**Data to the Relation between the Rákóczi War of Independence and the Romanian Confessionality, with Special Regards to the Family Boér of Nagyberivó**

*Demjén, Balázs Ádám*

The topic of the theme is the acted part in the history of Hungary by the Romanians in Transylvania, in Valachia and Moldva during the Rákóczi War of Independence.

The Romanians participating in the uprising can be divided into four groups. Foremost, we can mention the people in the rising army documented by the scripts. In second, we can talk about the families supporting Rákóczi – out of them, especially about the Boér of Nagyberivó (Miklós Boér, Tamás Boér, Sámuel Boér). In third, we can notice the heroes of the popular tradition. In the stories of Gligor Pintea (?–1703) and his fellows appears also the confessional opposition between the recently founded Eastern Catholic Church (by Leopold I, 1657–1705) and the Orthodox one. Finally, in fourth, we state our case on diplomacy. Rákóczi had a straight relation with the court of Valachia and Moldva between 1698 and 1712 and his Transylvanian Romanian noble diplomatists (for instance, Máté Thalaba, Miklós the Postman / the Valachian, Todoran Ternaveanu) flourished in the Ottoman Empire and in Russia, too.

The bibliography contains the archival scripts of the family Boér of Nagyberivó (Hungarian National Archives, P 1979, the 7th box and the 36th item); the publications of sources published since 1873 until nowadays; contemporaneous Romanian chronicles (Nicolae Muşte); some of the 19th century synthesis by international historians (e.g. the German Christian Engel, the Italian Anton Maria Del Chiaro); and Hungarian–Romanian summarizing writings from 19th and 20th century about the relation of Hungarians and Romanians. (Jósa Oroszheygi, Gergely Moldován, Nicolae Iorga)

In this theme, we try to put across that even though with moderate importance, the Romanians participated in the Rákóczi War of Independence in a great measure and in a wide scale of specialties – and mostly, by the side of the Prince.

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**Saint Nicolaus Union Alliance of Hungary**

*Godzsák, Attila*

In 1054 the first great schism took place in the Christian Church. The Church split into two parts, the Eastern (Orthodox) and the Western (Catholic) Church. Thereafter, the Western Church tried to reunite the two parts many times. This research begins with the presentation of these attempts (1274 Lyon, 1439 Florence, 1596 Brest) and of the birth of the Greek Catholic Church in the Hungarian area. Furthermore, this study presents the Saint Nicolaus Union Alliance of Hungary (Szent Miklós Magyarországi Uniós Szövetség, SZEMISZ), which was founded in 1939, and also examines the Hungarian Greek Catholic press, which served as a crier to the Union. The study attempts to acquaint the reader with the organisation, operation and work of the SZEMISZ from the beginnings to 1948,
when it ceased to exist. The head office of the Alliance was first in Miskolc
and from 1941 in Nyíregyháza. The leader of the Alliance was Miklós Du-
dás, Greek Catholic Bishop of Hajdúdorog and most of the Hungarian
Roman Catholic and Greek Catholic leaders also joined SZEMISZ. They
organized several programmes and kept contact with unionist alliances
and movements of other European states. They had their own press, titled
‘Eastern Church’ (Keleti Egyház). Unfortunately, the Alliance never
achieved effective results, the two Churches could not be brought closer.

**Historical Networks. Hungarian Pauline Order contra State Security**

*Bertalan, Péter*

History has been dominated by networks since the Ancient Times until the
beginning of the 21st century. The most significant factors which contrib-
ute to the formations of networks are the relations between the individuals
and the participants forming the economy. The networks are constantly
and dynamically changing models irrespective of any historic age. Net-
works sometimes compete with each other sometimes they are confronted.
One of the basic questions in the 21st century is whether these networks
are capable of cooperating together or they will constantly remain in the
phase of rivalry. If networks are connected based on the hope of mutual
benefits humankind can survive even the major cataclysms. The basic
element of networks to survive the crisis of history is the so-called gain-to-
gain game.

On the stage of world history, the clash of networks, independent from
time and space is going on. Between 7 October and 5 December 1950
about 2300 monks and 8800 nuns had to leave the monasteries and clois-
ters not yet seized. Nothing from the monasteries were left for the Pauline
monks. On 26 March 1951, at night on Easter Monday, the Paulines living
in Budapest were arrested by the State Defence Authority (ÁVH). The
study attempts to reconstruct an important moment of the clashes of the
Hungarian Pauline Order and the State Defence Authority, two significant
players of historical networks, based on contemporary documents with
consequently applied source criticism.

**János Kádár in the Vatican**

*Izsák, Norbert*

The relationship between Hungary and the Holy See was complicated,
stressful and controversial between 1945 and 1989. It had several phases
and by the 1970s both Hungary and the Vatican tried work towards an
acceptable modus vivendi. Instead of trying to openly destroy the church,

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   ['Paulines'] Budapest, 2006. (Szerzetesrendek a Kárpát-medencében ['Monastic Or-
   ders in the Carpathian Basin']) (2nd ed.) 46. p. (Transl.: Jäger, Valéria – Vékey,
   Ádám)
János Kádár sought to use the church for his purposes. On the other hand, the Vatican was eager to implement its ‘Ostpolitik’ in Hungary. As the climax of these efforts the ageing Paul VI received János Kádár in his private library on June 9, 1977. The press was more than modest before the visit, no papers hinted that while in Italy, Kádár was going to meet the pope. However, after the successful visit, they hailed the party leader’s wit, spontaneity and politeness. They also reported that after meeting the pope, Kádár held a press conference, where he blamed the late cardinal Mindszenty for the less than satisfactory relations with the Holy See. At one point Kádár also quoted the Bible, and the Hungarian press warmly wrote about Paul VI. Another sign of the improving relationship was that the party’s official paper, Népszabadság wrote negatively about the conservative Catholic bishop, Marcell Lefèbvre, who rebelled against the authority of the pope and rejected the Second Vatican Council. All in all, the Hungarian press covered extensively the visit, and praised the meeting as a sign of peace between the two states. The Hungarian publications outside of Hungary were less positive: some accused the pope with naivety, and many were astonished that Kádár, the ‘dictator’ was received at all by Paul VI.

The Mission History of the Hungarian Pentecostal Movement, 1940–1989
Nagy-Ajtai, Ágnes

The study covers the 1940–1989 era of the mission history of the Pentecostal movement. This era can be divided into multiple periods along the lines of the historical changes, on one hand, and the processes taking place within the Pentecostal community, on the other; and as a result of these, along the methods applied in the missionary work, and their outcomes.

In accordance with biblical counsel, evangelization was a self-explanatory commission to all members of the community in all periods. In the 1940s missionary work was conducted under the same circumstances as in previous decades: during the world war and after it, there were new congregations established, dedicated servants traveled the country, and such charismatic phenomena as speaking in tongues had unlimited manifestations at church services. In the 1950s state regulations created a major setback in the growth rate, and the Pentecostal traits were increasingly pushed into the background—while institutionalization took place at an increased rate. In 1962 the two main branches of the movement merged, and from this time on along the cooperation with the state the possibilities of the mission gradually broadened, in the fields of publishing church literature, international contacts, and youth work.

The focus of missionary work gradually shifted from evangelization of those without the church to activities within the congregation. There was a boom in missionary work among the children and youth, and from the 1970s the new field of missionary work among the gypsies emerged, sponsored by the state. We can see stagnation in church membership; the decrease in numbers having been prevented by the conversion of youth raised in the congregations.