

Summaries in English

Losen Possibilities. Internal Affairs of Pope Clemens VII's and Hungarian King Louis II's Countries (1523–1526)

Nemes, Gábor

The Pope interfered several times with shaping the internal political power relations of Hungary in order to rule out political figures causing internal hardships and support figures that were loyal to the Holy See beyond doubt. Although István Verbóci enjoyed the full support of the Pope, his promotion to the office of palatine can not be attributed to any direct papal interference. However, in case of the Chancellor's office his Holiness exerted serious pressure. He promoted István Brodaries, the Hungarian king's envoy to Rome to the office, instead of László Szalkai Archbishop of Esztergom, who was presented in unfavourable light in Nuncio Burgio's reports to Rome who had received this denouncing information from János Bornemissza. At the same time, the diplomacy of the Holy See got into difficult situation, since the Pope would have needed the services of Szalkai in the matter of returning the Czech Utraquists to the Catholic Church which issue had gained importance because of the unification of the radical Picard sect with the Lutherans. So, Clemens VII had promised the biretta to Szalkai in case of the success of the confessional union, but later he made it dependent upon Szalkai's resign from his Chancellor's office. Paradoxically, the promised biretta was simultaneously a means of motivation and recompense.

The response of Alistáli Farkas Jakab from 1652 as a source of *De summa scholarum necessitate* of Apáczai

Posta, Anna

Alistáli Farkas Jakab and Apáczai Csere János both were students of the Academy of Utrecht in the middle of the 17th century, thus the interference of their works is not surprising at all. In 1652, when Alistáli presented his dissertation about schools (*Problemata aliquot ad politiam ecclesiasticam de scholis*) under the presidency of Voetius Gisbert, Apáczai was present as well. Four years later, on 20th November, 1656, in Kolozsvár, he gave his famous inaugural speech (*About the need for education and state of schools in Hungary*). Bán Imre, in his monograph of Apáczai, holds that the disputation of Alistáli is the most inspiring prefiguration of the inaugural speech titled *De summa scholarum necessitate*. However, he hardly mentions the correspondences between the two, he does not analyze the philology and content of the texts. The main aim of this paper is to do so: to detail analogies mentioned by Bán Imre and to reveal more, so far unknown similarities. In addition to the comparative text analysis and the presentation of the speech about the usefulness of schools, this paper also

deals with the bibliographic and typographic background of the disputation of Alistáli from 1652, and gives an insight to Farkas Jakab's political dissertations issued in Utrecht, in 1654.

Supplement to Literary Heritage of Some Manuscripts Paul Debreceni Ember

Csorba, Dávid

This article focuses on theological and literary effects of texts and manuscripts of a Hungarian preacher, Paul Debreceni Ember (1661–1710). He edited the first church history on Calvinist denomination in Hungary (*Historia Ecclesiae Reformatae in Hungaria et Transylvania*, Utrecht, 1728). Csorba supposes that there should be existed a funeral sermon over the famous Calvinist preacher, George Komáromi Csipkés written by Paul Ember. He verified with philological data that Paul Ember worked as an editor not only of this above mentioned book, but of an apology, made first by the Anglican Bishop John Jewel (*Apologia Ecclesiae Anglicanae*): which address turned in Hungarian edition to *Apologia Ecclesiae Reformatae* (1704). Csorba had found some of his books and manuscripts in libraries of Reformed College in Patak and in Debrecen, and then analyzed phenomenon of shaping texts from the previous form before Paul Ember to its heritage, some following texts copies of that church history. The scope of philology and intellectual history in that field signs how these texts refer to the spirituality of its beholders.

Roman Catholic Clergy in Archdeacon of Felcsík (Transylvania) in the Revolution and Freedom Fighting of 1848 and 1849

Tamási, Zsolt

Under the revolution, the Transylvanian Roman Catholic bishopric for the rural dean districts priesthood of Felcsík, similarly to the priesthood of all other Hungarian regions, and some of the civil transformation, had to take position imminent relatedly, with the church's possible reforms. Their personal attitude towards the revolution had an effect on the military events under the war of independence then. In this study, we are struggling along restricting the analysis to Roman Catholic Archdeacon of Felcsík circumference that remained with the help of archival data to take the measure for an area's Catholic priesthood onto the changes, the susceptibility of truth and the ensued his effect has on events. We see it, comparing with the Transylvanian rural dean circumferences, that the Felcsík was found little active in the military encouragement. With the Episcopal broadcasting, the transmission of Episcopal orders insuring the church inner communication concerned to the district priesthood the Archdeacon office occurred with his broadcasting everywhere. Rightfully probable, that the area of Felcsík occurs because of the deficiency of the Archdeacon broadcasting in an area the lack of information, what is full in a measure

rings it, that the Felcsík circumference's rural dean, Potyó Ferenc did not attest too big interest the ensued for changes, nothing which can be documented made a revolutionary activity. The rural dean's indifference did not characterize the circumference's full priesthood, only it made very difficult the revolutionary taking a role. Can be emphasized since, that on the beginning of the revolution active inspiring activity is noticeable which can be revealed in the area, on the other hand because of the Archdeacon's indifference under an informational blockade the priesthood from Felcsík missed the diocesan synodical works already, the war of independence was not able to occur uniformly on his beginning, so the Austrian counter-revolutionary effect was stronger here in Felcsík. Like this only the Russian intervention age the priests may have attested his commitment unambiguously beside the case of the revolution, when they obey the direct decrees excluding the Archdeacon broadcasting. The revolutionary government asked the adjacent rural dean for the deduction of the circumference's assembly counting on the help of the Archdeacons advocating the war of independence at the time of the Russian burglary. The priests confronted it on this assembly that their Archdeacon did not send on the earlier circulars. Into the war of independence the participation of the area's priesthood – despite the Archdeacon indifference – is after all considerable, since the bigger part of the priesthood serving in the area after the driving in of the revolution and a war of independence the Austrian retribution was seriously affected.

Jehovah's Witnesses and the Hungarian state authorities between 1945 and 1989

Rajki, Zoltán

The political changes at the turn of 1944-45 were promising for small churches in Hungary, being in an unfavourable legal situation at the time. Thus, the previously (1939) banned small churches (including Jehovah's Witnesses as well) were granted free operation from July 31, 1945 on. Thus their members who had been incarcerated in prisons and internment camps regained their freedom in the spring of 1945. What's more, leaders of the organisation gathered their followers, who had been scattered during the war, into congregations. To settle their legal situation, they founded Jehovah's Witnesses Association of Hungary on July 28, 1946.

Jehovah's Witnesses were the most significant illegally operating religious entity. Firstly, local authorities banned their gatherings in several towns, on the pretence of various administrative reasons. On November 13, 1950, their property on Gvadányi street, serving as a branch office was collectivised by the state. More arrests took place and several of them spent years in prison. Jehovah's Witnesses were prohibited in 1952 and leaders of unauthorised gatherings were taken to internment. Furthermore, authorities banned the distribution of the Witnesses' several publications and ordered the confiscation and destruction of still extant copies. Adapting to the circumstances of unwilling illegality, Jehovah's Witnesses gathered in their houses and continued their missionary activities.

Jehovah's Witnesses kept operating illegally in Hungary in the Kádár era, thus they did not fall under the supervision of the State Office for Church Affairs (ÁEH), but under law enforcement, as regulated by laws on assembly. To subvert them, Internal Affairs (IA) agencies initiated police procedures in the first years of sixties, and several of Jehovah's witnesses were sentenced to prison by county courts. ÁEH officials started to address the issue of Jehovah's Witnesses in 1962. In their judgement, the teachings of Jehovah's Witnesses are full of anti-society views. Later from the second part of the sixties, neither the ÁEH, nor IA considered administrative moves as necessary. In fact, IA and ÁEH officials had talks with several leaders of Jehovah's Witnesses from that time. They were still illegal, but in the 1970's the ÁEH considered legal and administrative measures as practical only in well justified cases. Witnesses' situation further improved in the second half of the 1980s. From 1985, they could legally discuss their convention materials at more sites in the country and their Vienna conventions could also be attended by more than thousand people as tourists, with consent from the authorities. Settling the legal situation of Jehovah's Witnesses was not a simple process, but the negotiations with state and church leaders progresses and as a result, on June 27, 1989, they were recognised by the state.