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## *SUMMARIES IN ENGLISH*

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### **Relations between the Historically Established Churches and the New Protestant Entities in Hungary in the 19th-20th Centuries**

*Rajki, Zoltán*

The emergence of new Protestant entities brought novel challenges for the historically established churches. Earlier, the people who posed a challenge for the historically established churches in the 19th-20th centuries were those who either turned from the traditional Christian faith, or interpreted it differently because they were under the influence of the Enlightenment and new political and scientific ideas. Though these seekers criticized traditional faith, they nominally remained within the institutional framework of the church. Others considered church life as hollow. However, they did not officially leave their church, either. Until the Communist takeover or Socialist secularization, the people (seekers) who primarily (apart from devoted Marxists) crossed denominational boundaries, were ones who joined the new Protestant entities. The difference is that the majority of the seekers who joined the new Protestant entities were religious church-goers. Decades before, their piety was the dominant one in the Protestant churches. In other words, the former dwellers became 'seekers' abandoning their church, which then became an important social basis for the emerging new Protestant entities. Therefore, the complex system of relations between historically established churches and the classic new Protestant entities is to be reconsidered in a way that bears in mind not only the contemporary socio-historical and church-historical conditions, but also the 'seekers-dwellers' concept, and we also utilize Peter Berger's religious market approach and the church-sect-denomination-cult system of concepts in this study.

### **The Role of Taoism in the Chinese Political Culture**

*Kasznár, Attila*

The role of the Taoism establishing balance perfectly fits the fundamental principle set up by the ancient Chinese religious perception and completed by the Universism, according to which keeping the balance at all the levels of the life and existence is the basic aim. In the Confucianist, community-oriented Chinese world the Taoism is the classic scene of individualism's manifestation, where the individual can find himself in certain dimensions. The stabile and conscious social place of the individual provides the possibility of the stabile existence of the society. The Taoism teaches the individual to keep the distance from politics thus it helps the stratum in power to maintain firm and constant the frames of the state(hood). That is because the individual following the Taoist belief wants less drastic social changes or does not want it at all, than his individualist counterpart socialized in the Western culture. The stability of power, the possibility of the long-term sustainability may be the key moments of building an empire. In other words the balance created by these two religions supports the political elite to maintain its power both in the domestic and international area.

**Reformation in Székely (Seckler) Land***Balogh, Judit*

This paper discusses the processes of confessionalization which took place in Székely Land during the 16th century. Transylvania had been a multidemonominational and multiethnic region within the Kingdom of Hungary as far back as the Middle Ages: besides Catholic Hungarians and Secklers Orthodox Romanians also resided here.

The Secklers have always been held in historical memory as an extremely closed society. However, it appears that they cultivated lively relations with Saxons, Romanians, as well as the Hungarian counties. This openness enabled them to accommodate the ideas of the Reformation in the 16th century. The first impact came from Saxon preachers who preached in the spirit of Luther as early as the 1520s, 1530s and 1540s. This paper examines how Székelyland (a relatively small area within the Kingdom of Hungary) came to accommodate diverse denominational groups, such as Catholics in Csíkszék, Háromszék and Udvarszék, Reformed in all parts, Unitarians in Marosszék, Udvarhelyszék and Háromszék, and Sabbatarianans in Udvarhelyszék.

**An Ethnographic Collector of the 19th Century Hungary: Life of Sándor Ūrmösi II.***Szakál, Anna*

In this present study (which is the second part of a longer case study), the author investigates the life path of Sándor Ūrmösi – 19<sup>th</sup>-century Unitarian priest – from being a promising folk poetry collector, teacher and priest, to a person who increasingly generated conflicts within his parishes, and ultimately had to step down as priest. The author presents this part of Sándor Ūrmösi's life (as an insider within the Unitarian circles) primarily through the set of sources called the Documents of the Unitarian Bishop, using complementary sources such as different parish documents, minutes of parish elders, economic texts and school inspection minutes. Apart from presenting Sándor Ūrmösi's life across eight parishes, the study also attempts to find an answer (within the possibilities given by the sources) to what role he might have played in the history of 19<sup>th</sup>-century Transylvanian folklore collection. At the same time, the study serves as an initial point to unearthing the everyday life of Transylvanian Unitarian priests in the 19<sup>th</sup> century.

### **A Haunting Fallacy Or A Creative Solution? The Idea of the Collaboration of Catholics and Left-Wingers in Hungary and France at the early 1930s**

*Hantos-Varga Márta*

This study reveals new information about the Hungarian reform-Catholic group formed around *Korunk Szava* ('The Word of Our Age'), a periodical appearing since the summer of 1931. Parallels can be drawn between the mentality of this group and both that of the Catholic revival in France and the ideas of young French nonconformist circles (*Ordre Nouveau, Jeune Droite, Esprit*) that in many respects adopted the Christian way of thinking. The journalists of *Korunk Szava* were not only readers of the French newspapers and magazines, but they established personal relationships with the above-mentioned groups. The novelty of this study lies in the fact that it analyses a yet unattended topic: the proposals for the collaboration of Catholics and left-wingers, and the reception of these suggestions both in France and Hungary. In his provocative publications between 1927 and 1930, the Christian Democrat Robert Cornilleau, member of the centrist Popular Democratic Party, initiated a dialogue with the young generation of the French socialists. In 1933, (mis)interpretation of the encyclical *Quadragesimo Anno* of Pope Pius XI by non-conformist Pierre Traval reflected the same need of dialogue. Hungarian Hugo Ignotus, a renowned aesthete stressed the importance of convergence of fundamentally different worlds of ideology and politics (Liberalism, Social democracy and Catholicism) in his serial of articles. All these attempts to seek for consensus in values failed eventually.

### **Roles And Opportunities Of Women In Pentecostal Denominations In The US**

*Nagy-Ajtai, Ágnes*

Our study aims to present the attitude of pentecostal revival to women and its changes throughout history by focussing on the early 20th century history of the biggest pentecostal groups in the US. A separate chapter is dedicated to the women in the Azusa Street Mission as well as the practical and theology arguments for and against the service of women.

The roots of the pentecostal movement go straight back to holiness movement. Initially men and women were seen as equal before God and the subordinated roles of women came to be seen as outdated. However, evangelical thinking, which came to dominate Pentecostal practices right after the start of the movement, the role of women was confined shortly after taking care of the family and household chores.

Historical research on the roles and opportunities of Pentecostal women in the US has been focussing on the (power) positions held by women. The clear impression is that a strong male dominance quickly emerged in Pentecostal communities. What we also see is women could actively affect the everyday life of their communities better than men by their stronger motional engagement and presence via speaking in tongues, trembling, crying, long and emotionally filled testimonies.