
SUMMARIES IN ENGLISH

The role of Transylvanian princes in the establishment of reformed church in Košice and Prešov

Kónya, Annamária

After the speeches of Martin Luther in Wittenberg in 1517, the ideas of Reformation in very short time penetrated also into the territory of Hungary. Upper Hungarian royal free towns with its relatively large German Burghers and developed business contacts with German countries, met the basic conditions for a rapid and successful adoption of protestants ideas. Calvinism as the second most widely direction of Reformation began massive penetrate into east part of Hungary in the middle of the 16th Century. But this time Lutherans have started and gradually built their church structures and the free royal towns in Upper Hungary were established as a center of this process. For fear of endangering his own existence, but also for the transition of many Lutheran believers to Calvinism, great rivalry was characteristic of the representatives for the relationship of both confessions. Royal free cities and its evangelical City Councils had started fight against the ideas of Calvinism, they defended the majority of Lutheranism, turned out Calvinist preachers and teachers, and reformed believers had to practise Calvinism secretly. This situation had to changed during the anti-Habsburgian uprising of Stephen Bocskai and than George I. Rákóczi in Košice and during the last Uprising of Francis II. Rákóczi in Prešov, when were established reformed churches in this royal free cities. Thanks to Transylvanian princes could established Reformed people they own churches and free practised own believe.

Religious life of the British North American colonies in the 18th century

Zádorvölgyi, Zita

This paper examines the religious life of the inhabitants of the thirteen colonies during the 1700s. It discusses New England, the Middle and the Southern Colonies as three different examples of church-state relations and describes the relationship among the population and the various denominations that appeared on the religious landscape in the 18th century. An overview of the previous developments of religious life in British North America is also offered with emphasis on the difficulties of the early stages of the parish organizational process.

Furthermore, this essay presents an overview of the more significant denominations of the colonies, namely the Congregationalists in New England, the Presbyterians, the Quakers, the Lutherans and the Reformed Church in the Middle Colonies and the Anglican Church of North and South Carolina, Georgia, Virginia and Maryland. The institutional development of the denominations is followed as well: first, in New England from the adoption of the Cambridge Platform, second, starting from William Penn's years as Governor of Pennsylvania in the Middle Colonies and third, from the establishment of the Anglican Church in the

Southern Colonies in 1619. Finally, the paper refers to the consequences of the American Revolution regarding the denominations' relation to the federal government of the new republic.

The preparation of the Roman Catholic National Council in the Diocese of Győr in 1848

Kelemen, Dávid

The Roman Catholic Dioceses of Hungary required not only to convene the Councils of Dioceses, but the hold of the National Council in the 19th century too. The scheduled National Council in 1848 is an exciting part in the history of the Hungarian Roman Catholic Church. Since the provisions of the Diet had an effect on the position of the Church too, therefore this has stimulated the clergy to defense. On the other hand, because of the revolutionary spirit of the era, the possibility of a radical reform was became thought-provoking. The preparation of the National Council was commenced, and the dioceses could also organize the preliminary negotiations. But because of the political atmosphere there were no possibility to convene the National Council. By the preliminary minutes of the dioceses and dean districts we can get an insight into the life, the problems and the ambitions of the Roman Catholic Church. Moreover the anxiety of the lower clergy and the revolutionary spirit of the era can be found in the documents too. The 21 points made by the episcopate was very comprehensive including the independence of the Roman Catholic Church, the liturgical questions, the discipline, and the administration of the ecclesiastical goods. This study demonstrated the preparation of the National Council in the Diocese of Győr based on the minutes of the dean districts and county assembly.

Christian Democracy and its Press in the Second Polish Republic

Debreceni, Péter

In our paper we would like to represent the political role and significance of the Christian Democratic movement and its press, furthermore its leaders (as Wojciech Korfanty) in Poland between the two World Wars.

The Polish Christian tended to have serious traditions, its seeds was born before the First World War. It had stronger influence and effects in the first years of our period, when the (absolutely not unified) group have been a member of different governments. After 1926, in Pilsudski's regime, they became an opposition movement, reduced their efficiency and many times confronted by the Sanation government.

In the 30-ies the main Christian Democratic Party (PSChD – Polish Christian Democratic Party) and its new leader, Korfanty (from 1931), had started to look for new positions and joined to different co-operations, as for example „Centrolew”, or „Front Morges”, which positioned against the Sanation system.

The press for all political groups, including the Christian Democrats was of paramount importance. Through its newspaper could they transmitting their ideology, opinions, programs, etc. This side had some important daily, as for example *Głos Narodu*, which became a catholic organ, or the *Polonia*, which was one of the most popular daily in Silesia, where was the main base of the movement.

The Christian Democratic parties also dealt with the Jewish question, although it has not been so important topic, as at National Democratic („endecja”) side. During their governance the *numerus clausus* was an active question, furthermore they did not reject the economic and cultural discrimination (they were considered the Jewish society as a dangerous part), or prejudice, but never supported the biological anti-Semitism.

Some characteristics of the academic career of the professors of the Reformed Theological Faculty in Debrecen (Based on their biographic database)

Kovács, I. Gábor

The paper examines the academic career of theology professors by a detailed biographical database. First it introduces the circumstances of the establishment of the Theological Faculty in 1914 and the selection methods of the academic staff at that time. Until the abolition of the Theological Faculty in 1950 this first generation of professors was followed by two other, clearly distinguishable generations. The analysis compares the academic career of the three generations by using some indicators. The paper examines which secondary schools the theologians (who overwhelmingly descended from many-generation-old pastoral families) attended, where did they learn theology, and how old they were at the start of their academic career. The first generation clearly stemmed from the learned Calvinist circles of Debrecen. The second and the third generation entered the academic field younger and they also seem to be more purposeful regarding their career choice, accordingly their shift to the academic life followed a shorter period of clerical service compared to the first generation. Examining the patterns of studying abroad also proved to be an important indicator. For the first generation the most important target to visit was Vienna and partly Germany. Peregrination of the following generations was more diversified. By visiting various theological centres the horizon of academic orientation widened and the awareness of professional education was strengthened. This also affected positively the level of the Hungarian Calvinist theological thinking. Gaining academic degrees became a prerequisite of the personal precession all the more. Being an academic private professor of theology became general in the second generation, while for the third it was characteristic to gain university doctorate in theology and to become a “habilis doctor” at Faculty of Theology in Debrecen. These tendencies (that can be followed in the statistical tables as well) show well the process of the professionalization of the discipline and the strengthening of the Faculty as an academic institution. The paper also refers shortly to the tendency that the source of theological thinking of the first generation was the liberal theology and the modern Debrecen Orthodoxy, the

second generation was characterized by the confessional and ecclesiastic Calvinism, while the members of the third generation arrived to the theology of the Word of the New Protestant Reformation.