IGNÁC BATTHYÁNY AND HIS PANEGYRIC DEDICATED TO ST. IGNATIUS OF LOYOLA

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Ignác Batthyány și panegiricul său dedicat Sfântului Ignațiu de Loyola
REZUMAT

Personalitatea episcopului transilvănean, cărturar iluminist și bibliofil, fondator al importantei biblioteci istorice Batthyaneum din Alba Iulia, a jucat un rol esențial în istoria culturală modernă a Transilvaniei, dar și a întregii Românii. Studiile și contactele sale științifice sunt legate de regiunea Ungariei Superioare - Slovacia de astăzi. În acest articol, ne concentrăm mai îndeaproape atenția asupra conținutului și analizei formale a uneia dintre primele lucrări tipărite ale lui Ignác Batthyány, panegiricul despre Ignațiu de Loyola - *Panegyricus Divo Ignatio Dictus...* (Tyrnaviae 1762), care se pare că a fost un discurs final solemn realizat de Ignác Batthyány după terminarea studiilor de retorică la Trnava și care trebuia să demonstreze abilitățile oratorice ale viitorului episcop. În el, Batthyány l-a lăudat pe Ignațiu de Loyola ca pe un erou demn de emulație. Pe de altă parte, el evidențiază și eforturile de recatolizare ale Bisericii Catolice. Deși tiparul examinat este unul dintre multele panegirice publicate de Tipografia Universității din Trnava, este un document care reflectă direcția ideologică a timpului său.

Cuvinte-cheie: Ignác Batthyány, tipărituri de ocazie, panegiric, discurs ceremonial, Sfântul Ignațiu de Loyola, Trnava (Slovacia), recatolizare
Key words: Ignác Batthyány, occasional printed work, panegyricus, celebratory speech, Saint Ignatius of Loyola, Trnava (Slovakia), recatholisation

The personality of the Transylvanian bishop, scholar and bibliophile of the Enlightenment, founder of the important historical library Batthyaneum in Alba Iulia, whose studies but also scientific contacts are linked to the environment of Upper Hungary – today's Slovakia, played a key role in the modern cultural history of Transylvania, the whole of Romania, and, from a wider perspective, all the Hungary. Not only the Batthyaneum library in Alba Iulia itself, the correspondence preserved in its archive, Batthyány's scientific and literary work, but also small occasional prints associated with this personality are an image of the broad interests and diverse contacts of this

personality. In encyklopedic literature[1], the life and work of Ignác Batthyány (1741-1798) is relatively exhaustively described, and in the recent past, several researchers have focused on his cultural contacts[2]. However, no one has yet dealt with the content analysis of the thin print, apparently the bishop's first literary work, which is stored in Budapest's *Egyetemi Könyvtár* under the signature Ae 4902. It is a print of Trnava provenance with the title *Panegyricus Divo Ignatio Dictus: Dum Inclyta facultas Theologica In Alma ac Celeberrima Archi-Episcopali Universitate Tyrnavensi aniversarium eidem Tutelari suo honores persolveret. Directore admodum reverendo Ac Clarissimo Patre Josepho Pinter, e Soc Jesu AA. LL & Phil. nec non SS. Theol. Doctore, ac Inclytae Facultae Theologicae, decano Spectabili. / Oratore Illustrissimo Ac Reverendissimo D. Ignatio Salesio Comitte de Batthyan, Perpetuo in Nemeth-Ujvar, S. Georgii Militis & Martyris de Ják Abbate, AA. LL & Phil. Magistro SS Theol. In Primum Annum Aud. Sem. Gen. Cleri Reg. Hung. Alumno, Archi-Dioecesis Strigoniensis. Tyrnaviae Typis Academicis Soc[ietatis] Jesu 1762* [24 p.][3]. As its title page suggests, it was published during the period when Batthyány was the abbot of the Benedictine Abbey of St. Georgius in the village of Ják, and at the same time he studied for the first year at the Roman Jesuit institute *Collegium Germanicum et Hungaricum.*

Its content is a celebratory speech – a panegyric delivered on the grounds of the Faculty of Theology of the University of Trnava in the presence of its dean Josef Pintér (*1717), while the subject of the celebration is the founder of the Society of Jesus St. Ignatius of Loyola (1491-1556), whom Ignatius Batthyány also revered as his personal patron.

From 1760, Ignác Batthyány studied rhetoric and theology at the Jesuit University in Trnava. His panegyric on Ignatius of Loyola was probably a solemn final declamation delivered after the end of his studies in rhetoric at the University of Trnava and was intended to demonstrate the oratorical skills of the future bishop. A panegyric can be characterised as a formal (often precisely structured) public speech containing topical elements in prose or verse form delivered in honour of an important person (sovereign, church representative, scholar, patron, etc.), but e.g. also cities, communities, universities with the intention of properly celebrating and highlighting the celebrated object or

[1] Batthyány Ignác, Magyar életrajzi lexikon: https://www.arcanum.hu/en/online-kiadvanyok/Lexikonok-magyar-eletrajzi-lexikon-7428D/b-74700/batthyany-ignac-grof-749F1/ (12.01.2024); see also Szinnyei József: *Magyar írók élete és munkái*: https://www.arcanum.hu/hu/online-kiadvanyok/Lexikonok-magyar-irok-elete-es-munkai-szinnyei-jozsef-7891B/s-A6233/szinyei-merse-jozsef-AE625/ (12.01.2024); Wurzbach, 1856, p. 176.

[2] Mârza 2014, p. 176-187; Mârza 2016, p. 142-153; Mârza 2018, p. 139-149; Mârza 2022, p. 38-52; Grupač 2019, p. 102-114.

[3] Klimeková, Augustínová, Ondrošková 2008, record no 813.

person. The custom of delivering panegyrics in public is linked to the ancient tradition, and although there are panegyrics that have been preserved from the Renaissance period (mainly from Italy, Spain, and western Europe), the popularity of panegyrics addressed to monarchs and other important representatives of public life culminated in the Baroque period[4].

In accordance with the chosen genre, Batthyány's speech is topical and uses established, almost schematic images, methods and poetic means aimed at the glorification of this Jesuit saint. The genre of celebratory text – panegyric fully suited the ideas, and especially the needs and intentions of the Jesuits, who received the duty of administration of the University of Trnava. It made it possible to highlight the life, qualities and contribution of the celebrated person in a refined form, which was both didactic and attractive for readers[5]. Graduation and the award of a master's degree were also a good opportunity to publish panegyric prints of various types, in prose or verse, and such prints were typical of the university environment[6]. According to estimates, approximately 150-200 panegyrics were written and published in Trnava, dedicated mainly to the Virgin Mary – the patron saint of Hungary and the University of Trnava; and/or to the saints associated with the Society of Jesus on various anniversaries and church holy days[7].

The University of Trnava is the oldest university in Slovakia and the first long-term Slovak educational institution. It was founded by the well-known representative of the Hungarian Counter-Reformation, Cardinal Peter Pázmany (1570-1637) and operated from 1635-1777. Although it started modestly – when it was founded it had only two faculties: philosophy and theology – its good name gradually spread throughout Hungary. Prominent figures of contemporary Hungarian science worked here as teachers, its rector was the theologian and polyhistorian Martin Sentiváni (1633-1705) and worked here, for example also astronomer Maximilián Hell (1720-1792) or historians Samuel Timon (1675-1736) and Štefan (Istvan) Katona (1732-1811). The graduates were many priests and prominent church officials, who often contributed to the development of education in their region and were also involved in the Catholic Church's re-catholization efforts. It is indisputable that the importance of the University of Trnava was enhanced by the rich book production published in its printing house. However, the university not only ensured the publication and printing of

[4] Panegyric, https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Panegyric (07.12.2023).
[5] Juríková 2014, p. 33.
[6] *Ibidem*, p. 11, 33.
[7] *Ibidem*, p. p. 34.

books, but also (co)financed and distributed many of them with the help of generous patrons[8].

The final speech of Ignác Batthyány can be classified as the most numerous group of celebratory works published by the university press, which consisted of panegyrics celebrating the saints and patrons of the university. The typographic arrangement of the press also corresponded to the genre of panegyric. In addition to the vignettes at the beginning and at the end of the print and small typographic decorations in its header, the name Ignatius and the word Deus were highlighted in capitals throughout the print. As already mentioned, the topic of the celebration speech was the personality of Ignatius of Loyola, who came from a Basque noble family and is considered one of the greatest Christian mystics. As a mystic, Ignatius became famous for his trinitarian and Christological mysticism. He also developed a method of spiritual exercises, which are supposed to serve to purify the spirit, enable growth in faith, hope and love, and prepare a person for service to God and neighbours. Ignatius' main motto was: *Omnia ad maiorem Dei gloriam* – Everything for the greater glory of God[9].

The Ignác Batthyany celebratory speech consists of several parts. In its introduction, the author greets the Faculty of Theology and its dean with a short speech. He then reveals his intention, which is to present Ignatius of Loyola in two perspectives; on the one hand, as a person who loves the world with Christian love, on the other hand, he grows old, but as someone who loves the world, or he despises his glory. In the context of worldly fame, the author considers that the world offers man false hope, tries to capture and control his senses, promises fame, and a sweet life. But the proclaimed sweetness is actually poison, and the pleasantness of worldly fame becomes a prison and a fetter. However, experienced warriors of Christ often withdraw into solitude, seek the silence of forests and secluded places, examine their souls, and devote themselves to prayer and contemplation. Batthyány considers St. Ignatius of Loyola to be just such a warrior of Christ.

The intention of Ignác Batthyány was not so much to collect or present facts and information about the life and works of Ignatius of Loyola, these were undoubtedly sufficiently known to the auditorium consisting of members of the clergy and representatives of the Faculty of Theology in Trnava. The composition of Batthyány's speech is rather dominated by the effort to claim the spiritual legacy of this holy nobleman. Ignatius of Loyola participated in the formation of the ideals of Baroque piety and, guided by the events of his

[8] Poriezová 2009, p. 34.

[9] Sv. Ignác z Loyoly – Cvičiť sa, https://ignacianskaspiritualita.sk/index.php/2011/04/1126/ (07.12.2023).

personal life (especially his leg injury with lifelong consequences), he transformed his desire to become a knight in royal service into a lifelong effort to serve Christ, the church and souls. Batthyány's speech is characterized by several principles used for centuries to pay homage to a particular person, as Quintilian speaks of them in his fundamental guide to the art of rhetoric – *Institutiones oratoria* from 96 AD. One of them is to highlight the ancestors of the celebrated person, acts of their youth, their manly age; another is the use of a topos known as *puer senex* (young old man), used mainly to describe people whose young physical age is rarely tied in with the maturity, seriousness and experience of an older person[10]. In his work, Batthyány mentions several times the important family from which Ignatius of Loyola comes and the saint himself is most frequently given the attributes: victor (*victor),* hero *(heros),* and a noble person of his lineage (*tam illustris stirpis, illustre decus).* In his panegyric, Batthyány speaks of the noble spirit of Ignatius of Loyola and his prodigious love for the world. He emphasises that he is the victor of this world because he despised the earthly glory promised to him by his noble birth and his exceptional abilities, and he channelled his desires into the service of God. He points out that he disposed of personal possessions and in times of difficulty, he sought solitude for contemplation. He observes that exactly that made his spirit even more humane and loving. He also draws attention to the passion and zeal with which Ignatius of Loyola performed his work.

The author of the panegyric uses the fact that the saint originally wanted a military career, so he enriches his celebratory speech to a large extent with words from the field of military practice (e.g. *vexilium, victor, triumphus, ruinas, hostis, militari, pugilis, pugnari...*). To give his speech a dramatic touch, he uses exclamations, similes, and emotionally charged words, and sometimes conducts a fictitious dialogue with the saint. By means of antithesis *Felicem sane noctem, quae tam clarum diem Ignatio attulit! Felices tenebras, quae tantam Ejus menti lucem affuderunt*! Ignác Batthyány expresses the fact (certainly known in Jesuit circles) that the saint's definitive conversion occurred during a night spent in front of the gracious statue of the Virgin Mary in the Benedictine monastery in Montserrat. The mythological apparatus characteristic of genres following the ancient tradition is found to a lesser extent in Batthyany's panegyric. Sv. Ignatius at the beginning of his military career – before his conversion – was *Martem secutus*, in contrast, heretics (Protestants in the author's understanding) were *Orci ministri*. We assume that the modest use of mythological elements was mainly related to the fact that the theme of Ignác Batthyány's panegyric was the celebration of an important Catholic saint and the support of the Jesuit re-catholization policy.

[10] Vaneková 2017, p. 95-98.

The territory of today's Slovakia was one of the areas where the Reformation spread very well and gradually gained many adherents, so at the end of the 16th century a large part of the population subscribed to it, while the free royal cities undoubtedly played a leading role in this regard. The answer to this situation was the purposeful effort of the Catholic Church to stop the spread of the Reformation, which was gradually implemented in various forms during the 16th-18th centuries. The goal of the general re-Catholicization organised and purposefully carried out by the papal curia and the church hierarchy in cooperation with the Catholic monarchs was to gradually win over the entire Christian population of the country. Especially great attention was paid to the free royal cities.

The main propagators of the Catholic reform were the order of Jesuits, founded in 1534 precisely in Batthyany's panegyric by the celebrated Spanish nobleman and former imperial officer Ignatius of Loyola. Reforms were carried out mainly by establishing schools and through missions. Therefore, in the final part of his speech, the future bishop smoothly transitions to the celebration of the Jesuit order and the Faculty of Theology in Trnava. He indirectly highlights the recatholization and missionary efforts of the Jesuits, who are known for their overseas missions. The famous Jesuit missionary in India was Saint Franciscus Xaverius (1506-1552). In addition to him, however, Ignác Batthyány names other important representatives of the Society of Jesus in European countries, e.g., Peter Canisius (1521-1597), a zealous fighter against Protestantism in Germany, and Peter Pazmany (1570-1637), an important representative of the Hungarian Jesuits, about whom he says: ...*quot Nobiles in Ungaria familias ab impiis erroribus ad veram fidem Pazmannus traduxit?* On the other hand, he draws attention to the "traitors of the faith" – Martin Luther (1483-1546) and John Calvin (1509-1564): ...*illi duo scelerati proditores Lutherus et Calvinus, who omnia Divina humanaque iura everterunt, profanarunt sacra, exitiale virtuti bellum induxerunt* (they overturn all Divine and human rights, desecrate holy things, introduce war with destructive zeal). Ignác Batthyány sees re-Catholicization as a constant struggle and effort for the victory of the Catholic Church over heresies (he adapts the vocabulary using military terminology to this). It is carried out by important representatives of Catholicism who are ardent followers of the legacy of Ignatius of Loyola.

At the end of his speech, Batthyány singled out Ignatius of Loyola as a hero worthy of emulation. The life and public activity of Ignác Batthyány showed that he himself followed this ideal, driven by a burning desire for knowledge, and he created a scientific and historical work that influenced subsequent generations.

The panegyric of Ignatius Batthyany is one of a number of prints dedicated to the figure of the Jesuit saint Ignatius of Loyola, which were

published in many European countries with the support of the Society of Jesus. Although the function of this type of press was mainly representative, even such inconspicuous pamphlets in many countries served to promote the cult of Catholic saints and sometimes to regain the predominance of Catholicism in many European countries.

Lista ilustrațiilor

Fig. 1 – Ignác Batthyány, *Panegyricus Divo Ignatio*, Trnava, 1762 – pagina de titlu

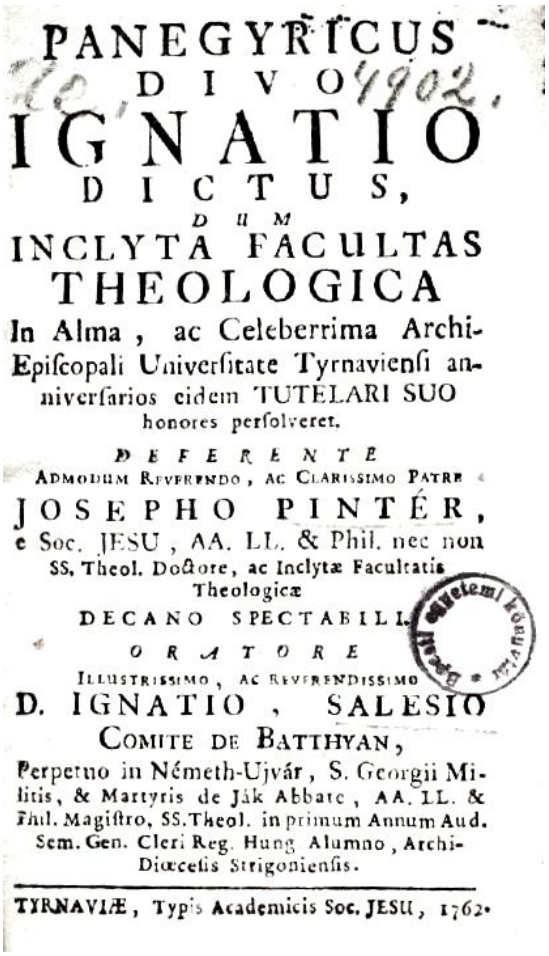

PANEGYRICUS
DIVO
IGNATIO
DICTUS,
DUM
INCLYTA FACULTAS
THEOLOGICA
In Alma, ac Celeberrima Archi-Epiſcopali Univerſitate Tyrnavienſi anniverſarios eidem TUTELARI SUO honores perſolveret.
DEFERENTE
ADMODUM REVERENDO, AC CLARISSIMO PATRE
JOSEPHO PINTÉR,
e Soc. JESU, AA. LL. & Phil. nec non SS. Theol. Doctore, ac Inclytæ Facultatis Theologicæ
DECANO SPECTABILI,
ORATORE
ILLUSTRISSIMO, AC REVERENDISSIMO
D. IGNATIO, SALESIO
COMITE DE BATTHYAN,
Perpetuo in Németh-Ujvár, S. Georgii Militis, & Martyris de Ják Abbate, AA. LL. & Phil. Magiſtro, SS. Theol. in primum Annum Aud. Sem. Gen. Cleri Reg. Hung. Alumno, Archi-Diœceſis Strigonienſis.
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Fig. 1 – Ignác Batthyány, *Panegyricus Divo Ignatio*, Trnava, 1762 – title page

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