
SUMMARIES IN ENGLISH

The International and Hungarian Research History of the Medieval Papal Delegated Jurisdiction

Barabás, Gábor

The paper provides a short summary on the international and Hungarian historiography on one particular aspect of the medieval papacy, the papal delegated jurisdiction. The research history of the topic is quite intriguing. After the first works, which mainly approached the question from the aspect of legal history, in the last decades several relevant volumes and scholarly articles were published, investigating the topic with new methods and from new perspectives. This trend can be linked to the change in the interpretation of the medieval papacy's role considering it as the initiator of ecclesiastical integration in Medieval Europe. The delegated jurisdiction – besides other things, such as the activity of legates, the importance of canon law, etc. – is considered to be one of the most essential instruments, which helped the pontiffs to shape the church and the Medieval world as well. In Hungary, the topic hitherto has not been in the focus of medievalists. However, in the last few years, following the international trends, we can witness the reappearance of the topic in several historical researches, either as the main subject of the investigation, or just being attached to it. This paper is the first attempt in Hungarian language to give an overview to the reader about the researches of the last decades.

Clothes and Gifts for Virgin Mary of Andocs from 1731 to 1850

Knapp, Éva

The *Inventarium* of monastery of Andocs was continuously compiled between 1754 and 1850, it follows the changes in the movable and immovable property of the Franciscans mostly year after year. This makes it possible, among other things, to reconstruct the daily life of the monks. Some data sets add significantly to the knowledge of the Andocs pilgrimage. When the Marian Franciscans began to take care of Andocs and the countryside from 1716, they essentially revived and shaped the 17th-century Jesuit tradition. The basic analysis of the 18th-century cult was based on miraculous records, but only few donations (requesting, thanking and gratitude donations) are mentioned in these sources. This warned: donations may have been recorded elsewhere. It is still unknown when and what was the earliest so-called prayer hearing. According to a widely accepted, widely circulated but erroneously beliefs, the statue of Mary of Andocs has been dressed since 1747. Based on the *Inventarium* and other contemporary sources, I collected, reviewed, and analysed the donations. I found an answer to the question of how old is the custom of offering the Virgin Mary costume.

The available documents, the results of previous analyses, and the time dynamics of the newly discovered *Inventarium* data point in the same direction. According to miraculous records, the pilgrimage cult began to increase with the beginning of Marian Franciscan construction of the Andocs, and then to decline from the last third of the 18th century. The same tendency can be observed in the number of people converting to the Catho-

lic faith here, and it can be seen in the operation of the novitiate in Andocs from 1726. In Andocs, church and monastery construction and major improvements to the Franciscan building complex lasted from the settlement of 1716 to 1777. After that, for a long time, no significant change took place. There has been no significant expansion in the inventory of donations in the last third of the 18th century.

How old is the custom of offering Mary's clothing in Andocs. It is known that the first Marian Franciscan residence operated in Andocs from 1716 to 1720. To my knowledge there is no description or pictorial representation of this primitive building and the state of the chapel at that time, including the Gothic altar and the statue of the Virgin Mary. The imprint of the monastery seal (ranked as a convent in 1720) is probably the oldest representation of the monument. Here the figures of the statues (St. Dorothy, Virgin Mary with the child Jesus, St. Agatha) have a crown and a sceptre in their hands. The Virgin Mary stands on a crescent, and there is no clothing applied to the statue. It can be assumed from this that the habit of dressing developed after 1720 and before 1731, the first known information about the dress made for the statue. It cannot be ruled out that emphasizing the figure of Mary and Jesus served to cover the deficiencies and weariness of the statue.

The Population Development and Changes in the Religious Structure of the Former Five Crown Cities in Máramaros in the age of Dualism (1869–1910)

Becske, Pál-Zsolt

In this study, the author examines the population development and religious structure of Huszt, Visk, Técső, Hosszúmező and Máramarossziget the five crown cities of the former Máramaros, from 1869 to 1910. The aim of the study is to present the population development of the five settlements in relation to the population trends and phenomena of the different periods of the research period, as well as to describe the religious denomination of the population and its changes. In the first period of the period under consideration (1869–1880) a slight increase of population can be detected both in the county and the examined settlements. In contrast, the period from 1880 to 1910, including the period from 1900 to 1910, was markedly elevated. The increase in population is mainly explained by high natural growth and a much smaller loss of emigration, while in the case of five settlements there is an increase in immigration. During the period 1869–1910 the population of the county increased by 137199, while the total population of the examined settlements increased by 21544 (91,9%). In terms of the number and proportion, the highest growth can be observed in Máramarossziget (+12537 persons, 141,9%). In contrast, the smallest population growth was found in Hosszúmező (+872 persons), while in terms of proportion it was detected in Visk (33,8%). In the second part of the study, the author outlines the distribution of religious denominations and their changes in parallel with population trends. By comparison of denominational rates, Máramaros was dominated by Greek Catholicism in 1869 and 1910 (77,2%; 71,1%). While the Units constituted a

relative majority within the total population of the examined settlements (36,1%; 35,6%). In addition, the presence of the Israelites was significant, especially at the county level. This is partly related to the settlement of the Jews in the 18th and 19th centuries, in addition to the supposedly high proliferation. For the whole period, the number of the Reformed Church members and members of Catholics of Latin ceremony increased significantly to a lesser extent than the two religious denominations, while their proportion to the population decreased. Despite this, their position in the denominations of the county has not changed, but it has slightly declined in comparing the religious communities of the five settlements. Based on the concentration of denominations at the settlement level, the proportion of Greek Catholics was the highest in Huszt, the Roman Catholics and the Israelites in Máramarossziget, while the Reformed ones mainly in Visk, Técső and Hosszúmező.

**Jewish or Neolog Educational Success?
Educational Inequalities within Hungarian Jewry from the End
of the Nineteenth Century to the Holocaust**

Bolgár, Dániel

The religious unity of the Hungarian Jewry ceased to exist after the emancipation (1867). There is consensus that the reform-oriented Jews might have been more successful in terms of secular education than those Jews who insisted on tradition. To prove this assumption is a difficult task since neither regular school registers nor statistics distinguished the Jewish students according to the affiliation of their kehillah. Nevertheless, it is not impossible to investigate the educational inequalities within Jewry, because the Jews' level of education in the Orthodox-majority areas can be compared to that of the Jews in Neolog-majority regions, moreover in some schools the principals did not keep the records in accordance with the regulations. The results indicate that the traditionalist (Orthodox) Jews did not refrain rigidly at all from the secular knowledge. Although the Neolog Jews had a better chance to attend secondary school and go to college than the Orthodoxes, the level of education of the Orthodox Jews was much higher than that of the Gentiles. In one secondary school it is also possible to calculate the students' GPA. The data show that the Orthodox Jews had better grades than the Gentiles and other Jews as well.

Attempts to Establish a Slovak Diocese in the Reformed Church at the District of Tiszáninnen in interwar Slovensko

Harsányi, Béla

The study, after giving a brief insight into the history of the Slovak Reformed congregations living in the historic Zemplén, Sáros and Ung counties, goes into the subject and period of the abovementioned title, when, as a result of the Trianon Peace Treaty, the Slovak Reformed congregations, which was a minority in the Reformed Church District of Tiszáninnen became a political tool for destabilizing and keeping in check the 200,000-strong Czechoslovak Hungarian reformed church. It was a joint effort of the Czechoslovak government, nationalist forces, the Slovak Lutheran Church and the Czech Brotherhood Church, who, by their own means and capabilities, demanded the establishment of a slovak diocese within the universal hungarian reformed church in Czechoslovakia, which are approx. 8000 souls of the slovak reformed congregations. They did it in such a way that most of these churches did not want it, at least at the beginning of the age. According to this, the leadership of the reformed church initially rejected these expectations, because of unlawful interference of the ecclesiastical autonomy, however, later seeing that the cause of the hungarian reformed church was severely undermined as a result, the Synod of Bratislava in 1928 respected the expectations of the Czechoslovak government and included the establishment of the slovak diocese in its code. Subsequently, there was a serious debate about the churches to be included in this diocese. The slovaks wanted to include not only the churches identified in the negotiations with the government, but also those, in which most of the Slovak population could be detected based on the heavily manipulated census in 1921 and later in 1931. Obviously, the reformed church could not agree, as they would have pushed many Hungarian-majority churches into Czechoslovak chauvinism. The debate, however, remained in vain and barren, as the Czechoslovak government had never ratified the 1928 code of the Reformed synod in Bratislava, and so the establishment of the Slovak diocese was never possible.

Historical overview of Hungarian Roman Catholic Religious Education from Ratio Educationis to 1945

Szabó, Barbara

The author introduces an overview of the Hungarian Roman Catholic Religious Education from Ratio Educationis to 1945. The Ratio issued by Maria Theresia in 1777 was the first attempt to bring about a unified instructional and educational system under the supervision of the monarch, acting as state authority. In order to teach youth the religion, Ratio Educationis prescribed weekly 2 obligatory RE lessons in state schools, and considered religious tolerance very important. As an influence of rationalism, catechism started with moral education. According to the philosophy of Immanuel Kant, Religious Education was divided to moral and religious (belief) education. Religious education was taught at a historical order for children to understand the subject better. Joseph II centralised the for-

mation of priests and it influenced religious education as well, since at this time it was principally priests who alongside with teachers, taught religion at schools. The Entwurf decree was issued in September, 15th, 1849 which stated that in the Austrian secondary schools and real schools religious education should be weekly 2 lessons, it is a compulsory subject of equal importance as all the other subjects. In the 19th century Nándor Cselka did a lot for Religious Education in the capital. He was the Religion teacher of the Institute for the Blind between 1860–1878 where he published Catechism in Braille script. Compulsory Religious education was a hard task for the clergy. It became more and more important to employ women as RE teachers. The educational institution to form RE schoolmistress was of Jesuits Zsigmond Bernhard and Ferenc Bíró. It was founded by János Csernoch Archbishop in 1917, with the help of Mária Almássy C.J. This College – like Institution was named Ward College as it was placed in the building of the Convent founded by Mary Ward, the Congregation of Jesus in Pest. The author further introduces the operation of Ward College, its Curriculum, its Program, and its teachers. As well as we take a glimpse into the formation of RE teachers in other institutions: a secondary school exam supervised by the RE Examination Committee in Esztergom in 1924. The author introduces religious education in Hungary in the years 1920-30 based on the sources from the Esztergom Archbishop Archives. Further on we can get a glimpse of a RE teacher formation examination from 1945, Esztergom, based on the previously mentioned archive sources. Finally we can read about Roman Catholic catechist martyrs from the holocaust era.