

Medieval Hungarian Saints -  
A Historical Perspective

The study of medieval saints is a fascinating topic for it sheds light on a society which is both close as well as distant from us. The major source for the study of saints or hagiography is the Acta Sanctorum published by the Bollandist fathers since the 17th century.

Critical methodology of the Bollandists - Not a collection of legends, use of historical criticism.

Our intent today is similar. We are here not to listen to a series of often charming legends, although these stories are valuable in their own right, but to understand the Hungarian saints in their proper historical context. Our focus will be on the major figures of Hungarian hagiography and I will not deal with those saints whose connection to Hungary are often tangential.

In a recently published volume, Professor David Herlehy of Harvard University has examined various aspects of medieval social history based on the study of the Acta Sanctorum. Herlehy found that in the first 1500 years of the Christian era there were 3,276 saints recorded in the Acta Sanctorum. The division based upon sexes shows that there were 2,754 men and 522 women. The ratio is more than 5 men to 1 woman. Reflection of a male dominated society, not the inability <sup>of women</sup> to be saintly. There is a sharp decrease in the number of saints after 1200 when

much stricter rules were imposed by the papacy on how one could be raised to the sainthood.

In the 150 years before the discovery of the New World the number of saints was only 87 and the ratio of women among these rose tremendously. In fact, in the 13th and 14th centuries we see a "feminization" of sainthood, which is a reflection of the general improvement of the position of women in society.

The cult of Mary. Chivalry. Troubadours, Romances.

Of the 3,276 saints prior to 1500 five were Hungarians. Why the low number? 1. Most of western Christendom had a 500 to 1,000 year head start. 2. Hungary, along with eastern Europe and Scandinavia were always borderlands.

Note the fact that there are no Hungarian saints after 1500.

The story of the Hungarian saints is in many ways unique. First of all, these five men and women who have been elevated to sainthood represent a wide variety or spectrum of Christian faith and action. The first, St. Steven, is a "Founding Father" and Apostolic king, who lays the foundation of a Christian nation. His son, St. Emery, is a young man whose life illustrates that you can be fully involved in the affairs of the world, yet be gentle, and pure and humane. St. Ladislaus or László is the ideal Christian Knight, an inspiration to generations of Hungarians who because of the geographic location of their homeland had to defend their nation from foes coming

the East or the West. Then there are the gentle women whose deep spirituality is an inspiration. St. Elizabeth of Hungary is the example of faith wedded to love, an example of the ideal that it is in loving our neighbors that we fully praise God. And finally, St. Margaret, one of the most deeply spiritual saints of her age, whose aim was to unite her soul to God already on this earth, by intense prayer, meditation and absolute humility.

The Hungarian saints are also unique because of the time when they appear in our history. Only a hundred years passed between the time that the Hungarians arrived in their present home and the election of St. Steven as first king. The Magyars were new comers in Europe and they had just begun their existence as a Christian nation when the first saint already appears. Then for the next

2½ centuries four saints are added to this illustrious list. *Dynastic sainthood. Sacral legitimation - close relations between church & dynasty.*

What does this show? Mainly that once the Hungarian nation was converted to the Christian faith, this conversion had deep roots and the faith was a productive faith. In the fertile soil of Hungary, Christian ideals and institutions grew and flourished and touched the lives of the people.

Let us now turn to the examination of the lives of the five saints we mentioned. Our method will be mainly historical trying to show how they fit into the Hungarian and European development.

Two main sources: Historical -- main reliance on  
Chronicles.

Hagiographical -- legends, written  
mainly at time of elevation to sainthood.

Main reliance will be on the historical material  
with legends used as illustrations.

- St. Stephen -

The fact that Hungary exists today, that it is a  
Christian, predominantly Catholic nation with a western  
cultural tradition, is due to the work of St. Stephen.  
He is indeed a remarkable, far-sighted man, a true apostle  
to his people. The major sources of his life are the:  
Legenda minor, Legenda major and the Legend written by  
Bishop Hartwig. (*Material from 11<sup>th</sup> century*)

Antecedents -- Entry of Magyars into Carpathian Basin

896 -- Ruled by tribal chiefs -- Culture of  
their own, Semi nomadic warriors. Raids in  
West. Europe. Turning point under Duke Geza,  
father of St. Stephen. BEginnings of a more  
settled society, Christian missionaries from  
Italy, Germany.

Hungarians only Asiatic nation to be able to build  
a permanent state in Europe.

Steven born in 970's in Esztergom which was then  
the capital city of Hungary.

Around 996 he married a German (Bavarian) princess  
Gizella from which union 5 children were born. Of these  
only one, a son Imre or Emery survived into manhood.

In 997 his father Geza died and Stephen was elected as the first king of Hungary.

\* Position of Hungary geographically--its political implications--its religious implications.

St. Stephen in a wise move, turns to pope Sylvester for crown. Sends delegation to Rome, gets crown (not same as we see today).

On Jan. 1, 1001, Stephen crowned at Esztergom-- Commitment to a Catholic, Western orientation of Hungary. Sets himself to the task of welding his people, still strongly oriented toward a tribal way of life, into a nation.

-He is a great organizer and law giver.

-Divides country into counties -- exists to this day.

-Creates ten dioceses -- still the same today.

Several major Benedictine Abbeys (Pannonhalma)

-Church receives extensive lands

-Passes law which instructs all to pay 1/10 to Church.

Every 10 villages were to pool their energy to build a church. -- Law also provided that the Christian feast days should be duly celebrated.

[To encourage church attendance he ordered that the weekly market should be held on Sunday. When the people had assembled from various villages to trade, the church bell rang, and they were all forced to attend Mass.

Origin of Vasar nap -- Vasar = market nap = day

Laws of St. Stephen try to create a new society which is orderly, just and Christian. Much of this law deals with property--reflecting a change from a semi-nomadic existence, where a lot of things were owned communally to a more settled life, reflecting private possession.

The laws of St. Stephen addressed themselves to many problems: The spilling of blood, breaking and entering dealt with, so is the problem of false witnesses and groundless accusations.

Deals also with condition of women, especially the abduction of girls and the abandonment of wives.

Punishment is usually set not in money payment but more frequently in oxen.

Generally harsh laws, but so were the laws of the Middle Ages in general.

Laws of Stephen applied to religious lawbreakers as well. Those who eat meat in Lenten times were thrown into prison of a week, and fed only bread and water. This is more humane than contemporary Polish law which also included the breaking of all the teeth of anybody who broke the Lenten rules.

The result of good laws and strong law enforcement: Hungary considered a safe and orderly country -- result of the migration of many foreigners, Germans, French, Italians who settle in the land.

St. Stephen encouraged this trend--foreigners bring new skills, customs, wealth to the kingdom. Among those who came were nobles, clergymen, scholars, artisans with many skills. Even some English refugees arrived. The family of Eadmond Ironsides, English king, spent some time in Hungary. It is probably this "English connection" which explains the similarity between the Hungarian and English coronation ceremonies.

The treatment of law breakers and the encouragement of settlers is evident in the following event recorded during Stephen's reign:

A group of foreigners, loaded down with all their belongings including much gold came to settle in Hungary, hearing that it was a law abiding kingdom. They were set upon by royal soldiers, their property was stolen, some of them were killed. Those who escaped came directly to the king and explained what had happened. The king listened, ordered that the perpetrators be brought before him. He asked them why they had transgressed the law, they who were called upon to uphold it, why had they attacked and killed innocent people. He then ordered them to be led away, and hanged, 2 by 2, on the major highways leading into the kingdom as an indication that this is the fate of law breakers in his realm.

Creation of St. Stephen's state allows the reopening of pilgrimage route to the Holy Land from Western Europe, for the first time in over 600 years. -- Not only important

in religious terms, also economic advantage of trade.

The king was as successful in war as he was in organizing his country. Fights against Bulgarians, Germany and against nomads who broke into Transylvania.

Last years of St. Stephen's reign saddened. His only surviving son, Emery, whose reign he had prepared with care, died. Feeling that his days on this earth are numbered, he dedicated his newly converted country into the care of the Mother of God. The Chronicle reports this as follows: "Looking up unto the stars he cried out: 'Queen of Heavens, through whom this world has been redeemed, in my final prayers I dedicate to your care the Church with its bishops and priests, the whole nation with its people and its lords!'"

When he died, he was buried at Székesfehérvár. For three years there was no singing, dancing and merrymaking in the land--his people mourned him deeply.

In 1083, his elevation to sainthood occurred.

The right hand of St. Stephen was found to be intact upon the opening of his grave in 1083. This precious relic is still preserved to this day.

Prior to Communist takeover it was carried in solemn procession through Budapest on August 20, ~~where it was found.~~

It is still on display at St. Stephen Basilica in Budapest.



Stephen found a pagan, semi-nomadic people when he became their king in 997. When he died he had left behind the firm foundations of a well organized Christian nation. --A remarkable achievement -- "Apostolic King." Our second Hungarian Saint is Emery, the son of St. Stephen and Queen Gizella. the exact date of his birth is uncertain, probably between 1000-1007. As we saw, he is the only child of the royal family which survived.

King Stephen prepared Emery for the important role he was supposed to play in Hungarian political life as the heir to the throne.

In his youth, Emery was educated by a remarkable Venetian monk called Gerard (Gellért) who came to Hungary in 1015 after being shipwrecked on the Adriatic Coast on his way to the Holy Land.

St. Stephen was so impressed with the learning of Gerrard that he entrusted the education of his beloved son to the learned Italian. Emery grew up to be a marvelous young man. He was intelligent, athletic and deeply religious. <sup>Not a "whiney"</sup> The king gave him important tasks and prepared him for the succession. St. Stephen even drew up a book of advice for his son, giving him "pointers" on how to be a successful ruler. <sup>Certainly not a "whiney"</sup>

Unfortunately, this was not to be. Emery died as a result of a hunting accident while chasing wild bear and left his father and mother devastated.

Historical evidence is uncertain about his marital state.

Emery is remembered as an ideal young man, obedient to his father, serious in his studies, pure in his mind and his body. Together with his father he was elevated to sainthood in 1083.

A brief word about St. Gerard the teacher of St. Emery, this Venetian monk who played such an important role in Hungarian history and is often honored as a Hungarian saint.

Upon completing the task of educating St. Emery, Gerard decided to remain in Hungary. For a while, he lived in the dark forests of the Bakony mountains, Renowned as a friend of all animals--reminiscent of St. Francis.

When St. Stephen created the first Hungarian dioceses he asked Gerard to become bishop of Csanád.

Because of his great educational preparation, put in charge of education of Hungarian clergy.

[One of the first to point out that in order to reach the native Hungarians, it is important to ordain natives, even if they are not as well prepared for priesthood, because they will be far more successful with the conversion of the people than foreigners.]

Carried great influence at court of St. Stephen. After king's death, he retires to his diocese. In times of troubles, he was vocal critic of government. There was major pagan uprising of which Gerard became a victim. He was crossing the Danube between Pest to Buda, was met by a band of pagan Hungarians who took him prisoner, stoned

him, tied him to a cart took him up a steep hill, threw him down the embankment, and killed poor St. Gerard.

The place where he was martyred is still called Gellért Hegy (Mt. G.) and <sup>on</sup> the spot where he was thrown into the depths there is a huge statue of St. Gerard with a cross in his elevated arm, blessing the country of his missionary work--the cross in his hand symbolizes the Christian faith of the Hungarian nation. It shall never be replaced by the hammer and sickle, the hated signs of Communism in the hearts of the Hungarian nation.

In 1083, together with his friend St. Stephen and his former student St. Emery, he was elevated to sainthood.

The king who was instrumental in the elevation of St. Stephen, St. Emery and St. Gerard to sainthood was called Ladislaus or Laszlo. He was born in 1040 the son of King Bela I. He was a second son and so his older brother Geza ruled first, but already during his brother's reign László showed himself to be a great military leader.

Becomes king in 1077 and welcomed by all since the almost 40 years since the death of St. Stephen had been difficult years.

The nation was yearning for a strong and just leader. St. László filled this role admirably.

The great virtues of St. Laszlo were already known when he became king. He was respected by the Lords for his ruling and administrative abilities, the Churchmen loved him for his generosity to the bishops and the clergy.

The knights and soldiers respected his great courage and his reputation as a hard but honorable fighter.

His fame had even spread abroad. A French source calls him "Elegantissimus rex" or "Most Elegant King." He was tall, handsome and suave.

Married twice, having lost his first wife, he unfortunately did not have <sup>wife</sup> children. He was apparently by no means shy with women. During his reign, two major attacks by Asiatic raiders called kun (Cumans)--according to legend he defeated the girl thief Cuman--asks the rescued girl (daughter of bishop) if he could rest his head on her lap. Hungarian art reflects this story over and over again.

Passes stringent laws to protect private property. Thieves had their hands cut off as punishment for stealing.

Yet the chronicle reported " . . . His subjects loved him instead of being afraid of him."

Result -- order, tranquility, unprecedented prosperity, for country and royal treasury.

Laszlo died in 1095 on military expedition on border of Bohemia, probably of pneumonia.

Requested that his remains should be taken back to Yárad for burial -- legend.

The most popular of Hungarian saints, he represents the Christian knight, a heroic figure, who stands above all his soldiers in physical height, strength, moral

character. His cult becomes especially strong in the late 15th early 16th centuries, time of Turkish march - Popularized in sermons of Franciszek Felbant of Temesvár.

His cult spreads throughout the country--his figure and name will be on coins, fine art work, etc.

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Having seen the life of three male Hungarian saints, let us turn our attention to two gentle princesses, St. Elizabeth and St. Margaret. *Royal sainthood - pious womanhood.*

Elizabeth was born in 1207, the daughter of King Andrew II of Hungary.

At the age of 5, she was engaged to Duke (Louis) Ludwig of Thuringia, in Germany.

Use of children as political tools--alliances.

Soon thereafter she leaves her family, native land, to be brought up and educated at the court of her husband-to-be. She always remembered her homeland and people with special affection.

At age of 14, she married Louis and lived a ~~very~~ brief but very happy life with her husband. They had a son and two daughters.

Marriage patterns of the upper nobility in the 13th century indicated that women entered matrimony at an extremely young age, probably earlier than any other century before or after. Here are some examples: St. Umiliana of Florence married at age 16, St. Clara of Pisa was betrothed at age 7, was married at 12 and a widow at 15. St. Frances de Ponziani married at 12, St. Brigette of Sweden at 13, St. Hildeburgis of Chartres was married at 14 as was St. Françoise d'Amboise. Both

St. Marie de Maillac and St. Hedwig of Bavaria were married at 12 years of age while St. Godeline de Ghisteltes was 15 and St. Dorothea was incredibly old 17 at the time she became a wife. These examples are furnished by the Acta Sanctorum.

Moved by a deep religious faith, Louis <sup>of Thuringia</sup> left on the Crusade, died on the way and this changed the life of poor St. Elizabeth for ever.

Her husband's relatives force the young widow with three infants to leave the castle of Wartburg, and Elizabeth lived in poverty with her 3 small children, since she was not allowed to take the barest of necessities with her from the castle.

Yet she is unbroken. She exudes joy and devoted the remainder of her brief life to charity and the care of the sick.

While she was Duchess of Thuringia, she began her charity, took food and clothing to the poor. First her husband opposed this--according to legend miraculously converted.

She tried, after the death of her husband, to organize other devout women into a community of loving Christians who cared for the sick and aided the destitute.

\*St. Elizabeth of Hungary deeply influenced by spiritual revival preached by St. Francis. Emphasis of social concern. By love of our fellow human beings we glorify God.

Her weak body was broken by her labors and the abuse of her confessor. She died at the age of 24 on November 19, 1231 at Marburg, now East Germany. *whose husband was sadistic*

Four years later, she was elevated to sainthood and her fame spread throughout Europe. Elizabeth was very popular in her native country, where her cult was encouraged by her brother, King Bela IV. *No Hung. legend of St. Eliz.*

This same Bela IV, whose sister was St. Elizabeth, was also the father of the last Hungarian saint: Margaret. *Problematic*

Born in 1242, when her parents were refugees having fled Hungary to the Adriatic coast due to Mongol invasion of the kingdom.

From childhood, she was dedicated to a religious life. At age 4, placed in convent at Veszprem where she stayed until 1254, when she was 12 years old.

Later she entered the Dominican convent located on an island between the cities of Buda and Pest, now called Margaret Island. There she stayed as a nun until her death in 1271 at the age of 29.

She became one of the major exponents of mystical piety in Eastern Europe. Mystics believe that we can know God intuitively--by the submergence of the body and the elevation of the soul.

She expressed her religious ideology in the following points:

1. To love God.
2. To subordinate ourselves to his will,
3. To hate no one.
4. To judge no one.

Wants to practice absolute poverty in order to approach God more directly. Often said, "I [would] rather be a servant girl than a Princess"-- Tries to compensate for her privileged birth by always having the oldest and most tattered clothing, if she got a new cape, she gave it away. All gifts from her family were immediately exchanged for items with which she could aid the poor. Worked at the hardest, most menial jobs in the convent work, others would not do. To show her humility on Holy Thursdays each year, she washed the feet of 70 of her fellow nuns at the convent, doing this on her knees as an act of penitence. It is interesting to note that for 17 years she did not take a bath, never washed herself above the ankle. *Like several other saints, including St. Thomas of Cantimpré, she was infested with lice.*

Through the taking of Holy Communion she felt a special mystical union with God. She prepared herself for that great spiritual event by extensive prayer and fasting. *She probably starved herself to death - "Holy Anorexia."*

Her brother, King Stephen V began agitation for her canonization in 1272, a year after her death. After much senseless delay she was formally entered into the list of saints 42 years ago. Our information concerning her



comes mainly from the writings of Pater Marcellus, probably her confessor and spiritual guide. *First vernacular legend of Margaret in 14th cent. Life written also by Lea Roshoi, nun of convent on Ish.*

We have before us the story of five remarkable individuals:

St. Stephen, the founder of a new Christian state, who in his wisdom set the course of nation for a thousand years.

St. Emery, a learned young man, devout yet not other worldly, cut down by death in the flower of his youth.

St. Ladislaus, the ideal Christian knight, defender of his kingdom, a man of justice and humanity.

Gentle St. Elizabeth, who recognized that love is the greatest virtue, and charity its most perfect expression.

And finally, St. Margaret, who was the most deeply spiritual and who devoted her whole brief life to the knowledge of God.

What a wonderful array of personalities, what a variety of different Christian missions.

1. St. Steven from Thuroczy - Hungarian Chronicle -  
 Brünn edition 1488 - Published  
 during reign of Matthias Corvinus.
2. St. Steven - birth of king - From Képes Kronika - Illum. Chronicle.  
 View of Palace - Stev.'s mother Szabolca in half reclining  
 position with crown on her head. - Steven with "halo"  
 Given crown by St. Steven, Protomartyr.  
 [According to legend Szabolca had dream in which she was  
 visited by St. Steven Martyr who predicted that she will bear  
 son who will be king. - Courtiers in background.]
3. Képes Kronika - St. Steven's father, Duke Géza -
4. " " - St. Steven orders execution of pagan leader  
 Koppány. - St. St. on white horse - Not King yet  
 Note armour of Hungarian soldiers -  
 typical transportation of time.
5. Képes Kronika - St. Steven in military dress.  
 Note insegna - Red-white stripe of Arpad Dynasty
6. Képes Kronika - St. Steven captures pagan lord of Transylvania  
 named Gyula - Steven with crown - white horse.  
 Gyula is bound.
7. Képes Kronika - St. Steven on throne.
8. " " - St. Steven defeats Bulgarian king in  
 battle, places his foot on deposed enemy.  
 Note dress: Hung. in western, Bulgars in eastern dress.
9. Képes Kronika - St. Steven in royal regalia.
10. " " - Foundation of Church of Sts Peter + Paul  
 of Obuda - St. St. and wife Gizella.

11. Képes Krónika - The burial of St. Emery - [Note stance of king - indicating sorrow.  
Also blinding of Vazul Vázoly -  
St. Steven counsils Andrew, Béla, Levente to flee country - [Note naked upper body of king also raised hand - "talk"]
12. Képes Krónika - The Burial of St. Steven - assisted by bishops  
Queen Gizella looks on.
13. Portion of Restored royal palace at Esztergom  
So called "Throne room"
14. The Right Hand of St. Steven - Permit condition.  
Reliquary at St. István Bazilika in Bp.
15. The "Crown of St. Steven" with orb and scepter.
16. St. Steven at St. Emery from Thuróczi János  
Hungarian Chronicle, Augsburg edition, 1488.
17. St. Emery - wall painting
18. St. Emery - sculpture (idealized) from Romanesque church at Tótk.
19. St Emery - Anjou Legendarium  
E. prays at night by light of two candles -  
His father, St. Steven secretly observes him.
20. Anjou Legend - E. visits monastery of Pannouhaluca  
E kisses each monk. Gives two kisses to St. Mor (Maurus) who is the most devout of Holy of monks.
21. Anjou Legend E. praying at church of St. George in Veszprém.  
Heavenly light illuminates him in church.  
E. takes vow of virginity.

22. Anjou Legend, E. dies, is placed in tomb by bishops, accompanied by people.
23. Anjou Legend, St. Eusebius is participating in processions. The moment St. E. dies he looks to heaven sees soul of St. E. going up to heaven.
24. Anjou Legend. Conrad King of Germ. goes to Rome to receive absolution from Pope - Pope puts hand cuffs on him, tells Conrad to visit tombs of saints until cuffs fall off.
25. Anjou Legend. Conrad makes pilgrimage to Szekesjehazsa visits tomb of St. Steven. - Falls asleep at tomb St. Steven appears in dream and directs Conrad to the tomb of St. Emery.
26. Anjou Legend. Conrad hurries to Tomb of St. E. Prays, hand cuffs fall off miraculously.
27. Anjou Legend - St. Gerard (Gellert) - in pilgrim dress (he was on way to Holy Land) comes before St. Steven, who asks him to remain in Hungary, become teacher of St. Emery.
28. Anjou Legend - After St. Emery reaches adulthood St. G. retires from public life, becomes hermit in Bekony mountains.
29. Anjou Legend. At the request of St. Steven, St. G. leaves hermit hut, is elevated Bp. of Conz'd
30. Anjou Legend, St. G. preaches the Christian faith. Both nobles and people come to hear him are converted to Christianity.

31. Hujon Legend. After death of St. Steven there is  
pagan revolt, pagans capture him  
throw his cart over Kelen Mts -
32. Hujon Legend. St. G. put to rest in tomb -  
[Cart carrying his body goes by itself to Szécsény]
- 33- Képes Kronika, Soldiers in Eastern Dress -  
Invasion of Cumans, Tatars -
34. St. László - Thuroczi Chronicle - Augsburg edition 1488.
35. St. László - Reliquary - Hungarian goldsmith work  
Mantou Kolozsvary - 1st 14th Cent.
36. St. László Reliquary -
- 37- Képes Kronika - St. L. being crowned.
- 38- " " St. L. in battle dress
39. " " St. L. receiving ambassadors.
40. " " St. L. receiving homage of the  
Ruthenians - [note differences in dress]
- 41 " " St. L. supervising construction of  
Cathedral of Várad.
42. " " St. L. Siege of Cracow -  
Hungarians bringing supplies in long stockings
43. " " St. L. Fight with Cumans  
[Note king wrestling with Cuman  
warrior, while Hung. maiden looks on
44. St. László - Page from Thuroczi Chronicle, Augsburg  
edition. Scene ① St. L. on horseback  
chases Cuman who has girl in saddle  
② King wrestles with Cuman, girl helps.  
[Cart with body of St. L. on way to Várad.]
45. Képes Kronika

46. Anjou Legendarium: St. L. enters Szekesfehervar, welcomed by populace.

47. " : St. L. crowned king - delayed coronation because he felt that it was not an honor but a task.

48. " : St. Supports church with rich gifts, goes on pilgrimages.

49. " : St. L. legend: Army in 202 with poor food supply - prays that his troops should not suffer - Prayer answered, wild beast come to be slaughtered for food of king's army.

50. " : Invaders cause problems - Besenyö's invasion "Petchenegs" - L. forces them into town proceeds to burn place down with them inside.

51. " : King enters church - while others sleep, he prays -

52. " : While king prays a dead person who was laid out in church is possessed by devil - throws his blanket onto the king.

53. " : Possessed dead person takes his bier, stretcher and uses it as weapon against the king.

54. " : St. L. uses the cross from altar to protect himself. Devil leaves, dead person returns to normal.

55. " : Cumans invade Hungary - Hungarian army led by king attacks Cumans -  
[Note dead Cuman on ground]

56. " : In course of battle St. L. is wounded by arrow by Cuman warrior.

57. " : Cumans flee - one takes girl prisoner, L. rescues her - Pulls hair by hair, girl cuts the tendons of the Cuman's legs.

- 38 Anjou Legends: St. L. pulls Lumen by hair, girl cuts off warrior's head.
59. " : Exhausted by battle, King puts his head on girl's lap, takes a little nap.  
Girl obviously taking care of rescuer.
60. " St. L. Realizes that it was not an ordinary girl but the Virgin Mary - She heals his battle wounds.
61. " St. L. Gives thanks to God for help.  
During prayer his body is levitating above the ground.
62. " : While on campaign in Bohemia he comes to agreement with King of the Czechs.
63. " Following campaign he dies. Whole nation mourns the great King.
64. " His body is being transported to Vozod for burial. - Cart starts on its own.
65. " At Vozod his body is received by the bishop and clergy.
66. " : St. L. is laid to rest in cathedral he founded.
67. " : Populace praying around his tomb.
68. " : Tomb used as "Judgement of God"  
Rich noble claims a silver dish as his own, although owned by poor soldier.  
When noble reaches to take dish from tomb he falls dead.
69. " : Poor soldier takes dish belonging to him

70. Kassa - Church of St. Elizabeth - Birth of St. E.  
late 15th century
71. Kassa - ibid. Betrothal of St. E.
72. Kassa - ibid. St. E taking leave of her husband  
who is going on crusade
73. Kassa ibid., St. E as widow, hearing mass  
with hospital room in background.
74. Kassa. ibid. St. E. taking care of the sick
75. Kassa - ibid same -
76. Kassa - ibid., Stone sculpture - same -
77. Kassa. ibid. " "
78. St. E and miracle of the Roses MS. illumination
79. St. Istvan, Imre, László
80. St. Margaret. Woodcut - late 15 cent.  
Archiepiscopal Library, Esztergom.