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*SUMMARIES IN ENGLISH*

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**Pamphlets on Church Criticism in Hungary, 1867–1895  
(Interpretations, Phraseology and Conceptual Background of  
History)**

*Rada János*

My study examines the anti-clerical literature of the era. The Hungarian tractate literature of church criticism created a complex language with a unified phraseology. In the interpretation of these texts, the ultimate goal of ecclesiastical policy reforms was to establish the state's sovereignty from the church and the pope – similarly to the 'Kulturkampf' ideology in Germany. The authors supported the idea of a religiously neutral state and religious liberty, however, made a firm distinction between the notions of church and religion, hence – in their interpretation – the liberty of one did not necessarily mean the same for the other. They advocated the state's tutelage over the church and urged the state to interfere in topics such as abolishing celibacy or monasticism.

While the classic liberalism – that had a great influence on one of the era's great statesman, Ferenc Deák also – opposed the state's extensive authority, the anti-clerical literature was backed by the idea of a state-centered liberalism – deeming the state responsible for initiating reforms in almost all areas. In the 1890s – during the times of the Hungarian 'Kulturkampf' – the anti-clerical literature had also been impacted by the intensifying Hungarian nationalism. Strong religious beliefs were accused of undermining the nation's integrity. These texts can not be considered as being atheist or materialist: most of the authors have accepted the importance of religion – and confronted the institution of the catholic church with the pristine form of Christianity of Jesus Christ.

### **The Mission History of the Hungarian Pentecostal Movement: Early Years**

*Nagy-Ajtai, Ágnes*

The Pentecostal doctrine arrived in Hungary from the United States in the 1920s. There had been some smaller groups founded earlier, but cooperation was initiated by the missionaries of the Assemblies of God.

From 1926 the Hungarian Pentecostal congregations have had meetings at the annual conference where they adopted a public regulations concerning the rules of the assembly, and they also organized the mission works altogether. National and local sphere mission workers were supported by them and they launched a national paper, called *Apostoli Hit* ('*Apostolic Faith*') where readers were able to read the sermons, news of the community and the reports of the believers.

They organized revival meetings where the assemblies of the region met, also open-air services (baptism, wedding, funeral) to make the most unbeliever people get familiar with the assembly. Every member was strongly identified with the duty of spreading the good news, which was what preachers and the articles of *Apostoli Hit* called the believers to do.

The Pentecostal manifestations such as loud prayer, speaking in tongues received so much attention at that time and the Pentecostal believers, called 'sectarians' were regularly harassed by the outsiders.

The study will present the peculiarities and particulars of communal life as well as the description of the duties and working conditions of mission workers. Their collaboration was one of the most important contribution to spread the movement.

### **The Dispersion of Holy Orders in Romania**

*Bánkuti, Gábor*

The study investigates the circumstances of the dispersion of the Romanian holy orders using mainly the relevant literature written in Romanian, various memoirs and official documents and partly archival sources. It introduces the events connected to the Greek and Roman Catholic monks taking into consideration the historic conditions of Romania and the features of the religious policy of the communists and placing them into the context of their relevant denominations and ethnic groups. It reveals the circumstances of the elimination of the Greek Catholic orders and details the legal context, the preliminaries and the consequences of Resolution Nr 810 of the Council of Ministers on 29th July 1949 which banned the operation of most of the Catholic orders. It follows the fate of the Jesuits and the Franciscans, who were not affected by the resolution, their forced relocation, their expectations after the release of Áron Márton from prison (1955) and their strategies. The study analyses the story of the remaining orders until their legal status was annihilated by the amendment of the Law on Culture in 1959.

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**Breaking down 'reaction', and the reorganization of the collaborative system in the Hungarian Calvinist Church and the Hungarian Lutheran Church after 1956**

*Jávor, Miklós*

The thesis surveys the communist restoration church policies after the suppression of the 1956 revolution, with its effects on the Lutheran and Calvinist Churches. The 20th Congress of the Communist Party of the Soviet Union started a destalinisation process. The home reception of the latter affected state and church relationship and line of church politics, which were discussed in the introductory part. Emphasis will be put on the so called Meeting at Galyatető with the participation of the historical protestant churches in August 1956, which featured a criticism of the dictatorial church politics and clergymen in service of the system, for the first time since the beginning of the communist dictatorship. Further discussion detailed the role played by the Hungarian Lutheran and Calvinist Churches in the revolution. The central, and most important part of the thesis thoroughly examined the church politics methods, especially the reprisals and cleansing within the Hungarian Calvinist Church and the Hungarian Lutheran Church, furthermore the reorganisation of the collaborative church policy in service of the communist dictatorship. The thesis was built on related literature, as well as documents of the State Office for Church Affairs, which had been the top organisation of the communist dictatorship, and sources to be found in the protestant press of the time.