

ABSTRACTS

János Pál: *Paradigm Change in a Minority's Fate. The Economic Reorganization in the Unitarian Church between 1920–1940* (3)

Prior to 1920, the aftermath of the war, social and economic problems were omnipresent and there was less emphasis on church life. After Trianon this changed substantially. Because it had lost importance as a result of state discriminatory politics, the Church was forced to increasingly depend on its followers. However discriminatory politics also weakened the economic power of the Hungarian community. The pauperization of the congregations and the grave economic situation forced the church to get involved in the organization of the economic life of the community. Besides the church's own welfare, it also importantly had the aim of solidifying the ethnic Hungarian identity.

In this we can recognize two periods. The first was from 1920 until 1930. This decade contained the first stream of the Romanian state's discriminatory measures; both the Church and the Hungarian minority lost economic ground. This was the period of reappraisal regarding the role of the Church and Hungarian ministers and the clarification of the strategies which would follow.

The second decade put into practice these economic strategies and the successful institutional consolidation. The church's economic reorganization was motivated by a combination of national, social, theological, moral and pragmatic factors. In addition, existing traditions were maintained, ministers continued to study abroad, and the Hungarian society's material and moral solidarity were sought to be maintained.

Miklós Csapody: *Imre Mikó in Student Politics (1929–1932)*

Imre Mikó (1911–1977) was a lawyer, politician, and one of the leaders of the *Erdélyi Fiatalok* (Transylvanian Youth, 1930–1940). The purpose of this movement was to shape a new, realistic awareness of circumstances amongst Transylvanian Hungarians. Over-arching several religious and social organizations, a young generational unity started to come into existence. Before that, as a student, Mikó participated in the Unitarian organization *Dávid Ferenc Egylet Ifjúsági Köre* (Youth Association of Dávid Ferenc Society) than the *Székelyek Kolozsvári Társasága* (Székelys' Society of Kolozsvár). The *Erdélyi Fiatalok* was founded on the basis of the *Székelyek Kolozsvári Társasága*, under the leadership

of Béla Jancsó (1903–1967). As a member of the *Erdélyi Fiatalok*, Mikó undertook his first remarkable fight in student politics against Prime Minister Iorga, on behalf of the *Kolozsvári Magyar Egyetemi Hallgatók Egyesülete* (Hungarian Students Association of Kolozsvár). He directed the Bucharest bureau of *Országos Magyar Párt* (National Hungarian Party) for 10 months in 1932. Meanwhile he joined in the work of *Koós Ferenc Kör* (Ferenc Koós Circle). Mikó's student political and journalistic activity evolved simultaneously with the start of his career and the publication of his book *Az erdélyi falu és a nemzetiségi kérdés* (The Transylvanian Village and Nationality Issues, 1932). His articles were published mostly in the *Erdélyi Fiatalok* and other movements' reviews, the Unitarian church periodicals and daily press.

Szegedi Edit: *Valentin Radecius and the Legitimacy of Church Tradition*

This paper deals with the issue of the legitimacy of church tradition in the Transylvania Unitarian Church in the first half of the 17th century. It is a case study based on the hymn-book of Valentin Radecius from 1620, written for the Saxon Unitarian community of Kolozsvár. The paper focuses on the foreword of the hymnal, in which the author, the bishop of the Unitarian Church, advocates the use of traditional, pre-Reformation hymnology in the Unitarian liturgy. The bishop explains, why he introduced changes in the texts of pre-Reformation or Protestant hymns, adapting them to Unitarian theology. Church tradition thus serves to strengthen the Unitarian identity in contrast with the Reformed (Calvinist) church, which according to Radecius, rejects the whole tradition, without any discrimination.

Túri Tamás: *The Use of Sources in Sámuel Fejérvári's Sermons – Interconfessional Adaptation among the Unitarians –*

This study investigates the techniques of adaptation in six sermons written by Sámuel Fejérvári (18th century Unitarian minister). These works use as their source the sermons of the Catholic Archbishop Péter Pázmány, and they combine and adapt large textual units. This paper explores the role such adaptation plays in the texts, and examines the methods used by Sámuel Fejérvári to incorporate the passages originally composed by Pázmány. The results yield new insights into protestant techniques of adaptation, contribute to a deeper understanding of Unitarian sermon literature, and highlight some yet-unexplored connections, which made interconfessional adaptation possible.