The history of the protestant unionist movement in the age of Dualism

Szász, Lajos

From time to time the question of the unification of the Hungarian Protestant churches (the Hungarian Reformed Church and the Hungarian Lutheran Church) came up during the ‘long nineteenth’ century. The issue of the unification fascinated generations of Hungarian Protestants during this period of time.

In the second half of the 19th century the idea of the protestant union was frequently utilized by the Hungarian nationalist in both churches. They wanted to build up a strong united protestant church, which would be dominated by Hungarians. Naturally, this plan has caused severe struggle in the nationally divided Hungarian Lutheran Church, in which the Slovak Lutherans tried to prevent the realization of this idea.

But the idea of the unification was flexible enough to adapt to changing conditions. It was used as a reasonable and convenient tool against the expansion of the Catholic Church at the end of the 19th century. Interestingly, even the conservative wing of the Protestantism could use with particular accents the idea of the unification. They thought that the united Protestantism should cope with the challenges of the newest intellectual trends such as materialism, socialism or Darwinism.

Thus, the unionist idea can not be categorized simply as a nationalist or anti-catholic inspired destination. The common foundation of these various forms of unionist programs was a particular theological background. The liberal-evolutionist theological school of the 19th century determined the mind of a whole generation of theologians. They thought, that the Protestant union would be just the first step toward a liberal-minded Hungarian united church. This party rejected the importance of the traditional confessions such as the II. Helvetic Confession and so on. At the end of the 19th century they had to face with the emerging confessional wings in both Protestant churches. The last chapter of the history of this never succeeded movement was the 400th Jubilee of the Reformation 1917. In addition to this, the ending phase of the I. World War was still predominated by those powers, which intended to build up a ‘Christian-national’ phalanx against the anti-Christian powers. In summary, these all caused, that the idea of the Protestant union was no more mentioned in the following decades.

Promotional attempts of the episcopal city of Eger from the end of the Turkish occupation until the civil era

Löffler, Erzsébet

When 330 years ago, on the 17th of December in 1687, Eger was liberated from the Turkish rule, both the city and the castle with its estates were properties of the treasury. They were, as a matter of fact, reconquered by armed imperial troops. Leopold the 1st declared Eger a ‘free royal city’. The new settlers were guaranteed five years of fiscal immunity, as the withdrawal of the Turks left Eger with a population of merely 300 souls. Their
numbers were completed by new coming soldiers and clerical people. Numerous German and Hungarian craftsmen, noblemen and Serbian merchants settled in the town in hope of the favors granted.

Bishop George Fenesy soon commenced to regain his former ‘seigniorial’ (landowning) rights. In the cases of lands regained by force of arms, pre-Turkish landownership had to be proved by authentic documents. Then, 10 per cents of the land’s value had to be paid to the treasury on account of armament ransom.

Leopold’s order, reinforced on the 14th of August in 1794, that influenced by the bishop’s reasoning and evidence, abolished all the previously gained rights of the city, also assured the meanwhile increased population that those who moved here merely for the title ‘free royal city’ were allowed to leave freely. On the other hand, for those who stayed with the locals, the bishop made a covenant that was relatively favorable for them. This was the Fenesy Contract.

The citizens of Eger applied to the ruler for the title of ‘free royal city’ with a fair chance of success twice during the 18th and once again at the beginning of the 19th century, yet neither attempt was successful. From the year 1767, Queen Maria Theresa lawfully regulated the state of feudal tenants and the duties they owned to their landlords.

Nevertheless, citizens of Eger found the Fenesy Contract much more prosperous than the Queen’s new laws, which they were unwilling to employ. Later, this choice nearly proved fatal to them, as the 1848 law applied only to those tenants under the regulations of the Urbarium.

For all these reasons, the good citizens of Eger finally managed to ‘redeem the bishopric - at the time archbishopric – corvée’ (pay off their feudal duties towards the bishop – at the time archbishop) only in 1854, after circumstantial litigation.

In the service of society and culture as a catholic woman.
The work of countess Rafaelné Zichy between the two world wars
Bárány-Szilfai, Alida

Countess Rafaelné Zichy, Eduardina Pallavicini (Edina) was born in 1877 in Budapest. Like her ancestor, countess Pálné Pálffy dedicated her whole life to the catholic work of women and only a few researchers were aware of her accomplishments at that time. She got married on 25 August 1901, to count Rafael Zichy. They lived in Sárszentmihály, Fejér county and raised 5 children, later they lived in Budapest. Her memoir mentions that her grandmother was the kind of women who gathered poor, sick and old people after the mass and who found charity, personal development and education very important. Edina’s mother, Ételka Mailáth was also an outstanding person of the history of the Hungarian charity work of women and women associations, from 1890 she was the chairwoman of the Charity Women Association of Buda. Countess Zichy got a serious role in the life of catholic women already in 1909, because she became the chairwoman of the Catholic Administrators and Trading Employees Women Association, so from that year she was working for catholic women. In 1914 the Catholic
Caritas was founded and led by her, but unfortunately the bolshevist power banned it already in 1918. Following the death of countess Pálffyné in 1915, she became the chairwoman of the Nationwide Catholic Women Association, which had an apartment house for catholic working-women and operated the Circle of Mothers and the Patronage Department. More than 1500 families and 3500 children were taken care of by the Association. In 1918 she founded the Hungarian Catholic Women Associations Nationwide Union, which became the head of 9 large nationwide catholic women associations. The writer has tried to demonstrate the countess’s catholic women work with presenting exact stories and examples based on the resources. She was a very powerful woman in the Horthy-era who took a public role. We could say that she embodied the modern woman: proved by her roles: she was a wife, a mother, writer, chairwoman, helper of poor and fallen, had a public life, she was a catholic fighter and at some point, she was also a politician.

**Savior of Kalocsa, Archbishop József Grősz**

*Sági, György*

In this study the author examined why, under what circumstances got József Grősz, Archbishop of Kalocsa and Bács the titles the “Savior of Kalocsa” and the “Protector of the town” at the end of the Second World War. The author reported about how he refused to leave his see despite the evacuation declaring that he only would leave it if everyone had left the settlement.

After the Soviet occupation of Kalocsa (31 October 1944) the archbishop used every means that was available for him to facilitate the lives of the residents. In order to achieve this, he had invited on the 23rd October 1944 Gyula Hazai, former High Sheriff to lead Kalocsa because by that time the pro-German Mayor István Lantay had fled from the town, hence it remained without leadership.

The archbishop used his diplomatic abilities to establish a good relationship with Soviet officers (Dalicky, Cherenkov, Leonidov) to alleviate the people’s difficulties. He called the parties for peace in his archbishop’s circular of 18 November 1944. In this circular he named Miklós Horthy de Nagybánya as the legitimate head of state of Hungary. More priests helped the work of the archbishop. It should be highlighted among them in any case: Chancellor Károly Gombos and Vidame Elek Sághy.

In his study the author showed also how the fact that the system shifted to the left affected Archbishop Grősz and the archdiocese of Kalocsa between 1944 and 1946.
Bishop Bertalan Sándor Badalik (1949–1957/1965) had been a thorn in the eyes of the state security from the very beginning as a result of his rigorous anti-communist and lack of cooperative attitude towards the regime. Hence, his close colleagues were not only tailed more or less overtly by the so-called moustached-bishops (delegates of the State Office for Church Affairs [ÁEH: Állami Egyházügyi Hivatal]), but other local agents were also ordered to trace the bishop’s activity. The author examines in this paper how report-makers carried out their task in a given situation: to what extent did the state security consider their accounts for their concept of the episcopal personnel in the spring and summer of 1957. Following the 1956 revolution, Badalik took immediate measures to substitute those priests whom he regarded undesirable. His successor, Sándor Károly Klempa made way for clerics cooperating with or being members of the peace movement. Whereas ecclesiastical career of priests with such background was at least unambiguous during Badalik’s episcopacy, from 15 August 1957, the internment of the bishop, exclusively those could achieve higher positions – deaneries, archdeaneries, wealthy municipal or coastal parishes at Lake Balaton – whom the state security approved. This paper establishes that local agents’ report weighed in this practice much less than governmental (i.e. that of the ÁEH) conceptions.

The State Office of Church Affairs of Hungary did its best to inspect the countries considered to be 'clerical' via the county commissioners of state affairs.

In the case of Heves county, an episcopal commissioner was employed by the Primacy in Eger, and a county commissioner of state affairs was employed by the Committee of Heves County. In Heves county the episcopal commissioner was Gusztáv Molnár in 1951, then he was replaced by János Fekete in 1953, then in 1955 Emil Borai was assigned with both the tasks of the episcopal commissioner and the county commissioner.

Emil Borai was the most decisive person from among the county commissioners of the State Office of Church Affairs in Heves county, and the length of his mandate – he was in office from 1952 to 1969 – also marks that he strongly bound to the mission that was selected/granted as his vocation. According to the preserved archival documents, he was very active, and he was assigned with very serious missions by his superiors. However, in the 1950s his problematic cases multiplied, and he received several written reminders from the President of the State Office of Church Affairs.

The reports of the county and episcopal commissioners of the State Office of Church Affairs intended to give a full image of the religious life of
the country. The period of the 1950s shows that despite the most serious and strictest methods of control, the insistence on religiousness and the Church strongly lived on in the society. The documents written by denun-ciators themselves show that they were aware of the facts that communist propaganda had not had a very deep impact on the believers, and the clergy, including the so-called peace priests, followed their superiors in the Church, and not the instructions given by the Office.

The transformation of the relationship between the state and religious communities, as well as its specific examination of the Hungarian Catholic Church in relation to the period 1988–1990

Lugosi-Szabó, Gergely

The churches, denominations and transformation of state examined the relationship between two aspects of the transition period. (1988–1990)

First approach the change in the legal environment I looked at. Here, we can conclude that limiting the churches, denominations operate freely discriminatory legal environment between 1948–1989 significantly narrowed the scope of religious communities. Guaranteed churches, denominations Free Basic operation of the System legislation essentially changes the penultimate Parliament enacted.

The change in the legal environment is certainly welcome and important step in the democratization in Hungary, but in my view – I am thinking especially of the 1990 IV. Law – weakened and aggrieved churches, denominations against excessive expectations raised during the period of socialism. The requirement may be considered as an option, of course, but society and the State implicitly and explicitly formulated expectations and opportunities were far from being commensurate with each other. This example illustrates the change in the state and the Hungarian Catholic Church is the relationship, which I reviewed in the second half of my writings.

The far-reaching political, economic and social changes as a result terminated the authority of the state, the churches, denominations for. However, the Catholic Church, but also for other denominations were observed by society a sense of impatience. Often they criticized the transition period of the Hungarian Catholic Church – and the other historical religious community – slowness, caution, even excessive loyalty to the government. In my view, this criticism is only partly borne their place. The transition period the state is really a much more proactive conduct towards religious communities, which was treated in the churches, denominations caution. However, the period 1989–1990, it was not possible to see clearly that formed Hungary’s fate. Do not forget that at that time existed in the Soviet Union and our country will continue to Soviet soldiers were stationed. In this situation, as well as XX. Due to centuries of historical experience to understand that the denominations carefully attitude towards the State experienced a sudden change. As a result, denominations, such as the Hungarian Catholic Church, primarily legal guarantees broad purpose, deepening in mind.