

of János Kálvin János, where they are recalled by the most beautiful flowers to arrow, which we can get to know the history of the prerequisites of a Transcarpathian Hungarian Reformed Pastor Soviet authorities, the event history and capture of his arrest. Pál Forgón Specifies the events in the first person, and the individual number also uses third-party and multiple and third-party narrative in recollection. Forgón, in its own, and in its own, and through others, presents the terrible reality of the Ungvár prison, the methods of interrogations, the wide range of false testimonies and the wide range of stimulus charges. In the recollection, it describes in detail the course of investigation and the trial of the pension tribunal against him, its participants and describes the conditions of prison and campaign. Forgón's own experiences, through its direct trials, presents the real, retention and consoling power of faith. The volume was most likely to have been guided for their own age and the growth generations of posterity.

### **The situation and vomitations of the Jesuit Church in Kalocsa during the 1919 Council of Europe**

*Szabó, Róbert*

In my writing, I examine the atrocities committed against the Jesuit monastery in Kalocsa during the Soviet Republic in 1919. My aim is to substantiate my hypothesis that the behavior of different social groups opposed to anti-religious measures cannot be explained by the counter-revolutionary activity assumed by the Hungarian Soviet Republic. Namely, one of the real reasons is the religious sentiment of the population of Kalocsa, while the other is the symbiotic intertwining between the Catholic Church (and thus the Jesuit order) and different social groups in the city.

### **The Peace of the Fatherland and the Unity of the Nation in the Sermon of István Tolnai**

*Erdős, Zoltán*

The paper analyses the sermon titled The Peace of Fatherland or Straight Path by István Tolnai (1630–1690), professor and preacher in Cluj (Kolozsvár), dean of Târgu Secuiesc (Kézdivásárhely), later of Cluj. The sermon was preached in June 1663 in the Court of Prince Mihály Apafi, and was printed one year later in Sibiu (Szeben).

The text was written in a very difficult situation. After the Turkish war and political crisis in 1657–1663 the new rulers of Transylvania had to arrange the relations to the Habsburg and Ottoman Empire, to strengthen

the governance structures and the power of the prince, to accommodate the serious social and political conflicts, to consolidate the economy and rebuild after devastations of war.

In his sermon Tolnai reflected on all of these questions. Applying the biblical example of Nehemiah he supported the legitimation of Mihály Apafi, and argued for accepting the Ottoman supremacy. On the other hand, the organic theory of state and society and the criticism of the Transylvanian nobility adduced the restoration of the public order, the securing of social peace and the evolving of a more balanced and righteous order under the new circumstances. The essence of Tolnai's argumentation is nothing more and nothing less than the "peace of the fatherland" relies on the "fine concordance", that means the social and political integration of the nation as a whole.

## **The Catholic Church's Communication in the Twentieth Century**

*Kovács, Lajos*

The Second Vatican Council has profoundly changed how the Catholic Church communicates internally and externally. The Synod occurred after a very long battle of the Church against modernism, liberalism, pluralism i.e. the values of modern societies. However it was time to face the challenges of the modern era in a way that is normative and visible at the same time. The most relevant changes are formulated in the most important documents of the Synod, and the highlights are about the church's role in the society: how she presents herself to the world outside of the Church. The old way of propaganda, persuasion and forceful missioning has radically changed into tolerance, inclusion, and recognition of the values of otherness. In other words, the mission is: not to impose but to propose, not to convert but to converse. That is the new way the church has been communicating in the last couple of decades.

## **Gregory Bicskei elected Archbishop of Esztergom (1298–1303)**

*Hunyadi, Sándor*

In my work, I reviewed Gregory Bicskei's ecclesiastical and political career. He was a custos in Székesfehérvár from 1289 until 1297 when he was elected provost of Székesfehérvár. Lodomer's, the Archbishop of Esztergom, death brought a significant turn in his career as in January 1298, he was elected Archbishop of Esztergom. Pope Boni-