
SUMMARIES IN ENGLISH

Protestant and Calvinist Assemblies in the 1920s in Hungary

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The Hungarian Catholics organised their National Assemblies following the German sample (Katholikentage) from 1900 onwards on a regular basis. These events were attended by a large number of believers and they drew great attention from the national press. In the 1920s, efforts were made among Hungarian Protestants to establish the institution of the denominational assemblies, as well. The first attempts in 1919 and 1921 were merely to exert political pressure for specific purposes, and the organizers tried to gain influence in the public claiming that they represent the entire Protestant public – that is, they did some kind of communication trick.

These attempts also indicate that Hungarian Protestants realized the potential of assemblies, and in the following years, the creation of a true, representative assembly, supported by official church authorities, became a general requirement. However, there was no consensus on whether the assembly should be established on a general Protestant or denominational basis. The Lutherans eventually decided to hold non-public conferences that did not receive much publicity in the national press. The Calvinists, on the other hand, organized spectacular mass events: in 1926, on the anniversary of the Battle of Mohács, the first gathering was held, and then in 1927 and 1928 they had their first two official National Assemblies in Budapest. Although they were successful, this series did not continue later due to lack of internal unity and practical difficulties.

The Reformation and the Forgách Family to the turn of the 16th and 17th centuries

Benkó, Gábor

The process of confessionalization has started at a rather early point in the Hungarian Kingdom. A significant number of the members of Hungarian aristocracy were sympathizers of the reformation's teachings. To the side of preceding political and social oppositions a new conflict joined: the confessional affiliation.

The Forgách family got in contact with the reformation at the first half of the 16th century. Their case is a good example to how emerging nobles could use the confessional insecurity to their advantages during their career paths. The members of the family oriented themselves rather good between denominations in the 16th and 17th century and they could use this to their advantages in career strategy. It is interesting, how a newly emerged aristocratic family reflected to the confessional- and political changes regarding religion and how they tried to overcome the new obstacles. In this study I would like to show the process how they possibly got in contact with the reformation and how they became protestants after 1526 and the reactions given by the family members to the changing political environment in their choice of denomination.

The Field Chaplains of Hungarian Noble Levies in the Times of the French Wars*Nagy, Ágoston*

The noble levy was the archaic defensive institution of the Hungarian estates until 1848, which served as the main establishment of national defence in the absence of a real national army. The nobility was called to arms four times (1797, 1800, 1805, 1809) during the French Revolutionary and Napoleonic Wars, however the levy or with other words the “insurrection” was only in 1809 deployed against the Napoleonic and allied troops, with a moderate success. During the times of the French Wars, this old defensive institution was nationalized to a certain extent and played a crucial role in the political thought of the Hungarian noble elites. It not only counterbalanced the privileges of the nobility, but also represented the political and administrative power of counties. The field chaplaincy service of noble levies was entirely independent from the Apostolic Military Ordinariate and constituted a temporary and loose institution, depended on the counties, which organized the regiments and battalions of the levy. In consequence of the lack of central organization of insurgent field chaplaincy, the present study tries to reconstruct its structure mainly on the evidence of county archives. My contribution will show the peculiarities of the insurgent field chaplains, with special regard to their line of duty, employment, denominational composition, as well as their role in the war propaganda and their feat of arms. My study points out that the field chaplaincy of noble levies reflected the denominational stratification and actual needs of certain counties and achieved the religious tolerance within the insurgent troops, as well as featured local and national characteristics.

The Issue of the Catholic and the Protestant Church Union in the *Sárospataki Füzetek* and the *Sárospataki (Református) Lapok* in the 19th century*Godzsák, Attila*

This paper first tries to present the born of the Hungarian protestant newspapers, and the church unionist writings in the first half of the 19th century. After that, present – and in a smaller part analyse – a few article and study from the named periodicals. The first one from 1860 and the last one from 1888 – if we do not count one viewer article from 1943. This polemics argue potentiality of the church union or the impossibility of the church union. The authors (sometime without their name) use many arguments confirm their opinion. The authors mostly persons of the Church – I mean one of the „Churches”. Some author use „older arguments” from the beginning of the century and some of them create new arguments. Some of them behave nicely with the other Confessions some of them behave is more hostile. Those periodicals are protestants but has been reported Catholic authors articles.

Antal Schütz's Life in the Light of his Autobiography*Sármási, Zoltán*

Antal Schütz (1880–1953) was a Catholic theologian, Piarist monk, and university professor. He is one of the greatest figures in the history of the Hungarian church of the 20th century, whose life and scientific career is still almost unheard of today, even though the oeuvre he left behind still has exemplary features in many ways.

Antal Schütz was born in Kistószeg on October 26, 1880, in a Swabian handicraft-peasant environment, which is a remarkable factor when we consider where he managed to get from this starting position. He started studying at the age of 12, graduated at the Szeged Piarist School, and became a novice of the order in Budapest. He studied at the Faculty of Theology from 1900 to 1904, and after his ordination to the priesthood and his solemn monastic vow, he returned to the Szeged Secondary School as a teacher. From 1906 to 1916 he taught at the Budapest High School and Kalazantinum, the College of the Piarists. It was during this period that his doctoral dissertation, 'Beginning and Ending in the World', was published in 1907, followed by four religious books for high school students in 1911, which were produced at that time by the Catholic Faith, Catholic Church History. His Prayer Book, co-authored with Sándor Sík, published in 1913, was also designed to help educate young people to religious life as effectively as possible.

During World War I he studied psychology in Würzburg and from 1916 to 1944 worked as a professor at the Dogmatic Department of the Faculty of Theology, one of the most important results of which was the production of more than 1000 pages of Dogmatics textbooks. In addition to theology, he also became interested in philosophy, working with the St. Thomas Aquinas Society throughout his scientific career - working as a secretary from 1908 and then as president from 1930 to 1947. His name is also the subject of press coverage of Ottokár Prohászka's work and the compilation of a Saints' Life. From 1930, for six years, he regularly held lectures of great interest at the Faculty of Theology, which, fortunately, remained in several volumes for us, and which were still aimed at educating young people in the worldview. Antal Schütz rewarded his scientific activity with the Hungarian Academy of Sciences as a correspondent from 1925 and from 1938 as a regular member. In 1930 he was awarded the Corvin Wreath and in 1942 the Corvin Chain Award. He earned the title "praeceptor Hungariae" (Teacher of Hungary) from his contemporaries. He died on April 20, 1953. In his autobiography, *My Life - Reminiscences*, Antal Schütz is not only a scholar, a professor, but also a human being.

The Autobiography of Antal Nemes, Elected Bishop of Makarska (Makária), Parish Priest of the Coronation Church of Buda (memories from 1855 to 1930)

Sági, György

Elected Bishop Antal Nemes, parish priest of the Coronation Church of Buda wrote his autobiography when he was nearly 75 years old. Already he was leader of the Matthias Church (Mátyás-templom, original name is Church of the Assumption of the Buda Castle) for 32 years. He was not one of the leading bishops, so perhaps little-known life's work. He was an eminence grise. He was very active, but behind the scenes. He often represented abroad the Hungarian interests and the Hungarian Catholic Church, e. g. in the 19th International Eucharistic Congress in London (1908) and the Centenary of St. Elizabeth of Hungary in Paris (1907). Nemes worked in Hungarian National Red Cross Association (Magyar Országos Vöröskereszt Egylet) during the Great War and in Foreign Affairs Company (Külügyi Társaság) from the 1920s, but e. g. he also the (honorary) chairman of the Hungarian National Esperanto Association (Magyar Országos Eszperantó Egyesület). The bishop spoke many languages. He received honors from Apostolic King Francis Joseph I, Charles IV and from Tsar Ferdinand I of Bulgaria. In 1905 he was appointed papal prelate by the Pope Pius X. In 1912 he became a titular bishop by the Hungarian monarch. He has published in many newspapers. Nemes has published several books on history, too. His original civilian profession was a jurist. Bishop Nemes died in 1941 in Budapest. He lived 86 years. He wrote his autobiography on 16th January 1930 at the request of the National Pázmány Association (Országos Pázmány Egyesület), so it was not his idea to write. The manuscript remains in the legacy of Miklós Esty in the Archives of St. Stephen's Society (Szent István Társulat). Esty was the delegated administrator of the St. Stephen's Society from 1951 until his death.