Religious Historical Frames of the Formation of the Philosophical Religious System in China

Kasznár, Attila

Many researchers feel that something must have developed form the mixture of these two in the Far East: a system that is not independent on its own, it is ‘a Far-Eastern exotic offshoot of the general history of religion’. (Hans Küng) But this is not true at all. More and more researches find and prove that an independent system developed in China, the philosophical type of religion, in which philosophy and the wise play the major roles.

Which religions were integrated into this third system? Confucianism, Taoism and Buddhism make up this symbiosis that keeps this independent mechanism in motion.

However, in order to get a full picture of the religiousness of the Chinese, let us first discuss the ancient Chinese religion. What do we mean by ancient Chinese religion? It is a system of faith and believes based on the cult of Shamans that used to be the most wide spread in ancient China, or rather which remained of it and known to the western man in the form of prophecy bones and tortoise shells used for prophecies.

In this world of beliefs, the king was the high priest, the commander-in-chief and the political sovereign as well. Another typical feature that still prevails clearly is the trichotomy of this world: the worlds of the Sky, of the Earth and of the Dead. The ancient religion developed this belief in demons, in spirits and in the ancestors which often got entwined with natural happenings and events closely linked to nature. The different religious foundations still form an integral part of the religion that is alive today. We could discuss a lot of details of the religion of the ancient Chinese, but such an analysis would take us too far from our topic.

The inquisitio of the Franciscan Friar Enecus against the Bishop of Pécs (1267)

Damian, Iulian Mihai

In September 1266 Pope Clement IV charged the Franciscan Friar Enecus, cleric of the Penitentiary, to investigate the allegations against the bishop of Pécs Job, formulated by the Archbishop of Esztergom and by other Hungarian clerics. The papal intervention was a tentative to settle rapidly the trial opposing those parties held in Rome, dating back at least from 1261. A newly discovered document from the Venetian archives reveals that the Franciscan Friar really accomplished his mission, opening a procedure against the bishop, held in Székesfehérvár at the end of May 1267. The detailed records of this trial offer a new inside on an intricate case, who reveals soon its political backgrounds in the civil war between king Béla IV and his son, the junior rex Stephen V. The tentative of the pope to recourse ex officio at the procedure of the inquisitio, trying to overcome the stall of the case opened in the Roman curia, prove that Clement IV was not equidistant in the dynastic controversy. By other hand, the documentation reveals the conspicuous degree of juridical culture of the Hungarian high clergy.
The Institution of the Presbytery in the Reformed Church of Kiskunhalas in the Late 18th Century
Ruzsa-Nagy, Zoltán

The scope of the article is to reveal the establishment and the operation of the Presbyterian Church government in the Reformed Church in Hungary in the 18th century as an example of the Reformed Church of Kiskunhalas.

The Presbyterian government of the Reformed church in Hungary had been established in the borough of Pápa in 1617. Later in the century the puritans promoted the institution of Presbyterian government in northeast Hungary and Transylvania. However the opposition at the National Synod of Szatmárnémeti in 1646 succeeded in hindering the Presbyterian efforts in the eastern part of the country for at least a century. In the 18th century the protestant churches of Hungary were under constant pressure by the Roman Catholic Habsburg rulers. Historians agree that the oppression Protestants had to persevere gave a second impulse to the establishment of local presbyteries.

The borough of Kiskunhalas is situated in south-central Hungary, in the Kiskun (Cumania Minor) free district. The whole town followed the Calvinist Reformation. Prior to the institution of Presbyterian government church life was conducted by the local borough council. The presbytery was inaugurated in 1764 in connection with the efforts of the Roman Catholic Church to gain positions in the town. However the first constitution that regulated the work of the presbytery was put in effect in 1771. The presbytery in Kiskunhalas called themselves ‘consistorium’ or ‘ecclesial meeting’ and the members were called ‘consistorial assessors’. The duty of the ‘consistorial assessors’ was only described in general terms in 1771, telling more about their behaviour than their actual duties. In the first years the borough council retained the employer’s rights regarding to the local minister and the teachers of the local church school. In the 1770’s the presbytery took over all rights of the town council including appointing a new minister for the church as it happened in 1776 when the former pastor died.

The presbytery at first consisted of the mayor and the notary of the town, 4 members of the borough council and another 2 representatives of the ‘honest citizens’. In 1771 the membership was extended to all protestant members of the borough council in addition to 4 representatives of the citizens. The membership lasted life long. When election of a new member was necessary, the presbytery named the candidate(s) and elected. The presbytery elected the church warden (curator) and they accepted his annual financial report, too.

In the first years most cases the presbytery had dealt with were issues church discipline. Majority of the issues were related to adultery. The author lists the sources related to the use of the shame stone as penalty for major ethical offences. However during the 1770’s the church discipline issues gradually disappeared form the agenda.
Symbolic Events of the Year 1938 in the Mirror of the Hungarian Jewish Press

Csíky, Balázs

The Hungarian historiography generally focuses in the year 1938 mostly on the so-called first ‘Jewish act’ in Hungary. Nevertheless the religious press of the Hungarian Israelite communities did not touch only this subject in that year. In 1938 the events of the Anschluss, the Munich conference and the consequences in Hungary were detailed in the Hungarian Jewish press. In November the Hungarian Horthy regime could elevate the first success of the revision policy: Hungary gave back from Slovakia some territories. (First Vienna Award.) Papers deals with the representations in the different orientated (Neologist, Orthodox, Zionist) Jewish papers. The articles of these papers commented not only the political events, but the big Roman Catholic celebrations (34th Eucharistic Congress in Budapest etc.), too.

The Clash of the Pauline Order and the State Security

Bertalan, Péter

The title describes the lesser known chapters of the 20th century through the history of the Pauline Order and the life of Ferenc Vezér, a Pauline monk, based on primary sources as the clashes of networks. The study implements the new scientific paradigm system of network theory and combines different fields of research such as history, psychology and sociology. Through the show trial against Ferenc Vezér the author presents the clashes between the Catholic Church and the State Protection Authority (ÁVH). The survival of the Pauline Order represents how small church communities could survive the ‘fist of the communist party’. The study provides a unique approach to the understanding of networks through the history of the Pauline Order.

Izidor Marosi in 1956

Miklós, Péter

Izidor Marosi (1916–2003), the bishop of Vác between 1987 and 1992, born one hundred year ago, served as the parson of Izsák in Bács county in the days of the revolution of 1956. The author reconstructs in his memo on the score of the source by the priest’s further reminiscence and of the manuscripts in ‘Historia Domus’ of the parish of Izsák the activities of 1956 which had a role in the fact that there was not any incidents or self assize at Izsák, so – as Marosi had previously said – ‘as there was not any deflections, after that there was not any sanctions either’. On the one part Izidor Marosi’s scripts of 1956 supply survey data by the administrative skills of the parish of Izsák (for example regarding the change in the stand of the Chaplain or the enrolment number to Education of Religion) and by its infrastructural situation (so about the reconstruction of the top of the church) and on the other part they give a tinge version to our vision of the revolution and war of independence of 1956’s local events and affections. They supply a few plus information to see clearer Izidor Marosi’s portraiture as a bishop and the history of the diocese of Vác in the 20th century.