

Summaries in English

Some Ethical Aspects of Simon Magus and the Simonian Practice. Discourse from Hippolytus's *Refutatio* VI. and the 'Explanation On The Soul' (Ex. An.)

Tóth, Tamás Zoltán

This treatise is introduce the ancient Simonian heresy's (that is not equal with the practice of simony) faith about Simon Magus: his followers was not thinking about Simon has the Messiah, but think he is the 'Father God', and the principle of beings, who was fall into the world for redeem his 'First Thought' (Epinoia / Ennoia) from the evil gods' of forces' created body, Helen of Tyrus, and also redeem whose thinking in themselves, and practice the rite of Simonian redeeming: the *hieros gamos*, between man and woman.

They prohibited the homosexuality and bisexuality of the 'pagan' antiquity (but think the epics of 'Homer', and other Hellenic poetry, with the philosophical texts is authoritative, like the Samaritan-Jewish-Christian sources, that biblical traditions the last Simonians already disapproved), because they think the chance of sexual progeniture in the *hieros gamos* is the presume of the individual redemption.

The question is: How much was the Simonian redemption's sexual libertinism?

1. Once in a life, on the initiation,
2. the pairs remember the *hieros gamos* on some Simonian festivals,
3. on the rituals was systematic used the positive liberation of sexuality
4. or the sexual common was universal.

The last Simonians was accepted the Gnostic concept about the fall of the Creator and the created world. The earlier faith about the existence of the evil gods mutata to think: the evil forces are angels, whose made the world, the Mosaic/prophetic Law (with all another norms), and the biblical revelations. On this, last ages of the Simonianism, they faith just the literature of themselves, and the hellenic traditions has authoritativeness. They was accepted the sophist '*kata physin*' and '*kata nomon*', explained Antiphon teaching about them. With that the religion party presume the universal libertarianism.

The Szentlászló Pauline Monastery on the Border of the village Olasz in Baranya County

Patton, Gábor

In 1295 Conrad Óvári penance for the sins a Pauline monastery founded in honor of St. Ladislaus. Konrád was a lot of conflict in the Baranya County holder nobles. For this reason strongly depressed the conscience, it also

reveals the founder of a charter. This building has been established in an earlier cult, or sacred place. The name was 'Szentága'. Szentága probably land inhabited by settlers from the northern French territory. The old church later became ruined. In 1487 new church was built on a nearby hill. The monastery was the donators main patron. The monks are part of the land nearby stretched. The vineyard was the monastery's main economic sectors, but the production of corps were minor role. In 1543 the Turks occupied the monastery and its surroundings. Several well known description of the decay process after Turkish occupation of the building. The location of the monastery were identified with a pond belonging to the field.

'What do you Reply now, you Religion-Mocker?' Dániel Ercsei Senior (1744–1809) and the Apologetic Literature
Hegyi, Ádám

Under the reign of Joseph II and Leopold II several ideas spread in the Carpathian Basin that disturbed and annoyed religious people of the era. Atheism and anticlericalism were among these ideas and they definitely turned the everyday lives of believers upside down. These ideas represented a threat to both the catholic and the protestant church and many apologetic works were published in their defence.

In 1793 Dániel Ercsei senior, a pastor of the Reformed Church in Mezőtúr published a book in Komárom entitled *Szent passió* (Holy Passion), which summarises the passion of Christ. Ercsei's work is a typical example of this type of apologetic literature but it is hardly treated by the professional literature. Furthermore, the sponsors of the *Szent passió* were people who were not on good terms with Ercsei. Dániel Ercsei senior was born in Érkeserű (Cheşereu) in Bihar county in 1744. From 1763 on he was studying at the Debrecen Reformed College, between 1774 and 1777 he was studying at the University of Basel and after his studies abroad he started working as a pastor in Mezőtúr, where he lived until his death. The present study examines the role Ercsei played in apologetic literature and how he managed to have his book published.

Establishment of a Providing Institution for Pastor Widows and Orphans in the Reformed Superintendency of Tiszáninnen. Institution Plan of Bertalan Szemere in 1838
Pályi, Kata Zsófia

Bertalan Szemere (1812–1869) was a Hungarian writer and politician. Between 1836 and 1838, he travelled throughout Western Europe, and, among others, he visited Germany, France, England, Ireland, the

Netherlands and Switzerland. During the whole journey, he studied the providing institutions for pastor families, the pastors' widow- and orphan funds, and in general, the widow and orphan insurance providing systems. After his return, in his book he shows how the social problems of the reformed and evangelical pastors' and teachers' families were solved in those states (scholarships, allowances, pension, sustentation, institutions and funds). He used his most important international experiences for the establishment of a new providing institution in the Reformed Superintendency of Tiszáninnen in north-east Hungary in 1838. Because of his book, his insurance system project, and the significant donation he and his wife gave for the organization of this institution, Szemere became a well-known patron of pastor families.

The Career of József Gerely – Walls and Boundaries in the Life of the ‘Grey Eminent’ of the Hungarian Catholic Assemblies

Tibor Klestenitz

József Gerely (1871–1915) was one of the leading persons of the Catholic renewal that started after 1890 in Hungary. He is not well known today, but his contemporaries regarded him as ‘a ‘geschäftig’, smart clergyman, a good businessman and a widely travelled’ priest. He had a sort of modern, metropolitan career as he obtained influence and fortune not in one of the traditional ways – with scholarly achievements or with work in a bishop’s court or in the public administration –, but with profit-oriented enterprises, with publishing books and periodicals. This unusual career provoked sharp conflicts within the clergy as it can be demonstrated by the example of his public debates. The study tries to introduce this interesting person who was a remarkable educator, journalist, public speaker and debater at the same time.

Gerely started his career as a religion teacher at elementary schools in Budapest, and got notable publicity after he had written a new, modern school-book. As a practising teacher, he realised that the usual, strictly theoretical catechism cannot reach its goal, and he tried to teach abstract theological theses in a more concretised form, with the help of biblical stories. After the success of his book he obtained a considerable capital that he invested in publishing periodicals: from 1908 onwards, he was the general editor of the daily paper *Új Lap*, and from 1902 he owned the weekly *Egyházi Közlöny*. In 1909, the latter one produced a net income of ten thousand crowns.

In 1907, he used his influence at the VIIth Catholic Assembly at Pécs in order to establish the Catholic Press Association that was aimed to improve the competitiveness of Catholic press in Hungary. It organised fund raisings on a regular basis all over the country, and it supported some pe-

riodicals with financial donations to increase their circulation. One of the beneficiaries was the *Új Lap*, Gerely's own undertaking.

The public appearances, innovative methods, outspoken speeches – and the successes of Gerely provoked a lot of conflicts within the Catholic clergy and journalists, and this resulted in several attacks against him. The study's last section investigates some of his public debates, in which his opponents attacked him simultaneously because of anti-Semitic articles of his periodicals and because of the allegedly Jewish origin of his family.