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THESES

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**The historical development of the cult of the soldier saints and the possibilities of
its cultivation in the Hungarian Defence Forces**

author's review of Doctor of Philosophy (PhD) thesis

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1. Identification of the research problem and relevance of the research

From the beginning, the Christian religious community had role models who later played an important role in the various armies. The concept of holiness is inherited from the chosen people of the Old Testament, and veneration of the saints has become an integral part of both Catholic and Orthodox ecclesiology. Traditionally Christian values such as courage, self-sacrifice and honour are reflected in the cult of the saints in an eminence. The cult of the soldier saints was shaped by the social expectations of the time and the needs of each army. As the liturgical tradition developed in a way that was coherent with the historical periods, the cultic veneration of the patron saints associated with each branch of the armed forces could also develop. They were seen as role models, and their example, teaching or written instructions always contributed to the development of an ethical order within the forces, one of the most important aspects of which was the healthy practice of religion among the soldiers. The latter is particularly significant, since in a situation as intense as war, in the various forms of armed combat, there was a great need for a way of experiencing religion that did not tend towards extremes but rather articulated the ethical limits of armed combat.

In the Eastern European armed forces – including the Hungarian Defence Forces – the tradition of worshipping military saints and patron saints of the armed forces was interrupted during the years of communist dictatorship, and after the democratic changes, cults were introduced or rather reintroduced that were characteristic of the society between the two world wars. At the same time, there was a clear desire on the part of the various armed forces to make the cult of the patron saint of the armed forces, which they regarded as their role model and patron saint, an integral part of their organisation.

This is also supported by my research in recent years, which has revealed that, in addition to learning about and reinterpreting historical traditions, there are units in the Hungarian Defence Forces that would like to further develop their existing cult (e.g. assignment of a new arms flag to honour St. László) on the other hand, I met some specialised units which did not have their own patron saint in the past, but created a new cultic tradition by honouring their chosen heavenly patron.

Other important aspects are the challenges of moral issues, such as solidarity or ethics and morality, which can be examined from many perspectives within the armed forces. One

element of this is a criticism and shortcoming which has been increasingly voiced in recent years, namely that the former stability of Christian culture within the armed forces, which has existed for thousands of years, and the cohesive role of ethics, morals and morality are being weakened and sometimes disappearing, while the sense of community and the search for belonging are gradually gaining strength. An introduction to the life of the military saints and the cult of the patron saints of the armed forces on which it is based can help to answer ethical questions in the modern armed forces. My studies have also made it clear that this topic is still a major area of research in the military of Western democratic societies. Resuscitating existing cults and resolving the tensions arising from the need to create new cultic practices will be an inevitable task for military and social science work in the coming years.

2. Hypotheses

The emergence and development of the cult of the soldier saint is incomprehensible without the historical period, the ideological and historical background and the manifestations of the current ministry. Indeed, it can be said that the cult is not static but dynamic, (re)evolving in the image of the church of the period. It is not a one-way process, in which regression is often observed. Furthermore, given that the cult of the military saint is partly located in the community outside the church (the armed forces), it is not independent of the constitutional arrangements of the state, its public policy objectives and its international commitments to freedom of religion and conscience.

Given the complexity of the research problem and in order to achieve the research objectives and focus the analysis process, I asked the following 3 questions:

1. Is it possible to create a cultic practice based on the international and Hungarian traditions of veneration of the saints of the armed forces that is viable and acceptable for the armed forces of today?
2. Through the presentation of cultic traditions and biographies, can elements be developed that can strengthen the possibility of a correct experience of religion in the army of democratic countries and dampen the chances of religious extremism?

3. Can the development of a coherent cult strengthen the self-awareness, ethics and morals of soldiers in crisis areas and missions?

Taking all this into account, I formulated the following 3 hypotheses and related hypotheses:

Hypothesis 1: the cult of the soldier saints has been part of Christian culture from its inception, adapting to the ideas and ideologies associated with war and the military of the time.

Hypothesis 1: After the regime change, the cult of the patron saints of the armed forces still has a raison d'être in the life of the armed forces, and its current message and its guidance and response to the challenges of the 21st century are worth exploring and analysing.

Proposition 2: I take it as a basic premise that the more stable the moral and ethical base of a community, the more stable and effective it is in carrying out its specific tasks.

Hypothesis 2: The cult of the patron saints of the armed forces and the cultural traditions associated with them form an indispensable part of the development of a stable ethical base within the Hungarian Defence Forces.

Proposition 3: the profound rearrangement of human, social and ethical norms in Europe during the 20th century cannot be equated with their absorption by the community. Traditionally Christian values have become part of Hungarian society again after the regime change. In relation to the patron saints of the armed forces in today's Hungarian armed forces - although its importance would be greater than ever in view of the challenges of our times - a generally accepted, uniformly functioning cultic practice has only partially developed, which could form the basis for a healthy experience of religion, not tending to extremes, but rather articulating the ethical limits of armed combat.

Hypothesis 3: The incorporation of patron saint cults into the thinking of the armed forces through government action following regime change will greatly assist in developing a non-extremist response to the challenges of our time. The role of tradition, and thus the rebuilding of the cult of the patron saint of the

armed forces, is a necessary and indispensable part of building internal cohesion in the armed forces.

3. Research objectives

The primary aim of my research is to contribute, through the historical background of the cult of the military saints, to the efforts to make the current practice of the Hungarian Defence Forces meet the social needs expressed by the general values of the 21st century man and the ethical principles that are of value in the armed forces of democratic countries. Furthermore, the research aims to highlight those elements that, in contrast to religious extremist doctrine, promote the correct living of religion within the armed forces.

To this end, I will deal specifically with the concept of the sacred in relation to war, violence and military life. My point of departure is the Old Testament „saint” *kadosh*, which also defines Christian theology, and which is inspired by the image of the warrior God of the Old Testament and the possibility of an early Christian appropriation of the concept of holiness or impossibility of the concept of the sacred. I will then analyse the image of the New Testament god through the cult of holiness, violence, war and martyrdom that characterised early Christianity. It was the latter that gave the still dominant dynamic of sanctity the so-called doctrine of *imitatio Christi*.

First of all, I will analyse the Scriptures, the most important source of early Christianity, using a historical and textual-critical method. I will point out the places where the New Testament authors discuss military warfare, violence and peace. I will then examine the works of early Christian theorists on war, peace, violence and military service, highlighting the contrasts that exist between each author between the different authors. I will focus on the turn of events that characterized the period: the use and legitimacy of the army and violence in self-defense and defense of the empire. I examine each author by placing him or her in the context of the historical period. I point to the ideological and historical antecedents that informed their ideas about war and violence and place the cult of the first soldier saints in this context.

The cult of the military saint was replaced by the monastic idea in the Middle Ages idea. Given that the subject of my thesis is the cult of the soldier saints, I will only deal with this area insofar as I want to give a sense of the difference between the two types of saintly cult and the changes in the direction of cultic veneration associated with the saints. I will then

present the development of the cult of the knight through the aspects that again gave rise to the change of direction in the cult of the saint: I will analyse the impact of the Crusades and the struggle between the Empire and the Papacy.

The conceptual change in the modern era with Protestantism, the Enlightenment and the discovery of new continents and the change of continents. With regard to the First and Second World Wars, I will point out the difference between the papal and papal declarations and the clerical declarations of war ethics in each country.

In the research, I will also discuss the specific situation of Central European countries (including Hungary), where after a forty-year break the saints have returned to the life of the armed forces. cult of the saints. I will examine this in the context of what Pope Francis summed up as „*No war can be just. The only just thing is peace.*” The Pope’s statement could have a major impact on the interpretation of just war and the cult of the saint of the soldier closely linked to it, as the Pope urges a reinterpretation of the issue.

The research also aims to highlight the fact that the development of the cult of the soldier saint is inseparable from the development of the Christian doctrine of just war. Although my thesis is not about just war, it is inescapable insofar as it has influenced the development of the cults I have studied.

4. Research methodology

My research is deductive, exploratory, basic research, using primarily analytical-descriptive and comparative methods. In view of the interdisciplinary nature of the research field, I apply the historical and text-critical method of the textual scholarship under study through the analysis of the available literature and the critical analysis of the relevant ecclesiastical and secular legal norms.

Disciplines concerned: political science, (military) ethics, philosophy, military science, law, cultural anthropology, military leadership theory, (military) pedagogy, political science, psychology, sociology, theology, (military) history.

Data collection methods:

- Exploring biographical sources - researching old, historical, archival material
- Processing national and international literature

- Document analyses
- Personal consultations, questionnaire

5. Summary description of the study per chapter

The essay is divided into 11 chapters.

In the **first chapter, I** will try to establish the historical relevance of the research through an introduction to the Old Testament roots of the cult of holiness, in which I will analyse the influence of Jewish tradition on the Christian concept of holiness and the cult of the soldier. I will show that Christianity drew heavily from other religions at its birth (e.g. Zoroastrianism, Gnosticism, or other local religions). I will demonstrate, however, that the most significant influence on Christianity came from the Old Testament and the New Testament concept of God. I emphasise that the Old Testament's image of God was not uniform either. I will show that the image of God changed from period to period, with different attributes of God taking centre stage, with the emphasis on the characteristics of „saviour”, „merciful”, „just” or „holy”. I will also show that holy war is a constant feature of much of the Old Testament Scriptures, in which God is very often presented as „Lord of Hosts” and war is most often referred to as „God’s war”. I would also point out, however, that in the Old Testament there is as much a call for peace as there is war and violence. I will show that even Old Testament man had difficulty in resolving the dichotomy of peace and violence. I will show that the double standard in the ethics of war, as it developed in the Old Testament, is also reflected in the Christian soldier, and that religious motivation as a means of legitimising the use of violence was already present in the Old Testament world.

In the second chapter, I examine the issue of violence and peace and the development of the character of the Christian soldier through the teaching of the Gospels. I show the crucial role of the doctrine of forgiveness and love of enemies for Christian martyrs of the first centuries. I will compare the Synoptic Gospels and the Gospel of John on the subject of military force, and discuss the significance of apocalypticism. I will show how Pauline literature interprets spiritual weapons at the level of spirituality in the cosmic struggle between good and evil, light and darkness. I will show that the use of spiritual virtues and weapons in the figurative sense of St. Paul is reaffirmed in medieval mysticism when the warlike character of the knight-kings is supplemented by these virtues. I will present reflections from other New Testament

literature as well as from the patristic period on military force, soldiering and war. I demonstrate that these early Christian scriptural texts provide opportunities for different kinds of ethical evaluations of soldiering and war.

In the **third chapter**, I will discuss the organisations of violence that existed in the early church. The sources of the messianic ideology behind the Sicarii and Zealots, and the causes of the clashes that arose from their relationship with the Roman Empire, are presented.

In chapter four, I analyse the concept of sanctity through the characteristics of war and peace. I will examine the impact that the character of the Founder in relation to war and militancy had on Christians in later ages. I raise the question of the influence of the sayings of Jesus and of literature outside the Gospels on the Christian cult of the saint and especially of the soldier. I will show that some of the characters in Scripture, including those who were not soldiers but who were also outspoken on the use of violence, were already venerated as saints (role models) by the early church. I will point to the dichotomy in the Gospels between soldiers as charismatic characters and as cruel enforcers. I will show that the Founder accepted the role of the state as a policeman, and that the New Testament texts did not condemn the actions of the military to protect citizens, ensure justice and restrain evildoers.

The **fifth chapter** summarises the teaching of the church fathers of the 3rd and 4th centuries on war. I show how the theology of war they developed became the intellectual and moral foundation of the Christian West for the next nearly 1,500 years. I will analyse the rational and theological arguments and evidence that emerged from the turnaround brought about by the Edict of Milan, which now conceives of the role of war and combat as part of the divine plan. I will present the war ethics of St. Ambrose, the war and military ideas of St. Augustine, and the relationship and role of church and state in the contemporary political environment. I demonstrate that, partly because of the Constantinian reconciliation of church and state and partly because of the threat of barbarian invasion from the East, fourth- and fifth-century Christians returned to the Greco-Roman classical just war theory, which accepted the struggle to defend justice and restore peace.

In the sixth chapter, I show the development of the character of the saint in the first few centuries, through the emergence of the martyrs who were canonised for their self-sacrifice, and then, after the end of the persecutions, the asceticism that replaced the cult of martyrdom. I will show how the cult of the saint became one of the most characteristic features of medieval Christianity. I will show that, through the *imitatio Christi*, the Christian man's life became the ultimate meaning and purpose of the fulfilment of his own personality, through active self-sacrifice and voluntary suffering, to manifest the glory of God in holiness of life.

In **chapter seven**, I will show how the theoretical aspects of the military in Christian antiquity were applied to the military. I will show that both the cultic veneration of martyrs, martyrs, soldier saints (later patron saints of arms) in Christian culture and the cultic veneration of civilian heroes and role models associated with warfare underwent significant transformations over the centuries. I show that the shaping of these cults has been determined by current social needs and the political, historical and security context of the time. I present the best-known military cults. Through the cults of St. Sebastian, St. Martin and St. George, I show that the traditional Christian values of courage and self-sacrifice reflected in their cult were seen as role models by various branches of the armed forces, sometimes even whole armies, and that their lives, teachings and written instructions contributed to the development of an ethical order within the armed forces.

In chapter eight, I examine the relationship between church and state in the Middle Ages from a theological and philosophical perspective, showing that ecclesiastical power was an integral part of secular thought, just as the secular legal system was closely linked to the framework of the church. Through Gelasius' theory of the two swords, I analyse how, although the coexisting branches of power respected each other, the supremacy of the Church over the state was clear through its supernatural mission and its possession of spiritual power. By analysing the later struggles between the Church and the secular powers, I will show that medieval saints reappeared in European culture along the lines of heroic attributes. I show that ordinary people, through their unconditional and all-sacrificing faith and their example of holiness of life, became the outstanding personalities of their time. I will show how the cult of the Knights of Christ had an impact in helping and protecting the needy and vulnerable.

In chapter nine, I will show, through a discussion of the Crusades and the development of medieval chivalric culture, how in the Middle Ages all that was not previously an essential aspect of the early Christians became valuable. I will show that through a combination of physical attributes (physical strength, fighting fitness and advanced physicality) and spiritual attributes (spiritual strength, endurance, death-defying courage, temperance and self-control), the Church, drawing on the teachings of Scripture, formulated the chivalric ideal of chivalry for both war and peace, thereby placing once again at the centre of Christian thought the question of what it means to be both Christian and soldier. The most famous ecclesiastical orders of chivalry are presented. I will show that the fusion of the knightly and monastic way of life has resolved the contradiction between the Christian knights' participation in the wars of liberation of the Holy Land and their pacifist aspirations to a monastic way of life. I will show that the knights fought with the sword for the triumph of the ideals which the priests and monks

proclaimed in word and by example, and in so doing I will demonstrate that the Church thereby incorporated warfare into her doctrine. I also show that in Saint Lazarus we have the ideal of the European knight and the European monarch. I show that in the medieval cult of the soldier saint, lay and secular dignitaries - royal saints - exemplify Christianity in their actions, which are elements of a new type of holiness.

In the **tenth chapter**, I examine the modern features of the relationship between church and state. I will show that the struggle for investment that underpinned later European modernisation led to a definitive separation of religious and political power, with the inevitable consequences of the differentiation of modern society, the separation of ecclesiastical and secular orders, and the separation of religious and secular disciplines. I will show that the principles of separation of powers and separation of powers in the Age of Enlightenment and the false conclusions of the ideology of the modern philosophical schools were already being applied at all levels of the state by the end of the 19th century. The new ideology that emerged with the European Enlightenment, the change in the role and status of the Catholic Church, the strengthening of the Protestant churches and the successive dynastic wars of conquest and defence, also significantly transformed the attitude towards the saints. I will discuss the phenomenon of persecution of Christians in the first centuries of Christianity as a result of the anticlericalism of the French Revolution and show how the Church responded to the social inequalities, injustices and disorder that arose in the 19th century as a result of the Industrial Revolution by stressing the importance of social responsibility. I will show that the new ideologies did not live up to expectations and had a counterproductive effect on the idea of a united Europe. I will also show that, as a result, nationalism was strengthened in European nations, but that the cultic veneration of the saints did not diminish. I will show that the persecution of the Church in the modern era led to the beatification or canonisation of many new martyrs and religious believers. I would stress that a significant number of the patron saints of the armed forces and of the troops fighting in the wars of liberation were also chosen at this time. I would point out that the Catholic clergy played a significant role in the Hungarian War of Independence. I will show the importance of the consecration of the flag and the associated Holy Masses, and demonstrate that the military chaplains had already at that time a key role in the moral guidance and strengthening of the troops, in encouraging the fighters and in comforting and caring for the wounded, while often playing a significant role in the successful fighting of a battle. The significance of the emergence of national saints, the changing profile of the ancient saints and the specificities of the relationship between church and state in the modern era will be discussed. I will discuss the Church's position (*bellum iustum*) on the First

World War and the revival of an initially positive Christian ideology and religious thought in the wake of the war. I will explain that the rediscovery of the cult of the great Hungarian kings and soldiers has made the virtue of heroic death for the homeland, in the spirit of self-sacrificing love for Christ, a prominent value once again. At the same time, I prove that aggressive nationalism, confused with patriotism, and heroic idealism, reborn in the devastation of war, prevailed only within a national framework, the pursuit of noble and heroic virtue, was transformed into hatred of the enemy, due to the physical and psychological injuries, pain and suffering that were suffered, and the general disillusionment had a negative impact on religious sentiment and, along with it, on the cult of the saints. I show that disillusionment with the war initially diminished, and later irredentism intensified, respect for military and national saints, but that these cultic practices were now more a matter of cultivating traditions of externals, their meaning changed and became empty. At the end of the chapter, I discuss the efforts of the communist leaders who came to power through the Soviet occupation after the Second World War to permanently abolish the churches and completely eradicate the Christian worldview.

Finally, **in chapter eleven**, I analyse the new situation after the change of regime. I will show that the Church, marginalized for forty years and persecuted for decades, has identified as one of its main missions in the new social and political context the reconstruction of the moral and spiritual void destroyed by the communist dictatorship. I will explore the lack of real content of the regime change, and in this context I will analyse the social-political and ideological preconditions which led to the first, more intense, initial interest in religious issues being dampened and to a perceived distancing of a part of society. I will analyse the specificities of the cult of the sacred in secularised societies, the mechanism of action and the results of the privatisation process of religion. I will show that the traditional Christian idealism has been replaced by a focus on everyday life, the primacy of reason, the individual, self-fulfilment and self-expression. I will demonstrate that, by adapting the cult of the sacred to modern times, the active Christian intellectuals who create culture have a crucial role to play in reinterpreting cultic traditions and renewing symbols. In this context, I will emphasise the need to formulate the reality of faith, which is the basis of the Church's activity, in accordance with the socio-cultural context of the time, and to contribute consciously and directly to meeting the needs of various communities, including the Hungarian Defence Forces. I will show that, after the change of regime, democratic legislation has reached its maximum by allowing the constitutional right of freedom of worship and religion. In addition, I will summarise the results of a non-representative questionnaire survey I conducted among camp chaplains. I will present the key issues identified through this research that are regularly encountered by chaplains

serving in the Hungarian Defence Forces following the post-regime change religious restoration. I prove that, despite the cultural destruction of the communist dictatorship that preceded the regime change and the ideology of the leftist or so-called „liberal democracy” that followed, which was unable to identify with the ideology and cultural role of the military saints and patron saints of the armed forces, the incorporation of patron saint cults with real content into the everyday life of soldiers, not only in the midst of fierce war conflicts or the difficulties of peacekeeping missions, but also in the context of everyday life, can help service personnel to perform their duties to a high moral, mental and cultural standard.

6. Summary conclusions

In the years following the change of regime, the full development and protection of the so-called „rule of law” institutional system also occupied a prominent place in Hungarian legislation. In addition to the basic legal framework of freedom of religion and conscience laid down in the Constitution, there was also a need for provisions that could be applied in practice, allowing the free exercise of religion and worship in institutions performing military functions, including the Hungarian Defence Forces, taking into account the specific circumstances of each individual. Act IV of 1990 on freedom of conscience and religion and on churches states that freedom of conscience and religion is a fundamental human right of everyone. The law also specifically refers to persons performing military service (Article 7(1), (2)), which allows them to exercise their religion individually within the military establishment, but in accordance with the organisation’s rules of operation. For those serving in the armed forces, the law represented a significant improvement on the atheistic attitude declared under the communist dictatorship. However, beyond the general possibility of religious practice, the legislator allowed the community to practise religion only within very narrow limits. The armies of European nations with Christian roots had a long and great tradition of the cult of the military saints and patron saints of the armed forces, which affected both religious and cultural life. By amending Act LXXIII of 1993 on freedom of conscience and religion in accordance with international standards and Act IV of 1990 on churches, the legislator effectively removed the restriction on the exercise of religion by military service personnel in the institution on an individual basis only. This has made it possible for individual religions to be represented at institutional level within the military.

However, it can also be observed that the Hungarian Defence Forces did not regain a deeply felt cultic respect through the veneration of military saints and patron saints of the armed forces, which would have had a more intimate and cohesive effect within the units. However, the spiritual added value of pilgrimages and the dignity and protocol of the feasts of the patron saints of the armed forces may foreshadow the possibility that the soldier saint and patron saint cults may help to overcome the theological, philosophical and ideological contexts, may also help to resolve the fracture within the armed forces following the Second World War, which gradually confronted society with religious communities and distanced individuals from belief in supernatural forces and spiritual values. The celebration of Armed Forces patron saints' days and the linking of Christian tradition with Armed Forces holidays „stops” the time. The celebration brings the past into the present, linking yesterday and today and thus projecting the unity of the future. The commemoration of saints can make the ideal expressed through the life and example of the saint human, tangible, accessible and, more importantly, traceable. An idea that seems unattainable becomes achievable through the cultic veneration of saints, since there is already an example, a known precedent. Saints can also be a source of help through their intercession, and this idea is not alien to most members of the armed forces today.

The research has shown that the cult of saints has not been erased from the daily lives of members of the armed forces by historical changes of varying intensity. Overtly or covertly, they have always been part of the moral and ethical order of soldiers. The cults and their messages have of course evolved in accordance with historical changes and the challenges of the times, but the role of the saints as helpers and intercessors, the moral message of their example, have always been compatible with the specific approach and the specific tasks of the military profession. The compatibility of the cult of the patron saints of the military and the armed forces and the traditions associated with the individual armed forces within the Hungarian Defence Forces – as can be seen in the case of Western armies – is neither a consequence of nor a condition of religious conviction. The cult of the patron saints is an integral part of the Catholic faith, but it can also represent, for both Protestant and Israelite adherents, a unique set of values that helps soldiers within the army to maximise their ability to fulfil their sworn obligations.

7. New scientific results

The rebuilding of the cult of the military saints and patron saints of the armed forces into the cultural „fabric” of the Hungarian Defence Forces after the regime change is a long and complex task. The experience and the content of the cultic veneration of the patron saints could not and could not be linked back to the period before the communist dictatorship because of the interruption of continuity. At the same time, the armed forces clearly expressed the need for the veneration of patron saints to become part of the traditions of these bodies, especially the Hungarian Defence Forces. However, the cultic practices that emerged after the change of regime were not adapted to the needs of the 21st century, highlighting the importance of the delicate balance between tradition and innovation, i.e. the need to adapt cultic practices to changing times while preserving their core values and principles.

Results of the research:

1. In my thesis, I have reviewed the evolution of the veneration and centuries-old tradition of military saints and patron saints of the armed forces, and have presented and developed a comprehensive set of ideas that, adapted to the cultural and social context of our time, can be relevant and acceptable in the armed forces. I have also identified aspects that may offer an acceptable alternative to the cultic veneration of saints within the Hungarian Defence Force for the modern man.
2. Through a review of history, theology and political theory, I have shown and demonstrated the importance of reinterpreting the various attributes and virtues of the patron saints in order to help them in their duties, reflecting the challenges faced by soldiers.
3. Through a comparative presentation of the veneration of the saints of the armed forces in Hungary and abroad, I demonstrated that the veneration and example of the military saints can contribute to the proper performance of the military's duties in democratic societies. On this basis, I developed directions that could both strengthen the possibility of the correct religious practice and help to avoid religious misunderstandings and extremism in the Hungarian Defence Forces.
4. I have analysed and demonstrated that a focus on ethics and morality is a fundamental aspect of the armed forces in the 21st century. I have demonstrated that compassion,

empathy and respect for human rights, as embodied in the cult of military saints and patron saints of the armed forces, are critical to the lives of soldiers in modern conflicts.

5. I have also presented the ideological and historical aspects that can contribute to a better understanding of new types of crises and conflicts, which are in some cases explicitly religiously based. I have demonstrated that, in addition to resolving the difficulties of everyday life, the values and ideals conveyed through the example and veneration of military saints and patron saints of the armed forces can play an important role in preparing soldiers in crisis areas and in missions for new types of challenges and in their effective work.

8. Recommendations

My thesis is primarily a historical study of the cult of the sacred in European, and in particular Hungarian, military traditions. I believe that the analysis of the dynamically changing Western and Eastern cultic practices, which are adapting to the challenges of the times, could be the subject of further research. Compared to Western Europe, in America, religious customs seem to be stronger and more important, where religion already plays a decisive role in the socialisation and upbringing of children. It is a historical fact that the earliest schools and universities in the United States were founded by churches, but it is also a fact that the state in America is less supportive of religious educational institutions than in Western Europe in general.

Another interesting topic for this thesis is the dynamically changing field of the South American church in recent decades, but the limitations of the present research do not allow for such a comprehensive analysis. Priests who stood up against social injustice and were willing to take up arms in defence of the faith have emerged as a new type of militant saint in the 21st century. In Latin America, the Catholic Church has played and continues to play an indispensable role since colonialism. In Pope Paul VI's encyclicals *Populorum Progressio* (1967), Pope John XIII's *Pacem in Terris* (1963) and *Mater et Magistra*, and the Vatican II Pastoral Constitution *Gaudium et Spes*, the Church has expressed a strong position on poverty, clearly marking its role in defending the interests of the most vulnerable in society. The Church thus opened the door to cooperation between believers and laity. In Latin America, certain representatives of the so-called „rebel church” have confronted both the clergy in their own

countries and the prelates of the Holy See, who have sought to prevent cooperation, in order to achieve it, thus supporting, whether explicitly or implicitly, the mass radicalisation of the faithful. They took an active part in the political struggle and, in some cases, even in the armed struggle. It is also worth remembering the seven Hungarian Franciscan monks who were victims of the communist dictatorship following the Second World War and whose beatification is now being dealt with by the Congregation for the Causes of Saints.

The paper only touches on the cult of local saints, whose documentation is generally very scarce, and whose cult does not typically extend beyond the individual settlements where their traditions of worship are established. However, the role and impact of the cult of local saints is far from negligible, and the topic may, in my opinion, be worthy of further research.

9. Practical use of research results

- The results of the research can be used by the different branches of the Hungarian Defence Forces.
- The essay can be used as cultural background material for the Ministry of Defence.
- This thesis can contribute to the reinforcement of cultic practices and ethical standards for the forces working in the mission.
- The essay can be used as a teaching and liturgical background for the Hungarian Military Ordinariate.
- It can be used as a teaching background for the Faculty of Military Science and Military Officer Training of the National University of Public Service.
- Likewise, it can be used as a teaching background for Pázmány Péter Catholic University and other theological institutes.
- As a continuation of this thesis, the exploration and evaluation of the content of the cults of the individual soldier cults would be worth further research.

10. Author's publications on the subject

- 1) Kliszek, Noémi: *The origins of the military saint's cult in the Old and New Testaments* 2. In: *Ügyészek Lapja* 2023:2 (2023) – in publication
- 2) Kliszek, Noémi: *The Service of Chivalries Throughout History in Relation to Pandemics and Wars*. In: *Hadtudományi Szemle* 16:2 (2023) – in publication
- 3) Kliszek, Noémi: *The origins of the military saint's cult in the Old and New Testaments (Part 1): Old Testament background in the light of war and violence*. In: *Ügyészek Lapja* 2022:5-6 (2022)
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11. Professional-scientific biography

Noémi Zsuzsanna KLISZEK

Noémi Zsuzsanna Kliszek (née Noémi Zsuzsanna Németh) was born on 13 August 1974 in Budapest. She is married and has 2 adult daughters.

In 1996, she graduated from the Liszt Ferenc Academy of Music with a diploma in singing and music teaching and an artist's diploma in conducting. In 2007, she graduated from the Faculty of Finance and Accounting at the Economics Department of the Budapest Business School. In 2016, she started her full-time studies at the Doctoral School of Military Science of the National University of Public Service, at the suggestion and encouragement of her supervisor, Dr. habil Lóránd Ujházi. She has an intermediate English and Italian language exam certificate.

In 2017-18, she participated both as a researcher and as a scientific organizer in the project „Extremism, Religious Extremism Ludovika Research Group” (KÖFOP-2.1.2-VEKOP-15-2016-00001, „GOOD GOVERNANCE DEVELOPMENT-PUBLIC POLICY”). She has organised several conferences, both national and international, and has been a speaker at several of these events. In the course of her research she has been in direct contact with a wide range of topics (security policy, defence policy, theology, political science), and in 2019-20 she completed her studies at Pázmány Péter Catholic University's Faculty of Catholic Theology as a guest student for 4 semesters.

She is the author of 11 publications in MTMT. So far, 9 publications in Hungarian and 1 in English have been published in professional journals (Hadtudományi Szemle, Felderítő Szemle, Prosecutors' Journal, Theological Review), and she is co-author of 2 book chapters. Another 3 publications in English are expected in 2023.