

## Summaries in English

### 'Therapeutae' were Christians?

*Tóth, Tamás Zoltán*

Yet, that is the most accepted paradigm: the Therapeutae was a Jewish religion community in Egypt (on the first century A. C.), that was not Christian. But this paradigm is only supported by the nature of the only source of the existence of the Therapeutae-party by Philo of Alexandria: *De vita contemplativa*.

Philo was a Jewish Hellenist philosopher, who only allegorically explained the Pentateuch, about other biblical or traditional sources he did not remember. On the other hand: the Jewish-Christianity in this epoch was not different truly from other Jewish parties.

In my essay I try to evaluate the indirect evidences of the hypothesis that the Therapeutae-party was indeed a type of Christianity.

1. The cause of the celibacy of the Essenes of Qumran was to become pure. But the Therapeutae have not just male but female celibacy, that not account for ritual purity, because the menstruation. In this epoch only one Jewish person looked with favor at the non-purificational celibacy: the Benjamite Paul apostle on *1Cor.* 7. cap. Perhaps, the Therapeutae were taught Christianity by someone, who was acquainted with Paul, like e.g. *Apollos*, the Alexandrian.

2. The Therapeutae's Pentecostal meal in contrast with of the other types of *Qiddush* ceremonies did not consecrate wine, but used water, for the same purpose. It does have some Christian allusions: *Acts of Apostles* 2:13., the Encratites etc.

3. The Therapeutae's Pentecostal cultic dance also put in mind of the story the descent of the Holy Spirit on the Twelve in the *Acts of Apostles* 2. cap.

### Bibles at the Libraries of the Hungarian Reformed Ministers in the Early Modern Period

*Oláh, Róbert*

The purpose of this paper is to examine the access of the Hungarian Reformed ministers to the Bible in the Early Modern Period, based on the published sources of the *Contributions to the history of the intellectual and cultural movements in the Carpathian basin from the 16th through the 18th century (Adattár XVI–XVIII. századi szellemi mozgalmaink történetéhez)*. Synods in the 16th and 17th century regularly brought to the attention of preachers to acquire and study the Bible, on occasions even threatening them with the loss of office for neglecting this duty. Our ministers were in a disadvantageous situation because of the small number of the Hungarian Bible editions, and consequently of their high price. It was hard to access the Bibles printed abroad (mainly in Latin) because of the difficulties of the bookselling in the Carpathian Basin. In the period from 1597 to 1748, 61 booklists from 51 preachers can be presented, altogether

containing 153 Bibles. 53 Latin, 31 Greek, 29 Hebrew, 20 Hungarian, 5 English, 4 German, 2 French and 1 Syriac Bible could be identified, mainly based on the inventories of estates, donations for colleges, or inventories of donations. On average one or two, occasionally more than ten Bibles can be found in the collections of the ministers, but in uneven distribution. Knowing the history of the collections and the biography of the owner can be determined that theologians with foreign university education (peregrinants) were in a more advantageous situation even in the acquisition of the Holy Scripture. By the beginning of the 18th century the situation had improved so the Bible could find its way to every single collection of the preachers.

### **The Life and Work of József Látzai Szabó, Scientist and Pastor**

*Pályi, Zsófia Kata*

József Látzai Szabó (1764–1828) was an outstanding advocate of the philanthropic rationalist theology and pedagogy. He was a talented person, who followed the most modern European examples in his profession as a pastor and a teacher, in the spirit of enlightened rationalism. Besides, he was also engaged in poetry, he made his voice heard in scientific articles, he published books; furthermore, he also appeared in the field of medicine. In 1780, he enrolled in the Calvinist College of Sárospatak. In 1784 he became an assistant librarian, in 1787 he became a praeceptor. After the college years spent in Sárospatak and in Kassa, he went on a field trip abroad in 1789; firstly he enrolled in a university in Utrecht, then, in 1790, in Göttingen. He was the teacher of the papal college for 14 years, from 1791 to 1805, and he had a key role in the revival of the college. From 1806 he was an editor of *Prédikátori Tárház*, Hungary's first Calvinist theological journal written in Hungarian language. In 1808 József Látzai returned to his hometown, Sárospatak, where he was a pastor and a professor of practical theology until his death in 1828.

### **Party Politics at the Catholic Congresses in the Age of Dualism in Hungary**

*Klestenitz, Tibor*

The paper analyses the appearance of political interests at the Hungarian National Catholic Assemblies that were held between 1900 and 1913. This forum was officially declared as free from any form of party politics, but in reality it was vigorously utilized by Catholic politicians. The first period (1900-1904) can be characterised by the tensions between the two wings of Catholic People's Party. Its president, Count János Zichy as a leader of royalist politicians tried to moderate the radical group of his party led by István Rakovszky. The latter sought alliance with populist political forces opposing the system of Ausgleich with Austria, and his successes led to the resignation of Count Zichy in 1904.

The second period reached from 1906 up to 1910. The internal political instability caused the fall of the ruling liberal party, and in 1906 the king laid a charge on a coalition to govern, in which Rakovszky's People's Party and Zichy as a member of the new Constitution Party took place as well. These years were remunerative for their ambitions, and the organizing committee reformed the Catholic Assemblies in order to make it more appealing for the masses: they started to organize spectacular processions, events on languages of national minorities, and they intensified the role of the Christian Socialist movement. However, by 1908 the coalition proved to be unable to reach its goals, and the growing unpopularity created new tensions between the old rivals. At the Catholic National Congress held in Szeged in 1909 there was a public row between Zichy and Rakovszky that clearly showed the public the lack of unity of Catholic politicians.

After the parliamentary elections held in 1910 the liberals came back to power. The People's Party got into opposition, but János Zichy, as a representative of Catholicism, became Minister for Religion and Education. This made him even more unpopular among the supporters of Rakovszky, so he was being attacked at the last Catholic Congresses of the Dualism. After the fall of the Independence Party, its leader, Albert Apponyi appeared at the Congress in 1910 for the first time. The representation of the Catholic political streams became complete at the Catholic Assemblies.

The Congresses should have had to demonstrate the unity of Catholics, but because of their actual diversification, it was surely not wise to give place to direct political manifestations. The acts of Catholic politicians at the Assemblies were directed not by long-term strategies or moral aspects, but by their short-time interests.

### **A History of the Song *Hold the Fort* in Hungary**

*Molnár, Sándor Károly*

The significance of cultural transfer is depicted in the reception history of the song, 'Hold the Fort!' ('Fel barátim!') It represents the merger of the song into Calvinist singing traditions while at the same time it also scrutinizes its contextualization in German and English language areas. The song 'Hold the Fort!' and its history in Hungary perfectly illustrates the changes of piety in society which was gradually traceable from the last third of the 19th century.

### **Lessons of a Meeting of Hungarian Chapters in 1936**

*Tóth, Krisztina*

An unconventional meeting of the representatives of the Hungarian chapters took place on the 11th October 1936 under the chairmanship of Gyula Glattfelder, the bishop of Csanád. It was convened by the Bench of Bishops following the inquiry of the minister of religion and public education – who exercised supreme supervision over the Catholic church properties in the absence of the king of Hungary on the basis of derived law – whether

the investments for the chapters' benefices from the assets of the chapters could be incorporated into the primary assets and whether they could be taken into account at the repayment owed to the primary assets. From these questions two things emerge. From the one hand, the chapters sought to develop their economies and to restore their profitability that had been weakened primarily by World War I, the Treaty of Trianon, the economical world crisis, the agrarian reform and the capital levy. From the other hand they could not realize it from other source but partially from the primary assets of their benefices that entailed the obligation of refund.

In my study I give a comprehensive analysis about what led to this state, what was the opinion of the meeting and what was decided to reply by the Bench of Bishops to the minister of religion and public education. I point out that the Bench of Bishops and the chapters had basically the opposite view. According to the former if the beneficiaries took out loan from the primary assets they had to refund the sum as it had been the legal practice when the Hungarian Kingdom had had a king. In the background of their conviction there was the fact that if they granted a concession in this question concerning the supreme supervision over the Catholic church properties, it might affect the rights of the future king. At the same time, the representatives of the chapters were convinced that the way of practicing of supreme supervision over Catholic church properties had to align to the requirements of the as it was the only way to restore and maintain the profitability of their economies. Although their effort to change the legal practice remained without any result, the minutes and the summarizing letter of the chairman of the meeting that I publish along with my study are proofs of a unique assembly that contain many details about the economical state of the chapters, about the reasons of its formation and about how they tried to solve the situation in which they had got into due to historical and economical circumstances.

