



Presents

THE SEVENTH ROOM

(LA SETTIMA STANZA)

by MARTA MESZAROS



CAST AND CREW

CATEGORY Biography Feature Film

YEAR OF PRODUCTION 1995

SCRIPTWRITERS Roberta Mazzoni
Márta Mészáros

CAST Maia Morgenstern
Adriana Asti
Elide Melli
Jan Nowicki

CINEMATOGRAPHY Piotr Sobocinski

FILM EDITING Ugo De Rossi

FILM EDITING by Halina Dobrowolska

COSTUME DESIGN by Malgorzata Obloza
Elzbieta Radke

MUSIC Moni Ovadia

PRODUCERS Francesco Pamphili - Morgan Film (ITALY)
Eurofilm (FRANCE)
Film Studio Tor (POLAND)
Budapest Film Studio (HUNGARY)]

FESTIVALS AND PRIZES -Camerimage International Film Festival of the
Art of Cinematography 2002
BRONZE FROG PIOTR SOBOCINSKI
-Venice Film Festival 1995
ELVIRA NOTARI PRIZE - Special Mention
OCIC AWARD Marta Meszaros

YEAR 1995
TIME RUN 110'
LANGUAGE French/Italian
COUNTRY Italy, France, Poland, Hungary

SYNOPSIS

This movie is based on the life of Saint Edith Stein. She was a German nun of Jewish descent who had converted to Catholicism. Much of her early life was spent as an outspoken academic. There, according to the movie, she feuded with Joseph Heller, a fellow professor with right wing beliefs. In 1933, after Jews were no longer allowed to teach, she became a nun in the Spartan-like Carmelite order. But when World War II heated up, Heller, who had become an important Nazi official, took his revenge. He had her deported to Auschwitz.

MÁRTA MÉSZÁROS

BIOGRAPHY

Márta Mészáros (born 19 September 1931 - Budapest) is a Hungarian screenwriter and film director. The daughter of László Mészáros, a sculptor, Mészáros began her career working in documentary film, having made 25 documentary shorts over the span of ten years.[1] Her full-length directorial debut, *Eltavozott nap/The Girl* (1968), was the first Hungarian film to have been directed by a woman, and won the Special Prize of the Jury at the Valladolid International Film Festival.

Mészáros' work often combines autobiographical details with documentary footage. Prominent themes include characters' denials of their pasts, the consequences of dishonesty, and the

problematics of gender. Her films often feature heroines from fragmented families, such as young girls seeking their missing parents (*The Girl*) or middle-aged women looking to adopt children. Although Mészáros has made over fifteen feature films, she is arguably best known for *Diary for My Children* (1984), which won the Grand Prix at the Cannes Film Festival. It was the first entry in a trilogy of autobiographical films which also includes *Diary for my Lovers* (1987) and *Diary for my Father and Mother* (1990). In 1995 she won the Elvira Notari Prize/Special Mention for *The Seventh Room*, at the Venice Film Festival.

Throughout her career, Mészáros has won the Golden Bear and the Silver Bear awards at the Berlinale; the Golden Medal at the Chicago International Film Festival; the Silver Shell at the San Sebastian International Film Festival; and the FIPRESCI Prize at the Cannes Film Festival. In 1991 she was a member of the jury at the 17th Moscow International Film Festival.

AWARDS

Berlin International Film Festival:

- 2007 - Won - Berlinale Camera
- 1994 - Nominated - Golden Berlin Bear for *A magzat*
- 1987 - Won - OCIC Award for *Diary for my Lovers*
- 1987 - Won - Silver Berlin Bear for *Diary for my Lovers*
- 1987 - Nominated - Golden Berlin Bear for *Diary for my Lovers*
- 1977 - Won - OCIC Award Recommendation for *Kilenc hónap*
- 1975 - Won - C.I.D.A.L.C. Award Recommendation for *Adoption*
- 1975 - Won - Golden Berlin Bear for *Adoption*
- 1975 - Won - Interfilm Award/Otto Dibelius Film Award for *Adoption*
- 1975 - Won - OCIC Award Recommendation for *Adoption*

Cannes Film Festival:

- 1984 - Won - Grand Prize of the Jury for *Diary for my Children*
- 1984 - Nominated - Palme d'Or for *Diary for my Children*
- 1980 - Nominated - Palme d'Or for *Örökség*
- 1977 - Won - FIPRESCI Prize for *Kilenc hónap*

Chicago International Film Festival:

- 2010 - Won - Gold Plaque - *The Last Report on Anna*

Karlovy Vary International Film Festival:

- 2005 - Nominated - Crystal Globe for *A temetetlen halott*

Camerimage International Film Festival of the Art of Cinematography

- 2002 – Won - Bronze Frog Piotr Sobocinski, with the film *The Seventh Room*

Moscow International Film Festival:

- 2010 - Nominated - Golden St. George for *The Last Report on Anna*

San Sebastian International Film Festival:

- 1978 - Won - Silver Seashell for *Olyan mint otthon*

Venice Film Festival:

- 1995 - Won - Elvira Notari Prize/Special Mention for *The Seventh Room*
- 1995 – Won - Special Mention OCIC Award Marta Meszaros;
for The Seventh Room.

EDITH STEIN BIOGRAPHY

Edith Stein was born in Breslau on 12 October 1891, the youngest of 11, as her family were celebrating Yom Kippur, that most important Jewish festival, the Feast of Atonement. "More than anything else, this helped make the youngest child very precious to her mother." Being born on this day was like a foreshadowing to Edith, a future Carmelite nun.

German philosopher Edith Stein was a leading supporter of the early twentieth century's phenomenological school of thought, which explored human awareness and perception. A Jew by birth who converted to Catholicism, she was killed in a Nazi (having to do with members of the German Socialist Party led by Adolf Hitler from 1933 to 1945) concentration camp (a guarded enclosure where political prisoners were kept) and canonized (declared a saint) in 1998.

Childhood

Edith Stein was born on October 12, 1891, in Breslau, Germany. She was the youngest of eleven children born to Jewish lumber merchants hailing originally from Silesia (now part of Poland). Raised in a very religious atmosphere, four of her siblings died

As a child, Stein was known for her intelligence and sense of humor—she would often recite poetry and make clever remarks. But she disliked her reputation as "the smart one" of the family and began to develop a more quiet nature in her early school days. She attended the Victoria School in Breslau, where she not only began classes early, but quickly became the top student in her grade. Her love of learning extended to her hours at home as well, where she spent much of her free time reading.

At the age of thirteen, Stein underwent a crisis of faith and decided to leave school. Although she no longer believed in God, she did not discuss her beliefs with her family and continued to attend religious services. Stein soon came to terms with her new ideas and decided to devote her life to teaching and the pursuit of the truth. She returned to Victoria School and completed her coursework in hopes of attending college.

Discovering Catholicism

Stein began her advanced education at the University of Breslau in 1911 where she was influenced by the works of Edmund Husserl who was a professor of philosophy (the study of knowledge) at

Göttingen University and was the founder of the school of thought known as phenomenology, an examination of the development of human awareness. The work was an eye-opener to Stein, who decided that she wanted to study with Husserl at Göttingen. It was at Göttingen that Stein was first exposed to the Roman Catholic faith. When in 1916 Husserl took a professorship at the University of Freiburg, he requested that Stein join him as his graduate assistant. She was very successful at Freiburg and soon became known as a top philosopher at the university.

Stein's interest in Catholicism increased in 1917 which led her to read the New Testament, the second half of the Bible. These experiences convinced Stein that she believed in God and the divinity of Jesus Christ, but did not convert to Catholicism until 1921.

During a stay at a girl's school in Speyer, Germany, Stein was encouraged by the Jesuit priest and philosopher Erich Przywara not to abandon her academic work. At his urging, she began a German translation of a Latin work on truth by St. Thomas Aquinas. Through her study of Aquinas and her discussions with Przywara, she was convinced that she could serve God through a search for truth. Her writing and translations became popular, and Stein was invited to lecture for a number of groups on religious and women's issues in Germany, Switzerland, and Austria.

Completes book on Jewish life

Attacks on Jewish people were becoming frequent and in 1933, Adolf Hitler and his Nazi Party came to power in Germany. One result of the rise of Hitler was that Stein and other people of Jewish origin in university positions were fired from her job. Stein felt that she had a unique opportunity and responsibility, as a Jewishborn Catholic, to bridge the gap of understanding between Christians and Jews. To accomplish this, she wrote the book *Aus dem Leben einer Jüdischen Familie*, ("Life in a Jewish Family") which tried to show the similar human experiences of Jews and Christians in their daily lives. In 1933, she attempted to combine the thoughts of Husserl and Aquinas in her book *Endliches und ewiges Sein* ("Finite and Eternal Being"), completed in 1936. Under the anti-Jewish laws in effect then, however, the book was refused for publication and was not printed until 1950.

Because of the Nazi rule, Stein realized she was no longer safe in her native country and fled to a convent (a community of nuns) in Echt in the Netherlands on December 31, 1938. In Echt, she was joined by her sister Rosa, who had also converted to Catholicism.

Killed in concentration camp

In 1942 the Nazis began removing Jews from the Netherlands, and Stein urgently applied for a Swiss visa (an official authorization of travel) in order to transfer to a convent in Switzerland. Her sister was unable to arrange similar travel arrangements, however, and Stein refused to leave without her. On August 2, 1942, the sisters were removed from the convent at Echt by Nazi troops and transported to a concentration camp at Amersfoort, Netherlands, for a few days before being sent on to the Auschwitz camp in Poland. While nothing is known about their last days or the exact circumstances of their deaths, it is assumed the women were among the many people killed in the Nazi gas chambers, placed in mass graves on the site, and later cremated, or burned to ashes.