The Way of Gáspár Mágocsy’s Guardianship and the Advancement of the Reformed Church in the Territory of a Lutheran Follower, Castellan János Alaghy

Kiss, Lajos

During the Hungarian civil war and the Ottoman military aggression in the middle of the 1550’s, the fighting between Hungarian nobles for territory was usual. The Calvin follower Gáspár Mágocsy began his career as a soldier in Békés County and Zaránd County. Later he became the captain of Gyula. After the Turkish occupation of Gyula, Mágocsy on the side of Ferdinand (Habsburg) I., was granted titles in the North-Eastern part of the Hungarian Kingdom. He formed a political alliance with János Alaghy and after 1557 with Gábor Perényi too. During the campaigns against the Transylvanian rulers Queen Isabella, Prince János Szapolyai and their vassals the relationship between Mágocsy and Alaghy got stronger. In 1560’s the Calvin follower preachers in Abaúj County and Zemplén County made their own Calvinistic confession. The Evangelistic landlords like Alaghy and Perényi in these years started to persecute the leaders of the Calvin follower preachers. They tried to keep the Evangelistic faith on their own lands. In 1567 Perényi and Alaghy died. Most of the land of Perényi was inherited by two families, the Báthory and the Calvin follower Dobó. Alaghy named Mágocsy as the executor of his last will. Meanwhile Alaghy’s widow married with a lowborn noble lieutenant. In these years Gáspár Mágocsy was a member of King Maximilian’s council. He got the children’s guardianship. In the former Alaghy territory the Reformed Church got stronger and the persecution was over.

Turn in the Life of a Cantor in Debrecen: Story of István Diószegi K.

Csorba, Dávid

István Diószegi K. (1635k–1698) is a well-known Calvinist Preacher in 17th century. He did his doctorate in Holland, worked as teacher and as preacher in a great village in county of Bihar (Diószeg), and until his death he was elected for a while to a bishop in the District of Transisza. Before he achieved such a career, he had working as a cantor in Debrecen. It happened when he had finished his last exam in College of Debrecen, and had been working since 2 years. He was that time no pupil, but somehow he should get a job to survive. I found recently an item about this period of his lifetime that makes us clear, how could it be happen. There is a declaration in municipal proceedings of Debrecen that City Council would see him through an amount of 300 taler in order to travelling abroad for advanced studies in Universities of Holland. From that source turned out the real name of this person: his cognomen wasn’t Kis (it means small) but Konta (it means short). In another manuscript is written about the title of his book which has been disappearing for a long time. Finally I foreshowed preface of his famous book Proportioned Talent (1679), that describes turns of life Diószegi Konta’s.
The Practice of Church Discipline in the Reformed Church of Kecskemét in the 18th Century
Ruzsa-Nagy, Zoltán

The scope of the study is to present the practice of church discipline effectuated by the local consistory of the Reformed Congregation in Kecskemét (central Hungary). As a result of the 1564 agreement between the Roman Catholic and the Protestant citizens, in the borough of Kecskemét the two denominations lived together in peace throughout the centuries. Within the Reformed congregation the local consistory was formed in the 17th century, however we have very little knowledge of that period. There are two written sources of the church life remained from 18th century. One was preserved in the Matricula of the Reformed Church written by the pastor Veresmarti Lázi Péter. It contains church disciplinary issues from the 1710’s apart from a Historical overview and a poem. The church discipline that time was practised by the local consistory. The recorded disciplinary issues in early 18th were those to be punished with the most severe ecclesiastical condemnation, the public penitence. The condemned person had to stand on a designated ‘shame stone’ for one week (or in more severe cases for two weeks) being exposed to the public’s contempt. Most cases were related to martial infidelity. There was no difference between men and women in terms of infliction. Church discipline always came second after the trial and punishment put in effect by the secular authorities. In 1755 the local consistory was reorganized and disciplinary statutes were revised. The level of church discipline was much more widespread than before. In 4 cases the consistory decided to excommunicate the person, which included the denial of funeral service, too. The main sentence was public penitence (almost half of all disciplinary cases), which likewise was exercised by standing on the shame stone, however for shorter periods than half a century before. Sins thus condemned were primarily breaking of marriage and pre-marriage sexual relationship, but also on some occasions theft and cursing the church and presbyters. The local consistory practised oral correction in 27 per cent of all disciplinary issues. This was put in effect by inviting the sinner to the meeting of the Consistory. The main sins to be corrected were drunkenness, not attending to Sunday services, cursing, and superstition. As a novelty to the early 18th century the consistory in Kecskemét practised peacemaking also as part of disciplinary issues on 18 occasions. The goal was either to restore marriages or to reconcile conflicts between two church members. The church disciplinary issues have disappeared from the agenda after 1784.
An Ethnographic Collector of the 19th Century Hungary: Life of Sándor Órmosí I.
Szakál, Anna

The lengthy case study seeks to explore from a micro-historical perspective the life of a lesser-known collector involved in the most canonic 19th century Transylvanian folk-poetry collecting. The goal of this study is to present the most accurate picture possible of the social background underlying the collector network of the ‘Wild Roses’ (Vadrózsák) – published in 1863 – and through this the small world of the 19th century Unitarian pastors and teachers. This first part of the study reveals the early life of Sándor Órmosí – his family, relatives who became intellectuals, scholastic progress, possible influences in college, promising beginnings, committed collecting of folklore, and publication of a contradictory nevertheless successful book. The author strove for applying all available sources – printed or handwritten – to introduce the life of the 19th century Unitarian pastor Sándor Órmosí as accurately as possible. Alongside folkloristic sources church history documents (e.g. visitation logs, Episcopal and decanal correspondence, registers of births, marriages and deaths) and school history documents (e.g. parish registers, reading society logs, handwritten sheets) were applied. Most primary handwritten sources were unearthed in Transylvanian parochial and national archives. The research was made difficult due to the fact that documents were only arranged by year, or not at all.

Zsarnay Lajos’s Sermons in the Light of the 19th Century
Bátoriné Misák, Marianna

In the study, the author examines Zsarnay Lajos funeral speeches in the light of 19th century intellectual trends. These words throws particularly scrutinized in terms of the extent to reflect the spirit of the age, in particular, to the eternal life, resurrection, and at all the facts of death of the formulation. Reading the funeral speeches and analyzed to determine whether the kind of zeitgeist, which had been characterized by the emergence of different directions to the pastor, he could not be found. Did not question the biblical truths, not rejected dogmas which are the foundations of the Reformed Church. In contrast to the zeitgeist of the author find her utterances about the eternal life, resurrection, which such beliefs stemming from their conviction formulated. Not all worth sermon reflected in these biblical truths to the specific wording, because sometimes you just describe them, but in any case refer to them. ‘It is no doubt a side that like Lazarus, so we can resurrect a word when the Almighty.’
The ‘Confusion’ After Signing the Peace Treaty of Versailles–Trianon Seen by the Apostolic Nuncio Lorenzo Schioppa (October – December 1920)

Hamerli, Petra

The paper summarizes the reports written on the Hungarian situation after it signed the Peace Treaty of Versailles–Trianon on 4 June 1920 by the first Apostolic Nuncio in Budapest, Lorenzo Schioppa, who began his diplomatic mission on 5 October 1920 in Hungary. The reports written between October and December 1920 describe those circumstances that Hungary had to face with after the Peace Treaty, which resulted the loss of two thirds of the original territory of the country, and several Hungarian inhabitants – with a lot of Catholics among them – were forced to live in the Successor States created after World War I (Czechoslovakia, Romania, Yugoslavia). In his reports, Lorenzo Schioppa examined all of the circumstances that could influence Hungary’s political, social, confessional and everyday life. He sent them to the Cardinal Secretariat of State, Pietro Gasparri, to make the Holy See informed on Hungary’s situation, which he described as a ‘confusion’ in these first period of his mission. The significance of the reports, as primary sources, is that they present Hungary from the point of view of a diplomat, and make some interesting and surprising observations on the Hungarian inner affairs and foreign policy, on the politicians and other important personalities of the country, and, beside this, they examines the confessional and social situation of Hungary, as well. Lorenzo Schioppa was not afraid of making some critical observations, as well, so the reports give several reflections that can help the Historians – and all of those who are interested in the Horthy Era – to understand better the situation of Hungary after Trianon.

‘Had I been born a Jew, I would be a Zionist.’

The question of Ottokár Prohászka and his Christian Zionism.

Veszprémy, László Bernát

This article explores the complicated views professed by Roman Catholic Bishop of Székesfehérvár Ottokár Prohászka (1858–1927) regarding Zionism. Largely based on new sources from the contemporary Hungarian Jewish press, his views can be summed up as follows: world Jewry has to form a national state and convert to Christianity. His theses, however, do not match those of the mainly protestant Christian Zionists of Western Europe and the United States, as he also professed openly anti-Semitic views and actively assisted in drafting anti-Jewish legislation in 1920. Our previous picture of Prohászka is further enriched by a newly emerged interview he gave to the Zionist weekly Zsidó Szemle in 1921. In this interview he went so far as to declare: ‘Had I been born a Jew, I would be a Zionist.’ He also offered words of praise to Jewish culture. While assimilationist Jews hardly believed his supposedly good intentions, it would seem that the Zionist press risked giving some positive coverage to Prohászka, at least for a while. Limiting Jewish access to higher education was one of the most important political agendas of Prohászka in the period discussed. This struggle of the Catholic Bishop the Zionists never condoned.