The Social Teaching and the Social Question – The Reception of the Catholic Social Teaching among the Hungarian Catholic Intelligentsia, 1931-1944
Petrás, Éva

In this essay the author have examined the history of social Catholicism in Hungary in the formative years between 1931–1944. I have followed the trajectory of the reception of the so-called Catholic social teaching among a segment of the Hungarian Catholic intelligentsia from the beginning of the 1930s when a group of Catholic intellectuals started to interpret the social teaching and apply it to Hungarian social contexts. The authors investigations let her set up the hypothesis that it concluded in new understandings Catholic politization which led to the Christian Democratic political ideas after World War II.

The social teaching of the popes was expressed in the encyclicals of Rerum Novarum (1891) and Quadragesimo Anno (1931). Its lay Catholic approach was unprecedented in the Hungarian church history and in some cases led to a conflict with the Hungarian official church. The new Catholic press, which came into being at that time, became the platform of Catholic avantgarde experimenting with new social and political ideas like corporatism, or parliamentary democracy. The papal teaching was seen as a social theory being capable of responding the challenge, which the problematic ideas and practices of modernity brought forth in philosophy, politics, culture and religion. In this milieu those ideas were formed, which became especially important after World War II.

Stephen Benko and of the Hungarian Soviet Republic (Republic of Councils)
Molnár, Sándor Károly

During Hungarian Soviet Republic Council (Republic of Councils) protestant chaplain declarations mostly known only from secondary sources. The preserved documents of Pest Protestant Diocese County Court help us to investigate this little-known period. The events between protestants of Budapest can be reconstructed by the remaining sources of trial documents. The study is based on the trial of Stephen Benko, whom was a chaplain in Rakospalota (Document I is document of Public Prosecutor's Office prosecution of Stephen Benko). The presentation of Stephen Benko on 2nd April 1919. (Document II.) is unique from the period of Hungarian Soviet Republic (Republic of Councils) as there is only a few well-documented sources. According to the documents it can be reconstructed how a Protestant chaplain thought and what data were obtained to the participants. The plea itself (Document III.) as a source is just as important as it was become one of the basic documents of the protestant historians in this period, although it has not been published yet. Pleading of Stephen Benko refine the current understanding of the Hungarian Soviet Republic (Republic of Councils) in many aspects to during and their significance.
Polish participation in the International Eucharistic Congress in 1938
Debreceni, Péter

The International Eucharistic Congress held in Budapest in May 1938 paid a great deal of attention to the Catholic community in Hungary. Some hundreds of thousands celebrating Hungarian Catholics and about 60 thousands foreign Catholics arrived at the country to participate in the Eucharistic programs and celebrations. This huge number of participants and the successfully completed world meeting improved the image of Hungary, which was then a bad one during the period between the two World Wars.

The largest participated groups of pilgrims were from Italy and Poland. We have different statistics about the exact number of Polish Catholics, but we could confirm that the officially estimated number was 4,000 believers had not arrived to Budapest. Most probably only half or third of this number came to the International Congress (some statistics say 1200, 1500 or 2000 pilgrims).

The dailies, which examined while preparing this paper, extensively dealt with the proceedings of that congress, with an extensive detail too. All that was often mentioned on the title pages of those dailies. Those newspapers, many times, posted different pictures of the masses and sometimes about the capital of Hungary, with headlines say "this is one of the most beautiful city on the world". The Polish and Hungarian press alluded, many times, to the traditional friendship between Hungary and Poland. They confirm that participation of a significant number Polish groups had defiantly reflected this relationship. The dailies very often wrote about the positive impression, sympathy and intimacy of the Hungarian society for those groups. A matter that was shown and touched during the whole event.

Furthermore, the papers dealt with political events which were going on at that time, especially those relevant to Nazism and Communism, definitely in negative tone which was one of the causes behind Hitler's prevention of many thousands of local Catholics to travel out the German Empire.

The things which received the most great attention of the press, was the activities of the Polish Primate, August Hlond, during those days, who held mass in Budapest, inaugurated a memorial plaque, travelled to Dorog visiting local miners, participated in different reception sessions and had a big successful speech, which was published in the Polish and Hungarian dailies as well. According to a report of French press, he made a statement about the host country, in which he states “there is a guard tower, in the center of Europe, it still stands against Communism and anti-Christian doctrines.” Primate Hlond inaugurated a church in Szombathely and an altar in Pécs after the end of the Eucharistic Congress in June 1938.

Finally, we can conclude, that this international meeting improved, significantly, Hungary status, the large Polish group and the many church leaders, which were very active during those events, because they had a very important role in that issue.
Spiritual Struggles of a Catholic Prelate. Endre Hamvas bishop of Csanád and the state power between 1961 and 1964

Sági, György

Endre Hamvas bishop of Csanád (1944-1964) in 1961 after death of József Grősz archbishop of Kalocsa (1943-1961), he became president of the Hungarian Catholic Bishops since he was the senior prelate. At this time the head of the Hungarian Catholic Church, József Cardinal Mindszenty archbishop of Esztergom, Prince-Primate of Hungary he lived in embassy of United States of America; he could not free to leave because have been arrested by the communist state’s people. The archiepiscopal sees of Kalocsa and Eger were vacancy.

The reports from János Rátkai the Church Affairs general rapporteur of Csongrád County show well it was how difficult of bishop Hamvas if he wanted to serve faithfully the Church but in addition had to show loyalty to the atheist state, too. This was necessary, – if possible –, do not prevent the main pastoral work. Rátkai and the Church Affairs Office (ÁEH) did everything to interact with the prelate of Csanád. This is more or less successful, even though the communists had to admit that it is not so easy to control the bishop, such was previously thought. Rátkai and others tried to around the bishop with priests who was faithful to communist state but the bishop’s was a confidant of many who could classify into the group of ‘reactionaries’.

The old bishop Hamvas – hard to convinced at him, but supported by the state – could deliver a speech at the World Congress for Peace and Disarmament in Moscow in 1962. He led the delegation of Hungarian conciliar fathers in the Second Vatican Ecumenical Council between 1962 and 1965 but the last – the 4th – section of displaced to return home due to illness. His successor as head of the delegation became Pál Brezanóczy apostolic administrator of Eger. Since 1964 Hamvas was the archbishop of archdiocese of Kalocsa (1964-1969). The archiepiscopal appointment – by other newly appointed and/or reinforced bishops – was a result of Agostino Casaroli’s negotiations. He died in 1970 at the age of 80 than titular archbishop of Aœa in Numidia and archbishop emeritus of Kalocsa, already at the time of archbishop József Ijjas.
The Stuggle of Networks
Bertalan, Péter

Our global world is kept together and operated by the cohesion power of economic, political, communicational networks. The fine tuning of networks plays an important role to avoid the recent economic crisis by smaller cataclysms. The Catholic Church is also an important component of the world networks. The Soviet Union winning the 2nd World War aimed at building world networks which was operated from Moscow. This intention came into conflict with the plans of Vatican.

The consequence of the 1956 Revolution and War of Independence is that the state security organs surveyed the struggle against the Catholic Church. As a result of this survey the strategy and tactics had to be reconsidered.