SUMMARIES IN ENGLISH

A ‘customized’ Fides Iesv et Iesvitarvm (1610)?
Szolnoki, Zsolt

Fides Iesv et Iesvitarvm, as a representative piece of international anti-Jesuit writings, was translated into Hungarian by János Kecskeméti C. It was issued in Bártfa in 1619, the year the Society of Jesus had to leave Upper Hungary and flee from Prince Gábor Bethlen, György Rákóczi and Czech allied protestant forces. According to international bibliographical research, Fides Iesv et Iesvitarvm has six Latin publications before Kecskeméti C.’s translation. His work based on the last one, a distinctly modified Oppenheimian Latin edition issued in 1610. As the first 17th century publication of Fides Iesv et Iesvitarvm, it was completed and probably edited by Imre Pécseli Király and his Hungarian fellows at the University of Heidelberg at the request of Máté Makai, reformed schoolmaster of Nagyszombat. By using previous editions, distinct structural modifications of the Oppenheimian Fides Iesv et Iesvitarvm were carried out the way in which the completed work could suit current needs of the polemics surrounding confessional process of Hungarian territories. In my study I would like to examine these structural modifications and introduce an important text-‘tuning’, which also clearly indicates a certain reformed confessional self-definition.

Anglo-Saxon Influences of Popular Religiosity in the 19th Century Hungary
Szigeti, Jenő

In Hungary, the name ‘free churches’ is applied to the small Protestant denominations which – on the basis of their Biblical conviction – insist on the voluntary and active membership in the congregation based on conscious decision of faith. Churches of this type maintain their congregations as well as their national origins by the voluntary contributions of heir church members. These new denominations reached significant success with their mission-work, strict and old-fashioned Puritan morals.

The oldest free church congregations – the Nazarenes, the Baptists, the Adventists, and the Methodists – started out wide variety of ethnical backgrounds in our country. The official church aspired to eliminate the folk religious groups during the time of licenciatus and the bloodless, Counter-Reformation by claiming that they are primitive, their ideas the Enlightenment way of, another cultural growth is contradictory thinking. This way of thinking of the official Churches could be observed in the ethnical area. The reason for the rapid grow of the free churches or new Protestant Churches was that they found the link with these folk religions groups. This is reason for the strange duality seen in these new Protestant churches which followed, more sophisticated, western, bourgeois ideas in their organizations, teachings and ethics as the descendents of the puritan religious spirit and yet, still being capable to take a part in the folk religious movement.
**Sára Salkaházi, the Social Sister**
*Vasas, Ilona*

Sára Salkaházi was born on May 11, 1899 in Kassa (Košice), into a family from the upper middle class. Her grandfather, Lipót Schalkház was of Austrian origin, from Drosendorf, who moved to Kassa in 1842, where he soon became a successful innkeeper, and due to the Hungarian revolution and war of independence of 1848–49, he also became an enthusiastic Hungarian. He built the biggest hotel of Kassa, the Schalkház Hotel, which grew into the centre of Kassa’s public-, educational and political life, holding this status for decades.

Sára lost her father early, but her talent for writing was presumably inherited from him. She enrolled to the schools of the Order of St. Ursula, where she also received her teacher’s degree in 1917. Her – up until then – upright course of life had to face obstacles, when the Czecho-Slovakian state demanded a loyalty oath of its employees, but Sára Salkaházi, as a true Hungarian, refused to take this oath.

As she lost her job, in the next years she worked in the family hotel, and learned the profession of bookbinding, but more importantly she was constantly publishing. Her smaller publications, later columns were published in Kassa’s Esti Újság and in Prague’s Magyar Hírlap. Her book of short stories was published in 1926, and its reception indicated that a successful and popular writer’s carrier is in front of her.

Why didn’t she choose this path then? Why did she join the Sisters of Social Service and what kept her there? How did she cope with the testing and demanding circumstances during her catholic, social and charitable work and numerous tasks in the 1930’s? Did she have conflicts, inner struggles? If so, how did she overcome them? In my essay I’m searching for these answers, invoking letters, her publications and writings about her.

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**A Bloodless Martyr’s Life.**
*Additional information of the life of bishop József Pétery of Vác, with special focus on the Hungarian Revolution of 1956*

*Földváry, Gergely*

The name Bishop Dr. József Pétery of Vác is faintly known outside of the diocese of Vác, though only to those who are well versed in the subject. His name and role are only mentioned in one or two sentences in a few short memoirs part of the literature of the history of the Catholic Church. However, his suffering and self-preservation during Communism can provide us a great example not only of old times but also for the wider audience of today. My research is a modest attempt to fill in this missing part of Catholic Church history, which allows us to have a closer look at the chapters of József Pétery’s life especially during the Hungarian Revolution of 1956. József Pétery took a stand for his beliefs and, just as Mindszenty, he did not submit to Communism. He did not support the ‘peace movement of the priests’ (‘békepapi mozgalom’) which is directed by the communist. When he refusing to give the abbacy to three ‘peace priests’ (collaborator) against
the pressure of the communist, he was prevented from leading the Vác Diocese and interned to Hejce in 1953. He was freed by a small delegation from Vác in the midst of the excitement of the Hungarian Revolution of 1956, but after the fall of the revolution was sent back to Hejce where he lived until his death in 1967. József Pétery faced the difficulties of his time with hard-handed, fit and fearlessness, making many sacrifices for his faith and the Catholic Church. He refused to surrender even in the darkest hours.

**Reflections of the Ideology, Messages of the Reformation in the Works of Dr. Sándor Koncz**

*Horváth, Krisztina*

Sándor Koncz (1913–1983) was a 20th century Calvinist scientist pastor, theological teacher, a university tutor, a minister from Alsóvadász settlement, an archivist in Sárospatak. His scientific and publicist activity is well represented, besides his three major works, by his shorter or longer articles and papers, the number of which adds up to around two hundred. Although the ecclesiastic policy of his time was trying to isolate and confute him, we must admit that the 20th century history of the Hungarian Calvinist church cannot be complete without knowing his oeuvre.

This paper provides an insight into the life of the pastor, whereas we created a summary of his ideas, opinion on the formation of the ‘neo-reform’ theology, its doctrines, the predestination and the five Solas – on the occasion of the anniversary of the 500 years of reformation: Sola Fide (by faith alone), Sola Scriptura (Scripture Alone), Sola Gratia (Sola by grace alone), Solus Christus (Christ alone), Soli Deo Gloria (to God alone be the glory). The present study invokes his stories, illustrated images on several occasions, holding the reader spellbound and making him brood over.

**Hungarian Protestant Thinkers on the Idea of Man I.**

*Veres, Ildikó*

The second part of the study outlines the concept of man in the philosophical work of Sándor Karácsony and Béla Hamvas. Both have a Protestant background. In Karácsony’s philosophy the Hungarian reality, Hungarian traditions and the Hungarian literature are the decisive source, however, Hamvas is closely linked not only with Hungarian traditions, but also with European and Eastern traditions.

The Protestantism of Karácsony is strongly influenced by Debrecen and the world of the ‘Calvinist Rome’. The social-psychological and the social-logical relationships are the coordinates in his ‘natural system’ concept. The individual, the Other man and the language are the essential elements of the concept of man, which is always associated with the attribute ‘Hungarian’.

The philosophy of the Hungarian man is a special kind of the social relations that originate from the Hungarian reality and return to it. The
centre of his language and man-concept is the co-ordination, the co-ordinate structure which anticipates the elements of today's psycholinguistics. In order to outline the man-concept of Béla Hamvas, the study first examines the relationship between ancient reality, existence reality and 'windmill' reality. He interprets the man in this triple world. The ancient reality is the status absolutus, the golden age, the existence reality is the liar world of the historical man and the windmill reality is Arlekin. The purpose of the entire human soul is to realize the state of the transparent existence and to be more and more complete: this is the Makropsyché. The transparent existence is the non-concealed existence, the absence of the mask. According to Hamvas a normal person is true, awake and healthy. In the area of moral, aesthetics and logic, he is also soul in body, soul, and spirit. A normal person has an authentic personality and considering his possibilities he is mikrotheosz.

In the interpretation of Hamvas, the female principle carries duality, which is rooted in traditions. In the female essence, Sophia and Eve mean the duality of spirit and substance.

The study deals with the dilemma of the philosophical system and the thinking which rejects it, especially the theoretical problems in the Hungarian philosophy.