

Contributions and Corrections to the Biography of Miklós Apáti Madár

Oláh, Róbert

Miklós Apáti Madár (1662–1724), a Reformed minister is known as the representative of the Cartesian philosophy in Hungary. Investigating his readings and erudition I found inconsistency between my results and the earlier published literature. Apáti was the student of the Reformed College of Debrecen, and he studied in the universities of the Netherlands from 1685 to 1689 (Leiden, Franeker, Utrecht). His omnium, album amicorum and university disputations are the literary sources of his studies. Apáti was the student of the puritan professor, György Martonfalvi Tóth, the Cartesian philosopher, Márton Szilágyi Tönkö and Pál Lisznyai Kovács in Debrecen. He disputed in the university of Leiden with the lead of Christoph Wittich (1686) and Jacob Gailard (1686, 1687). He got into connection with several scholars of the Netherlands (Pierre Poiret, Campegius Vitringa senior, Abraham van Poot and many others).

Returning home he started his career as a minister in the court of Ferenc Galambos in Deregyő at the end of 1690. He served as a pastor in Nagykapos (1695/1696–1698), in Dobóruszka (1698–1703/1704), in Varannó (1703/1704–1710) in Lasztóc (1710–1714), in Nagytoronya (1714–1718), and in Bodrogkeresztúr (1718/1719–1721). In the end he served in the church of the warden in Debrecen, where he died 11 November, 1724.

Analysis of the Activity and Social Role of the ‘Congregatio Agoniae Christi’ in Győr between 1743 and 1753

Szuly, Rita

During the eighteenth century the Society of Jesus upheld several confraternities in Győr. These confraternities were founded and systematically supported by the order. The Congregatio Agoniae Christi (operated in Győr: 1656–1784) was dedicated to Jesus Christ’s agony and Virgin Mary’s dolor in order to all the members of the Confraternity get prepared for a good death. This Confraternity was also involved in the cultural, pastoral and missionary activities of the Jesuits. Based on the Rationes of the Confraternity and many other sources, its most important function during that time, was to disseminate the new kind of piety through many ways. For instance financing social activities, charity, cultural, sponsorial aims, including publishing prints or paying for musicians and singers. During the examined period (1743–1753) the membership of the Confraternity increased quickly and by 1780s became the most popular Confraternity in Győr. It was able to

address the wider layers of the society and also integrate them to its membership, regardless of gender or financial situation.

The Relationship between the Diocese of Szilágy and the Transylvanian Reformed Church District in the 18th century

Szabadi, István

From the beginning of the Hungarian Reformation, the diocese of Szilágy (Kraszna) belonged to the Transtibiscan Church District of the Reformed Church. However, the county (comitatus) of Szilágy was attached to Transylvania administratively in 1732, to be subject in every respect to the jurisdiction of the Transylvanian 'Gubernium'. This was the time in the diocese of Szilágy that efforts were launched to attach the *tractus* to the *superintendentia* of Transylvania. The Diploma Leopoldinum, issued for the estates of Transylvania in 1691, privileged Reformed people in Transylvania over their brothers in faith under Hungarian church administration (the previous rights of the four acknowledged religions were upheld). While the diocese of Szilágy (which also incorporated a few congregations in Közép-Szolnok county) was unique in its situation that it was governed by local Transylvanian ecclesiastical law, and its reports were submitted to the Transylvanian Reformed High Consistory which the diocese was subjected to in matters of church politics. In matters of church discipline it was subjected to the Transtibiscan Church District. The first major break between the Transtibiscan District and the *tractus* of Szilágy was brought about by a case of divorce in 1769: József Zoványi, dean of Szilágy, opposed the will of the district. This was the first occasion ever that the Transylvanian High Consistory encroached upon the issues of the *tractus* of Szilágy. From then on, as József Pokoly, church historian, says: "the jurisdiction over the diocese was practiced by the High Consistory 'in ecclatiastico politicis' and the Transtibiscan Church District 'in mere ecclesiasticis'. The final secession of Szilágy from the Transtibiscan District occurred between 1818-1821, when it became part of the Transylvanian Reformed Church District.

A Short Biography of Lajos Zsarnay

Misák, Marianna

Lajos Zsarnay was born on 1 January 1808, in Zsarnó (today Žarnov) in Torna County. He took the name of his native village as a noble surname, and became known as Lajos Zsarnay Zsarnói in church history. He started studying at the schools of Zsarnó and Szepsi (today Moldava). In 1811, he became a student at the Sárospatak College. At first, he wanted to pursue a legal career, but after he was elected ordinary professor of the Practical Theology Department and minister of the

college in 1829, he opted for the latter. Between 1829 and 1831, he studied at the University of Gottingen. Having returned from there, he took up his teaching position. In addition to his teaching activities, he was elected vice-bishop of the Tiszáninnen Reformed Church District. He tried to do everything for the College not only as an excellent professor, but also by taking a significant part in solving the difficult situation that developed due to the educational ministerial decree called Entwurf, and later by his struggle in the patent battle threatening the Protestant churches. In 1860, after the death of Bishop Pál Apostol, he was elected bishop of Tiszáninnen Reformed Church District. He held this position until his death in May 1866.

Difficulties Facing Spiritual (Pastoral) Care Provided by the Reformed Church in the Military during World War I

Szabó, Éva

I first addressed the issue of military chaplaincy in the Reformed Church during World War I in my degree thesis at Károli Gáspár University of the Reformed Church in Hungary. I have continued to investigate into the topic, carrying out the relevant research. I am planning to present the results and findings of my research in a paper which, though shorter, has more detailed information to offer. In compiling my paper, I relied on two professional journals: *Protestáns Egyházi és Iskolai Lap* („Protestant Ecclesiastical and School Journal”), a rich source of information and *Dunántúli Protestáns Lap* („Transdanubian Protestant Journal”), convention records, correspondence and an excerpt from a diary. As regards technical literature, I considered the studies by József A. Varga, who conducted an in-depth analysis of military chaplaincy in several denominations, as authoritative literature.

My paper strives to present the difficulties that faced military chaplains tending to their duties and the challenges that the military chaplains of the Reformed Church offering spiritual care had to rise to during World War I. Besides listing the difficulties (a shortage of chaplains, red tape (bureaucracy) and conversion-related attempts by the Roman Catholic Church, etc.), the paper also offers an insight into the means, measures and efficiency with which the Reformed Church and its military chaplains strove to resolve those difficulties. In addition to a detailed discussion of the difficulties, the paper also expounds on the successes of the spiritual care provided by the Reformed Church and the awards given to its military chaplains. Personal accounts published in newspaper articles and a few remarkable stories add to the appeal of the topic addressed by the paper.

The Clergy of West Hungary between 1918–1920

Benkéné Jenőffy, Zsuzsanna

After the Treaty of Saint Germain and Trianon, 99 parishes of the Diocese Győr were detached to Austria. The border changes causes serious church government problems, which determined the situation in West Hungary to August 15, 1960, when Pope John XXIII. founded the Diocese of Eisenstadt. The clergy of West Hungary suffered by the church government problems. The clergy was composed from three nations: Hungarian, German and Croatian. Most of the of the clergy were Hungarians, but the priests, who were from the other nations became Hungarian-hearted during their studies, therefore they hardly accepted their new county's supremacy. There were priests who were captured due to their loyalty to Hungary, but many advocated Austria, because they were disappointed in their mother country due to the cruelties of the Soviet Republic and Pál Prónay's rebellion. This dissertation would like to reveal this chaotic times, how relate the clergy to the problematic political affairs, the ethnical question and the change of church government.

Lajos Kelemen (1877–1963) from an Archivist–Historian Correspondence

Sas, Péter

Lajos Kelemen's oeuvre, the role of science meet everyone who reads the story of the Transylvanian culture. His writings, resource statement, studies, articles bibliography of over 400 title, his works spanning the space of the political history, culture, ecclesiastic and economic history, archeology, ethnography, the museums, libraries, archives and history topics. He subordinate all to serve his community. To present Lajos Kelemen works in various areas of science disciplines would be incomplete without the representation of his several thousands correspondence. The correspondence – which organized into volumes – will show us that such a robot – as he called himself – he substituted an entire institution, or even he organized its functions by himself. It's loss of essays and articles of the Transylvanian did not include in his works. This often lamented spiritual treasures can be discovered in his correspondence. Authentic Transylvanian science, cultural and social history data collection was left behind during the archival research. Because of the various subject of his correspondent, his pen friends came from a variety of different social strata. The most important correspondences with his colleagues was with: Jolán Balogh and József Bíró art historian, István Bias and Endre Veress archivist, Árpád Buday and Róbert Pósta archaeologist, Domokos Gyallay Papp writer and editor, János Herepei and László Siklóssy cultural historian Imre Lukinich and Lajos Szádeczky historian. The essential key to

write the monograph of the Transylvanian Hungarian culture in the 20th century is Lajos Kelemen's oeuvre, diary and correspondence. The recently published correspondence of the Unitarian Lajos Kelemen with Piarist teachers, is a tangible evidence of the successful cooperation in the area of the Transylvanian Hungarian science, culture and education. It also shows that the non-manual workers can't be separated by religious affiliation.

