
SUMMARIES IN ENGLISH

Hans von Weispriach and the Reformation in Western Hungary *Csermelyi, József*

The aim of this study is to present and evaluate the attitude of the 16th century Western Hungarian magnate named Hans von Weispriach, to the ecclesiastic reform. It is not sufficient to simply list his efforts for the sake of the Lutheran church, but the author of this paper would like to place them in a historical, legal and demographical context. Some territories in Western Hungary in virtue of the Treaty of Pozsony/Bratislava (1491) were under the rule of the House of Habsburg until the middle of the 17th century. Among others also some lordships of Weispriach (Kismarton/Eisenstadt, Fraknó/Forchtenstein and Kabold/Kobersdorf). Since these lordships were strongly attached to the Austrian province, it became needed to describe the expansion of the reformation in Hungary as well as in Austria. The Lutheranism became stronger in this territory just in the middle of the 16th century, the limited number of previous sources do not back up some authors' statements discussing the great successes of Luther's doctrines in Hungary. These sources mention that Hans von Weispriach's conversion occurred very early, but according to the small evidences it happened just around 1541. According to the historical sources he supported forcefully the spread of his own denomination among his dependants just in the 1560's; he invited Lutheran priests to his parishes. This study introduces one of them more detailed, namely Stephan Consul, who was born in the Istrian Peninsula. Weispriach invited this Slavic Bible-translator for the express purpose, to convert the Croatian immigrants, who wandered in the 16th century to the western border region by reason of the Ottoman threat. From the correspondence between Weispriach and Consul turned out, that Weispriach found an eager and patient pastor, who wanted to convince and convert the catholic Croatians not by force, but by guide. However, the literature assessed his operation between 1568 and 1579 mostly as unsuccessful, but this has to be modulated from more perspectives. Some analogies prove that the top-down approach based reformation could reach successes among South-Slavic people in the nearby territories, like Carniola. But Stephan Consul could not enjoy Weispriach's support for a long time, because the lord died in 1571 without male heir, and his Western Hungarian dominions were redeemed from his daughters by Emperor Maximilian I.

Some Details about the History of the first Calvinist Romanian Episcopate *Nagy, Levente*

The first Romanian Calvinist bishop appointed by János Zsigmond was Szentgyörgyi György (Gheorghe de Sângeorz) (c. 1564-1569). He was decried superintendent an bishop and sole religious leader of the transylvanian Romanians by the Diet on 30 November 1566. Szentgyörgyi died in 1566, and for this reason by the Diet at Medgyes (Mediaş, Mediasch) on 8 February 1569 was appointed as a romanian bishop Tordasi Pál (Pavel Tordaş). The author attempted in this paper to prove that the Romanian

bishopric was not really a Calvinist ecclesiastical organization but only a Romanian reformed episcopate. However, at the synod at Enyed (Auid) in 1569 the bishop Tordasi attempted to introduce some reforms in the ecclesiastical life of the Romanians: the liturgy must be done in Romanian, the cult of the dead and the saints is forbidden, widow's priests are allowed to marry. János Zsigmond's purpose in reforming the Romanian church in Transylvania was twofold: on the one hand social disciplinisation, on the other hand, the breakup of the Transylvanian Romanians from the ecclesiastical structure of the Romanian Principalities (Moldova and Valachia), in order to form an autonomous reformed Romanian church in Transylvania. At the end of the study, the author presents some previously unknown documents proving that Bishop Sava came to Transylvania from Valachia, was not driven by the intransigence of the Calvinists, but Sava returned to the Râmnic monastery (Valachia) on his own initiative. These documents also prove that Bishop Tordasi really wanted to turn the Church of Romanians into the spirit of Calvinism, for example, he removed the icons from the church of Lámkerék (Lancrãm, Langendorf).

Acts of 1606 and 1608 and the Patron's Law: Two Examples for the Attempt of the Validating of the Free Religious Practice

Kruppa, Tamás

Religious freedom was first passed into law in Hungary by the Treaty of Vienna in 1606 and by the Diet of Pozsony in 1608. The right to the free exercise of religion was first granted to the Hungarian nobility, and then extended to all layers of the society. This, however, did not solve the tensions in denominationally divided areas where different religious groups were desperately fighting for the possession of churches.

The paper analyzes two cases in which not only the population but the landlords as well were denominationally divided. Then it shows how the Palatine, György Thurzó, tried to resolve the situation using his powers only, disregarding the rights of patronage and the laws guaranteeing religious freedom, making use of the fact that the Protestants were in majority.

The Thirty Years' War and the fact that Gábor Bethlen was elected king provided a new opportunity for the Protestants to solve the problem of the possession of churches by an act of law. In practice, this was a success for the Protestants, who, by the acts of the Diet of Besztercebánya of 1620, were granted rights and privileges equal to those of Catholics, which could have doomed the Catholic religion to extinction in several areas.

However, the law was short lived, and the question of the possession of churches was permanently solved in 1791 only.

The Centenary of the Reformation in Hungary (1617)*Szabó, András*

In 1617 within the realm of the Hungarian Kingdom the Lutherans remembered the centenary of the reformation. The afterlife of the events turned often into legends, but some acceptable date remained. The first centre of the famous anniversary took part at Nagybicse (Bytča, today Slovakia!), on the 11th of November, according to the old calendar. The other important venue was the town of Lőcse (Letschau, Levoča), and within the so-called Five-Towns (Pentapolitana) region. We have some sporadic information about the ceremonial events of Northern Hungary, which – at least in the mining towns – were held only within the framework of the normal activities (holy services) of their church-life as they wanted to avoid to be charged of taking part in political events at the beginning of the counter-reformation. The ceremonial events were closely connected to the German ones. We do not know anything about the events of the Saxons of Transylvania, and we have no data at all about the Calvinist events of Hungarian Calvinists, who – instead of the Saxon and Wittenbergian model – followed the one of the University of Heidelberg.

In the Name of God (?) Protestant Interpretations of the World War I.*Csíki, Tamás*

The study deals with theological and ideological interpretations of the First World War given by representatives of Protestant Churches. The texts appearing in the confessional press, public theological speeches, and the preaching of the pastors provided an opportunity to examine how they mobilized their faithfuls and whether they have had a chance to take a stand against the war. Conservative Calvinists and Lutherans have cited Old Testament Examples and considered the war as angry God's punishment. However, they were convinced that Hungary makes a just war, and evoked national myth of bastion of Christianity originated from the 16th century. According to the philosophical explanations were rooted in the Neokantian value theory or Positivism and represented by learned theologians like Ravasz László and Révész Imre, the war is a struggle for existence, and creates a new hierarchy of values. Very few pastors within the Reformed and Evangelical-Lutheran Church clung to the liberal Protestant traditions or cultural Protestantism. They thought the war destroyed the optimistic belief in humanity, in civilization, and in modern progress of the 19th century, and Hungary was forced by its enemies in the bloody struggle.

Hungarian Protestant Thinkers on the Idea of Man I.*Veres, Ildikó*

Protestant thinkers played a significant role in evolving Hungarian language philosophy and in the further development of Hungarian philosophy. The study deals with the theories of those philosophers who developed a detailed concept of man at the end of the 19th century and in the first half of the 20th century. They took the theory of contemporary disciplines into their concepts, and they also had a perspective on the existential determinism of the contemporary world. There are two aspects which are considered to be a starting point in the study: on the one hand, the concept of the Protestant faithful philosophers Károly Böhm, Sándor Tavaszy and Sándor Makkai in Transylvania. On the other hand, the Protestant-inspired Béla Hamvas and Sándor Karácsony's theory, who used other ideas as well. The study also deals with the interpretations of the female principle.

Károly Böhm was the first to create a systematic philosophy in our country. His philosophy is summarized in his work entitled *Man and the World*, which consists of two parts, ontology and values, and in this work the philosophical anthropology also appears. According to his approach, man is a kind of helpless man, an instinctive and a conscious human being. His philosophy is rooted in the classical and contemporary European and Indian philosophy, the Veda, the Upanisads. In his philosophy the concept of man and the interpretation of the female principle do not cover each other.

Among the followers of Böhm's philosophy there were such Hungarian Protestant theologians like Sándor Tavaszy and Sándor Makkai, who belonged to the 'Kolozsvar School', which was formed in the first decades of the past century in Transylvania.

In the philosophy of Sándor Makkai, while searching the place and role of faith, he starts out from the whole human spirit, which is in unit with the mind and the imagination. The central problem of his philosophy of religion is sin and determinism. His literary works are also significant. Presenting a Hungarian noblewoman in one of his historical novels, the duality of Protestant values and worldly crimes also appear.

In Sándor Tavaszy's philosophy the influence of Kant and Böhm is tangible, meanwhile he was searching for new intellectual material from Kierkegaard through Spengler, Husserl and Barth to Heidegger. In his interpretation philosophy means the personal experience of man and the world, the existence and God. Thus, for him, philosophy becomes the science of searching God, since in his view, the world and mankind have no meaning without God. Jesus carries the basic values which the human personality can be based on. According to Tavaszy, we need two things to become a personality, freedom and self-knowledge, and they are related to each other.

The Relation between the Hungarian Union of the Seventh-day Adventist Church and the Hungarian State Office for Church Affairs in 1984*Holló, Péter*

This study is concerned with a critical period of the history of a small Protestant community, the Hungarian Union of the Seventh-day Adventist Church. From 1975 on, hundreds of church members had been disfellowshipped for their view on a theological issue, namely what the relation of the SDA Church should be to ecumenism. Some 1200 members had organized themselves into a group in protest at the ecumenical involvement of their church. There had been several efforts made by the church leaders to settle the conflict. One such significant move was in January 1984 when Neal C. Wilson, the then president of the General Conference (the representative body of the world-wide SDA Church) came to Hungary with the intention of restoring church unity.

While at a private meeting he ensured the representatives of the protesters that their views were right, encouraging them to stand up for these views, moreover he even apologized for certain wrong measures by the world church officers, he would not admit the same at the official negotiations. The protesters were brought to a difficult decision: if they refuse to sign the common declaration that had been previously agreed to by the SOCA, they will find themselves outside the world-wide church. The SOCA took an active part in dealing with this issue. As the author of a confidential account put it: „Wilson’s visit worked out alright and in accordance with our political interests.”

As for the change in the leadership of the Hungarian Union that took place in March 1984, it did not influence the friendly relationship between the Hungarian church and the SOCA. Although in a letter following the elections Neal C. Wilson voiced his worry about some informal news of the manipulation of the procedure, the president of the SOCA, Imre Miklós reassured him that such news had no ground.

It is, in fact, obvious from the internal SOCA documents as well as from the reports given by József Szakács, one-time president of the Hungarian Union of the SDA Church and secret informer of the III/III department of the Ministry of Internal Affairs, that the election in 1984 went according to a scenario prepared by the state. As for the protesters’ group, they had to continue practising their faith underground.