
SUMMARIES IN ENGLISH

Debate on images, and phantasia The role of phantasia-imaginatio in early modern argumentation concerning Catholic veneration of images

Tasi, Réka

It is highly necessary to focus on the theology of pictures while unfolding the concept of imagination and its relevant theoretical contexts for the Catholic devotional literature. Facing the behavior and the power of imagination is observable in the Catholic theory and argumentation on veneration of images, in Catholic image theory as well, what's more, also in the Protestant critics and rejection of images.

The Hungarian reception of the theology and the theory of images is included in the broader frames of Protestant–Catholic confrontation. This paper examines the polemical prints published in Hungarian, containing arguments pro and contra veneration of images: it focuses on a few types of arguments that occur recurrently in these prints, and also attempts to unfold their not always obvious relationship with the early modern concept of phantasia-imaginatio.

***Lelki Ábécé* ('Spiritual ABC') from Church History Approach**

Bátoriné Misák, Marianna

Paulus Medgyesi made his work *Lelki Ábécé* at the request of princess Zsuzsanna Lorántffy. The book appeared at first in 1645 with the support of her. This work is very important from both the view-point of the church history and arctical theology. There is many question about it, on which this study focuses on.

The first thing that needs to be clarified is the term servant. Who are them? What social and historical context das this concept have? We examine this term in its social, historical, ethnographic context, because in that time it had a different meanings than it has today. It's an important part of our work to classify it for its content.

According to some opinions it belongs to the family of the catechisme, while others believe it is only formally equivalent to cadence. The author formulated the questions and answers is a very simple and very understandable way, which we can clearly deduce to whom and what purpose did the princess ordered it from him. Zsuzsanna Lorántffy certainly wanted to promote the faith of her own servants with this work.

A Natural Rationalist or a Traditional and Bible-Centered Hungarian Reformed Theologian? Mihály Tompa' Intellectual Milieu and His Theology

Kovács, Ábrahám

Some studies have been published on the poetry and religious piety of Mihály Tompa mostly by historians of literature. Apart from these attempts, church historians or even bishops tried to categorise his theology without executing systematic theological and proper in-depth research of Tompa's sermons. This study seeks to grasp, from a doctrinal perspective, the theological stance of a Reformed minister who was a famous Hungarian poet as well. In order to understand Tompa's theology, first the research introduces the theological context of the mid nineteenth century in which the poet's outlook on theology had been shaped and matured. After having done this critical introduction, the paper presents the reception his sermons entitled *Ecclesiastical Speeches* published in Miskolc in 1859. The study alludes to his other volume of sermons bearing the title of *Funeral Speeches* and it is believed that it contributes to the doctrinal analysis to some degree. Finally, I attempt to critically scrutinize selected sermons from *Ecclesiastical Speeches*, without claiming to have done a full scale research on whether Tompa's theological view was situated closer to the already existing theological trends such rational and traditional theologies, or it showed signs to lean on statements of one of the emerging theologies namely liberal, intermediating or new orthodox movements. To make a theological assessment, the study chose to probe into his theological mindset and perception of Reformed theology regarding crucial tenet of some christological issues such as Christ's deity and his resurrection. As a result, this preliminary research arrived at the conclusion that Tompa's religious worldview refrained from the extremes of liberal and rested on a traditionalist view of dogma. He developed a Tompa-like intermediating stance. In some sense, he may be perceived as a theologian of *Vermittlungstheologie*, who managed to interconnect, conflate and wed in his theological outlook a sober rationalism, the love of world and nature as created by God, a healthy biblical piety while insisting onto traditional doctrines without going into systematic theological details. Therefore the study concluded the Hungarian poet and minister uniquely merged the world of faith and knowledge mirrored in his sermons.

Key concepts in Sándor Giesswein's Christian-social reform ideas

Sarnyai, Csaba Máté

During the 1890's, Giesswein was not yet involved and interested in Hungarian high politics, he was concerned with a practical solution to the proletariat problem and with the formation and management of the newly emerged Catholic proletarian organizations. He was a Parliamentary representative of the people's party in 1905 and 1906, while working on summarizing and interpreting the ideological context and key concepts of the Christian-social reform ideas, published in his 1907 work *Social problems*

and Christian worldview. In this book, he borrows elements from other ideologies, tracing them back to the teachings of Christ when possible, and he also reinterprets them in a Christian ethical context, along the lines of *Rerum Novarum*. The chapters of the work follow the conceptual framework in which, according to Giesswein, the titular issue can be described.

Reformed missionary work in Transcarpathia in the 20-30s of the previous century

Harsányi, Béla

In the 20-30s of the previous century in the succession states which were created by the dissolution of the Austro-Hungarian Monarchy, the Hungarian reformed churches have proved brilliantly the community and nation-retaining power of the Christian faith. In Czechoslovakia, as the pressure of the national shock of disengagement eased, the public opinion instantly embraced the necessity of the missionary work. The state suddenly replaced the friendly and supportive atmosphere by a hostile, distrustful attitude, and the great brotherhood community of the Hungarian Reformed Church and its guardian careers became very far away and weakened. In such a situation, the church had to strive for the church community to mobilize and develop its inner spiritual energies and resources. This work was accomplished through the organization of the so-called ecclesiastical groups – Sunday schools, workshops for girls, youth circles, women's groups, Bible circles, choirs – by organizing them in the congregations, different courses, conferences were held for them. The main supporter and the engineer of this in Transcarpathia was the bishop Béla Bertók, and besides him there were many other committed and daring colleagues. The given paperwork presents the beginning of missionary work, and those responses that they had to decide at the beginning. It also mentions the process of institutionalization of missionary work through the establishment of mission committees and missionary ministries. Of course one has to talk about the difficulties that this ambition has met, as well as about those dangers that it has been with. The given work also covers these points. Of course, the true missionary work could not remain for a long time for itself; it was very soon coupled with the efforts of the charitable service. First the Transcarpathian Reformed Church assisted with great powers the orphanage at Beretke and later mobilized its energies to sustain its own institutions at Nagyszőlős and Munkács. This missionary work has opened a new chapter in the work of the Friendly Circle in the midst of the 1930s, which consisted of pastors and laymen who were dedicated to the matter. It became a wonderful starting point for becoming a nest in the second half of the forties of the Transcarpathian spiritual awakening. We can conclude from a historical perspective, that in the long decades of communism the Transcarpathian Reformed Church, despite all the oppression, was able to survive and recover from its inheritance, from the silent soul and faith energies of this awakening period.