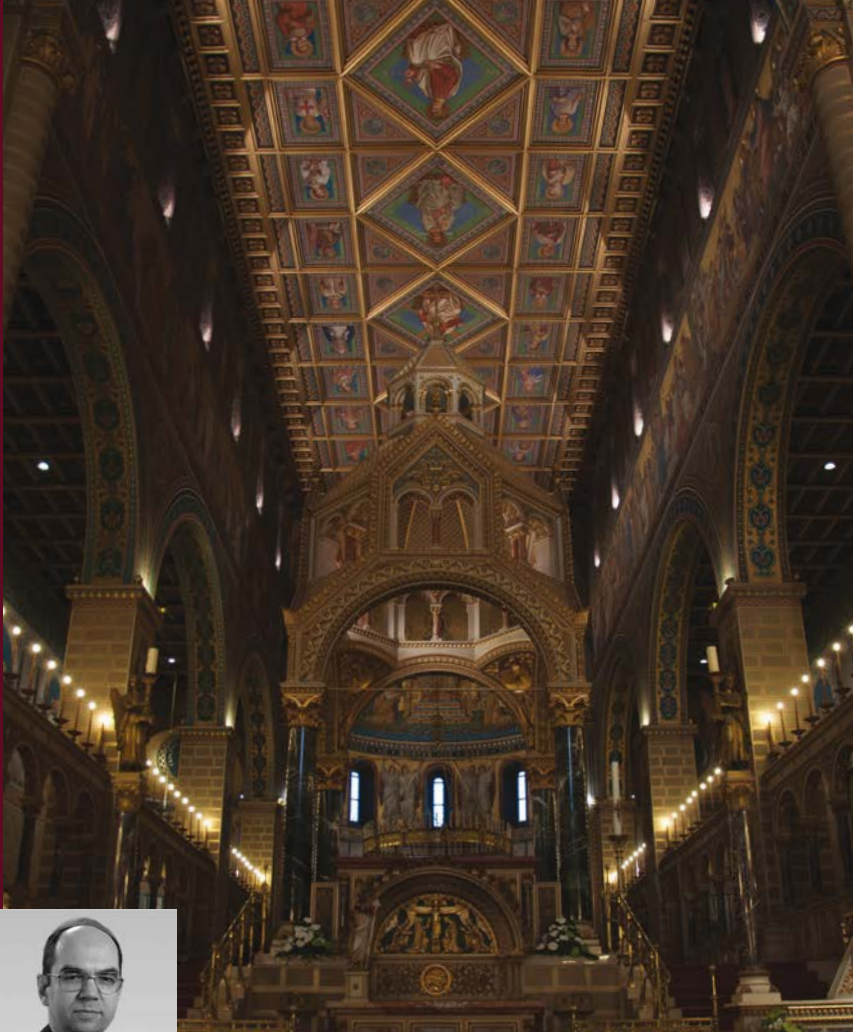


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INVESTING IN YOUR FUTURE



János Székely, theologist, bishop

János Székely was born on June 7th, 1964 in Budapest. He studied at the Esztergom Archbishopry Seminary, the Pázmány Péter Catholic University Faculty of Theology, and in Bethleem. He was ordained as a priest on March 2nd, 1991. From 1991 to 1993, he was a chaplain in Érsekúdvkert. From 1993 to 1996, he attended biblical studies at the Biblical Institute in the Pontifical Gregorian University in Rome. During this time, he was a student of the Hungarian Papal Institute. In 1995, he gained

his licentiate. From 1996 to 1998, he was a curate in Budapest (Elizabethtown). In 1997, he gained a doctorate in theology at the Pázmány Péter Catholic University Faculty of Theology. From 1998 to 2001, he was the parish priest at Budapest (Széplalom). From 2001 to 2005 he was the Spiritual Father at the Seminarium Centrale. In 2004, he gained his habilitation from the Pázmány Péter Catholic University. From 2005 to 2006, he was the director of the Örökimádás Church in Budapest. On January 5th, 2008 he was ordained as the assistant bishop in the Esztergom-Budapest Diocese.

János Székely has been the author of multiple theological, biblical, and spiritual pieces. He is currently an associate professor in the New Testament Department at the Pázmány Péter Catholic University; a professor – and since 2006, the rector – at the Theology College in Esztergom; and the parish priest at the St. Anna Church in Esztergom. Since 2007, he is the Commissary in the Social-Educational-Cultural Department for the Esztergom-Budapest Diocese. As a result of his financial sponsorship, the Rosalia Monastery in Esztergom was renovated.

In 2007, he gained the title of Bishop of Febiana.

He led a walking pilgrimage from Gherla in August 2011, and from Targu Mures in August 2012 along the Maria Route to Sumuleu Ciuc.