

SUMMARY

It is an old ambition of *Múlt és Jövő* to prepare a special issue on Imre Ámos and Károly Pap. Actually, every issue during the past ten years since the magazine's re-launch has been just that, even though their names appeared only infrequently. This is so, given that by the re-launching of this magazine we sought to emulate the achievements of these two men, endeavoring to rise to their stature. Perhaps we would not have had the courage to undertake this special issue, needing to gather additional intellectual strength and focus, had it not been for the 1999 Frankfurt International Book Fair where Hungary, being the Schwerpunkt country, necessitates that we represent the presence of Hungarian Jewry with these two personalities, the artist and the prophet.

We are the apogee of the Hungarian Jewish spirit which, since its birth some 150 years ago, has completed an astonishing journey. (We celebrated the 150th anniversary of 1848-49 during the past two years; this was the period when the Jews of Hungary became Hungarian Jews: part of the universal Hungarian and an integral part of European culture).

These two men became more than just great artists in the shadows of the Holocaust: at one and the same time they became Jews, Hungarians, men of modernity and yet something more as well: they became angels and prophets of their apocalyptic age. We emerged from under their cape, it was their faith, their quality and their truths which reconverted and guided us back to our fertile Jewish heritage after some fifty desolate post-Holocaust years. Their increasingly lively presence ordered us to exploit the opportunity and use our best knowledge to show them to the world, as only by their recognition and acceptance can we merit attention ourselves.

We commence the issue with an article by the person who, in the aftermath of the Holocaust's annihilating strike, single-handedly represents the spirit of Hungarian Jewry at a world class standard (and, fortuitously for us, world renown.) Ágnes Heller's article, titled Holocaust and the Generations, pries open the attempts of philosophy and the bitter explanations of more than fifty years by snatching the Holocaust out of its historical framework and reconnecting it to the Genesis' basic questions of the fiery visions of the apocalypse and the continuation of Jewish heritage. The problems raised by the philosopher are ones shared by the works of the two prophets invoked in our issue who were consumed by the fire of the visions igniting their art. Aladár Lászlóffy, the outstanding Transylvanian poet dedicates his poem to Károly Pap, Béla Pomogáts and Tamás Lichtmann's study provides an overview of Károly Pap's life oeuvre, placing at the center his brilliant and prophetic work, Jewish wounds and crimes. Ilona Petrányi examines the genesis of a remaining fragment of a Pap play, while Ágnes Széchenyi's inquiries shed light on the history of the Károly Pap foundation established in 1948.

Krisztina Passuth's grand study analyzes Imre Ámos' system of motifs. Mária Ember presents Imre Ámos' pictures located in Szeged. Two articles address the relationship between Imre Ámos and his wife, the also renowned painter Margit Anna: Hedvíg Turai publishes an annotated collection of the love letters written by Imre Ámos to Margit Anna and Máté Hidvégi publishes parts of an interview with the 75 years old Margit Anna relating to Imre Ámos. Miklós Hernádi writes of a major collector (László Levendel) and his collection, the most important pieces of which come from Imre Ámos and Margit Anna.

The real stars of the issue are, however, Imre Ámos and Károly Pap themselves. We publish hitherto unpublished poems by Károly Pap, as well as letters and fragments of his play titled György Leviát. We also publish poems, letters and numerous reproductions of hitherto unpublished paintings and sketches by Imre Ámos.

We hope from this issue, albeit in Hungarian only, that it will enhance the reputation of these two Hungarian Jewish prophets, to make them accessible to persons outside Hungary where they are little known. (No-one is a prophet in his own home). And make the world a better place, a place more just, by the behavior and truth emanating from their suffering and death.