
SUMMARIES IN ENGLISH

A Few Questions Concerning the Church Administration of the Medieval Hungarian Kingdom

Thoroczkay, Gábor

The article deals with three issues regarding the church administration in the Medieval Hungarian Kingdom. The first part reviews the theories on the establishment of the Archbishopric of Kalocsa located in the southern part of Hungary. The article rejects the theory of the Byzantine origin, the idea that connected the Archbishopric with the Black Hungarians, and the theory of the autocephalous archdiocese. The article maintains that the aim of the foundation of the second archbishopric of Hungary was to strengthen the missionary activity of the early Hungarian church in the southern and eastern regions of the Kingdom. By stating so, the author intends to close his long-term debate with the late Professor László Koszta of Szeged. Regarding the second issue, the article deals with the connection of the archdeaonries and the collegiate chapters of the Arpadian Hungary, ascertaining that provostries linked to the archdeaonries were created based on the archdeaonries (e.g. Vasvár in Western Hungary, Pozsony /today Bratislava, Slovakia/). In the third part of his study, the author agrees with the theory of late Professor Koszta which claimed that the Diocese of Nyitra (today Nitra, Slovakia) originally was a so-called *Eigenbistum* with restricted rights, not a full bishopric in the 12th Century.

The Emergence of the Archdeaonry of Torna and its Canonical Situation

C. Tóth, Norbert

In the course of his research concerning the cathedral chapter of Esztergom, the author has become convinced that the canonical visitation of Esztergom, traditionally dated to 1397, is in fact a compilation put together in the late fifteenth century on the basis of church visitations that took place at different times. Consequently, each of its statements should be examined separately. In the present paper, the author explores that part of the answers given to the third question of the visitations – how many and what kinds of office-holders are there in the cathedral alongside the archbishop – that refers to the archdeaonry of Torna. The visitation refers to the archdeaonry or archdeacon of Torna twice: at the enumeration of the dignitaries and in the description of the seating order; in terms of the latter, the seat of the archdeacon of Torna was the seventh in the left row. Both references make it obvious that the archdeacon of Torna was counted among the cathedral dignitaries, albeit its incumbent held no canonry. The question is, accordingly, why was it that the „provincial” archdeacon did not have a canonry of his own at Esztergom? On the basis of the available evidence it seems evident that it was sometime between 1423 and 1448 that the parish priests of Torna adopted the title of archdeacon: while from the 1440s they referred to themselves as both parish priest and archdeacon, from the 1470 they made no reference at all to the former position. The other change occurred simultaneously: in the 1470s, at first members of the chapter of Eger held the archdeaonry of Torna, and later persons of

various residences. The reason was that in 1471 the bishop of Eger and his kin acquired the estate of Torna, which covered half of the county and archdeaconry of Torna. Having bought the estate of Torna, and after the death of the previous incumbent, John Beckensloer, the Bishop of Eger, appointed his own candidate, a canon of Eger, to the archdeaconry of Torna. A couple of years later, however, the Szapolyai family came into the possession of the estate of Torna (1476), and thereafter the canons of Eger ceased to figure as archdeacons of Torna. The archdeacon who emerges in 1483 was already connected to the Szapolyai, as were his successors in that office. Thus, after 1476, when almost the entire county of Torna was owned by the family, the Szapolyai obtained not only the church and archdeaconry of Torna but also the revenues of the local tithe district and gave them to their own nominees. This was far from unique in the history of the Szapolyai family: in the same region, they also enjoyed the right of partonage over the provostry of Szepes. Consequently, the relevant part of the „1397” Esztergom visitation could only be compiled after the middle of the fifteenth century, when the parish priest of Torna already bore the title of archdeacon.

**Do not Allow Foreign Priests to be Celebrate Holy Messes.
Contribution for the Late Medieval Quality Assurance of the
Diocese of Esztergom**

Fedeles, Tamás

In the late Middle Ages, young men, who wanted to receive different grades of the holy orders in the *Curia Romana*, arrived continuously to Rome from every corner of the Christian Europe. Naturally, Hungarians also participated in ordination tourism (*turismo delle ordinazioni*), which became more and more popular during the 15th century. The majority of them came from the diocese of Esztergom. The candidates' preparedness and aptitude were rigorously checked by the Apostolic Chamber staff before the promotion. After they returned, the local ecclesiastical presidents re-examined the suitability of the ordained priests, who were then only able to perform pastoral ministry. Within the territory of the Kingdom of Hungary, sources, which document the domestic control of the sacrificial priests in Rome, are only known for the diocese of Esztergom. All of this suggests that attention was paid towards the end of the Middle Ages on the right quality of priesthood.

**The Role of Kapuvár in the Imprisonment of Galley-Slave
Preachers**

Gerencsér, Péter

To date, there is no special study on the captivity of those Hungarian Calvinistic preachers serving in the historical Gömör County who were transported to the castle of Kapuvár after 'the galley-slave trial of 1674' held in Pozsony / Pressburg (now Bratislava, Slovakia). This is partly due to the fact that the chapter on this topic was omitted from the main source, Péter

Bod's version of *Narratio brevis* written by Bálint Kocsi Csergő hence the later Latin and Hungarian editions were published in partial forms. This study does not focus on the expulsion of the condemned Protestant pastors of Gömör, but instead it put the emphasis on the role of Kapuvár in the imprisonment of the captives relying on the French philosopher Michel Foucault's renowned analysis of the history of the modern penal system. In addition, Péter Gerencsér explores why the Kapuvár Castle was chosen to place some of the prisoners, as well as how the persecution of Protestants by the Habsburg government was linked to the local context of political absolutism (to the execution of the landlord of Kapuvár, Ferenc III Nádasdy in 1671, and to the *mortgage* of his confiscated estates to Raimondo Montecuccoli who served the Habsburg Monarchy). Finally, the author examines how the presence of prisoners encouraged the counter-reformation in Rábaköz, Western Transdanubia, and how accelerated the establishment of an independent Catholic parish in Kapuvár.

The Tendencies of the Calvinist Ecclesiology and Their Appearance in the History of the Construction of Calvinist University Church in Debrecen

Dezső, Kinga Julianna

Previous researches in connection with the Calvinist University Church in Debrecen led to the research of the topic of the Calvinist ecclesiology. The first half of this essay tries to review those writings which were born about the architecture and art of the Calvinist churches in Hungary, besides it makes an attempt to enucleate their theological background too. This trigeminal historiographical review constitutes a very important part of the history of Hungarian Church because written texts, similar to the above mentioned, have not collected and published in any essay so far. The individuality of the writing consists in the examination of these tendencies in the construction history of the Calvinist University Church of Debrecen. The place of worship in question was built in very vicissitudinous ways and it came up against a lot of difficulties during the twentieth century. There were animated discussions among the ecclesiastical and the secular leaders of the town in line with the architectural and artistic approaches of the construction, further the master builder of implementation tried to get his own way. The second half of the essay tries to introduce how the referred tendencies of the ecclesiology materialized in consequence of these arguments. The results of the research constitute a significant part of Hungarian church history and raise some important questions about the culture-historical inquiry of Debrecen.

Twin-Towered Baroque Churches in Hungary

Schattmann, Ferenc

In Hungary, there are only forty-one twin-towered Baroque churches, making up 2% of the Baroque ecclesiastical edifices under cultural heritage protection. This modest number might be explained by three factors: at the time of the appearance of Baroque, a significant part of the country was still under Ottoman occupation, therefore building churches was not possible at these territories; church construction was restricted for protestant churches during that period, they were not allowed to erect buildings with towers opening onto the street; the construction of a more sizable twin-towered Baroque church necessitated substantial financial resources, available only to the reigning bishop, the feudal landholder or wealthier monastic orders. Accordingly, among our twin-towered churches, we find five cathedrals (Kalocsa, Vác and Szombathely built as a cathedral, Székesfehérvár and Debrecen later became a cathedral), twenty-one churches constructed as monastic churches, and also in the case of the rest, the financial support by Queen Maria Theresa or the respective landholder is demonstrable.

There are in total six Hungarian cities boasting more than one twin-towered Baroque churches: six churches in Budapest, three in Eger and Székesfehérvár, two in Vác, Gyöngyös and Miskolc, respectively. Regarding the Baroque churches of the capital, the University Church built by the plans of A. Mayerhoffer stands out, as well as the famous work of M. Nepauer, the Church of St. Anne of the Felsővíziváros district, both having a first-rate Baroque façade, sanctuary ornaments and pulpit. Eger is one of the centres of Baroque architecture, where the construction of monastic churches was supported by the bishops of Eger patroning arts. The local Cistercian church with its main altar decorated with a carved sculpture group is the skillful work of G. B. Carlone. The Minorite church of Eger is considered to be the most beautiful Baroque church of our country, with its articulated, three-centred arch shaped façade and its paintings depicting scenes from the life of Saint Anthony of Padua. According to recent research, the building was designed by the world famous Praguean architect, K. I. Dientzerhofer. Several Austrian masters contributed to the construction of the cathedral of Székesfehérvár, the choir and the altar were designed by F. A. Hillebrandt imperial architect who also designed the Baroque cathedral of Nagyvárad (Oradea in Romania), where the ceiling frescoes depicting scenes from the life of Saint Stephen were made by J. I. Cymbal. Regarding the Cistercian church of Székesfehérvár, the wall fresco depicting the glorification of Saint John of Nepomuk and the famous Rococo sacristy cabinets should be pointed out. Our Baroque churches of the highest value are in the Transdanubian region. Among them, we list the early baroque Benedictine church of Győr with its ceiling frescoes by P. Troger, the mature Baroque Cistercian abbey church of Zirc with its altarpiece by F. A. Maulbertsch depicting the assumption of Mary and the Benedictine abbey church of Tihany overlooking Lake Balaton, as well as two late Baroque masterpieces, the parish churches of Tata and Pápa designed by J. Fellner.