The Beginnings of the Diocese of Eger
Galambosi, Péter

The study overviews the moot questions of the early history of the diocese of Eger. Contrary to the concept, which has been approved by the literature of the late decades, the author disputes the direct contact between the foundation of the bishopric and the putative compromise of king Saint Stephan and chieftain Aba Sámuel. Based on the contexts of political history, he dates the alliance of the Árpáds and the Abas to the last third of the 10th century, and argues, that the diocese was set up directly after the coronation of Stephen, during the years 1001–1003. About the character of Aba, the author emphasises, that the chieftain was a committed supporter of the holy king, and according to the contemporary sources, later became a professing Christian king. In the second half of the study the origins of Egers’ ecclesiastical authority over Zaránd county are under examination. The author aims to refute those theories, which suppose, that the territory of the bishopric of Bihar was disannexed from the southern parts of diocese of Eger. According to the author, the Eger diocese had covered the northern Alföld, and the mountainous parts drawn over it, since its foundation. Through the analysis of the bishoprics grand charter from 1261, he concludes, that the gain of the diocese in the southern parts of Alföld must dated to the end of the 11th century. At the end of the study, the author declares, that the episcopal seat was designated in Eger, because of its central location.

Myth or Reality? Blessed Eusebius of Esztergom in Gergely Gyöngyösi’s historical chronicle of the order of Saint Paul and his significance in the formation of the Pauline Order
Scheffer, Miklós

In recent years there has been a change of paradigm in the investigation of the origin of the Pauline Order and the judgement of Eusebius, the founder of the order, according to tradition.

Lately new viewpoints have been becoming more and more widespread which claim that the data in Gyöngyösi’s book, ‘Vitae fratum’ are to doubt or some of their components can be even considered fully fictional. Did Eusebius even live and what role did he have in the foundation of the order of Saint Paul the First Hermit?

The main representatives of the research evaluate the authenticity of the Eusebius-story presented by the Pauline chronicler in different ways. Many accept its truthfulness to a certain degree, such as József Török, Tamás Guzsik, Leve F. Hervay, László Holler, Zsolt Németh, but there are sceptics as well, for example László Solymosi and Beatrix F. Romháni, who considers Gyöngyösi’s Eusebius-story entirely fictional as well as the character of Eusebius itself.

Her current writing seeks the answer to the credibility of Gyöngyösi’s portrayal of Eusebius. Since we possess a diploma displayed on 24th November 1255 which mentions another ecclesiastical person of the same name in the city of Esztergom, where the Pauline chronicler places him as
well, the author used the method of contrasting the statements of the Vitae fratrum and the scant data of the diploma of the period. According to the author the comparative parts of the two documents are concordant. However, Gyöngyösi describes the saintliness of Blessed Eusebius with the colourful literary tools of his period.

The second part of the study contains the circumstances of the formation of the Pauline Order. According to the illustrated theory, a complex of historical, church historical, canonic, theological and personal reasons led to the formation of the Pauline Order. For this reason, there is mention of the spread of joachimism, the formation of the Augustine Order and the Mongol invasion of Europe. Blessed Eusebius becomes the central figure in the context of the mentioned factors, but the author claims that the Hungarian ecclesiastical and secular powers play the role of director in the plot of the integration of the monks.

Finally, it is important to highlight that behind the Church political, power and legal ambitions and activities there is spirituality, spiritual motives, faith and the sense of involvement into salvation after all.

Palatine Miklós Esterházy and the National Council of 1638
Tusor, Péter

The Hungarian councils in the early modern period were “de reformacione” synods; basically, they dealt with the modalities of the reform of Trient; however, they rarely discussed the problems related to faith (de fide). They were special due to the involvement of the secular nobility in the decision-making that is revealed in the study. The secular participation was significant in the general councils of the 15th century, which were headed by Sigismund as the Holy Roman emperor and the king of Hungary, who summoned and organized them. We can find the representatives of the monarchs in Trient; Ferdinand I had even proposals there. Yet, on lower levels, as opposed to the Protestants, the Catholic synods were exclusively handled by the clergy. In this process one can find a refreshing exception that of the Hungarian national council summoned by Primate Imre Lósy (1637–1642). Namely, during this gathering the palatine of Hungary, Miklós Esterházy (1625–1642) had semi-official proposals by heavily criticizing the ethics and abuses of the upper clergy. The exploitation and publication of the source, whose two copies can be found in the Barberini-collection of the Biblioteca Apostolica Vaticana, was realized in the frame of the Hungarian historical research in the Vatican. The significance of the document is further emphasized by the fact that it had also been preserved in the primatial archive of Esztergom. The 14 points listed by the palatine – that are carefully analysed in the study – introduce the important details and truly existing problems of the contemporary church life. His suggestions were embraced in the canons of the council; however, they had evanescent effect.

The secular participation in a Catholic council of Hungary in 1638 was a unique occasion. Miklós Esterházy’s conduct was on the one hand motivated by inter-confessionalism (due to the Lutheran and Calvinist effect), on the other hand by the Hungarian peculiarities of feudalism in the early
modern period, namely by the close legal cooperation of the “prelati et barones”. Not only the secular Catholic elite’s acts of this sort, but also the synods themselves were effaced with the strengthening of the monarchical absolutism and the Catholic hegemony. During the intensifying process of secularisation, the prelates could interfere less in administrative and political affairs, and the laity in the internal business of the church. The existing and approved practice of 1638 was monopolised by the state, especially and most vividly in the decades of Josephinism and post-Josephinism.

‘How can we Love our Homeland?’
An Interview and two Holy Speeches of István Zadravecz,
Szeged–Alsóváros, 1919. January – May
Sarnyai, Csaba Máté

Before turning to the subject matter of our paper, the relevant biographical aspects need to be mentioned, such as the 1919 period of his career. Through his interview given to Gyula Juhász in late January 1919, we also examine his relation to the secular and ecclesiastic radical movements that were emerging at the time. Then, two of his sermons are inspected with the intention of establishing Zadravecz’s possible answer to our titular question. Lastly, the above sources are interpreted with regard to his presumed criterion and value system, and to his view on man and society. Reflecting on the later ideological developments of the Horthy era, the above are extended to how his ideas can be viewed as an early articulation of the Christian-national program that later became known as the ‘Szeged thought’.

The Concept of the Apostolic See and its Diplomatic Representative in Hungary about the Appointment to the Diocese of Pécs in 1922–1923
Tóth, Krisztina

This study reveals the point of view of the Holy See and the apostolic nuncio of Budapest in 1922 and 1923 about the appointment of the bishop of Pécs. This question came up together with the appointment of the archbishop of Kalocsa, already in September 1922 when the holder of that benefice, Árpád Lipót Várady had yet lived. Namely, he suffered from severe cardiac disease, which was incurable and according to the doctor he could have died in any moment. Hence, the government started negotiations with Nuncio Lorenzo Schioppa about the future archbishop of Kalocsa. The nuncio reported about these to the Cardinal Secretary of State Pietro Gasparri, to whom he also mentioned that Gyula Zichy the Bishop of Pécs would be worthy for this office. As this way the episcopal see of Pécs would have been vacant, he suggested the one time bishop of Besztercebánya, Farkas Radnai or the one time bishop of Nyitra, Vilmos Batthyány – who had been both exiled from Cecoslovacchia – as Zichy’s successor in the episcopal see of Pécs. However, he later dropped this idea because of the
categorical remonstrance of the government against the appointment of exiled bishops.

After the archbishop of Kalocsa actually died, in March 1923 Nuncio Schioppa enumerated four other candidates to the diocese of Pécs: Antal Lepold, canon of Esztergom, István Breyer, the legal secretary of the Ministry of Religion and Public Education, Sándor Ernzs, the rector of the Central Seminary, and János Mészáros, canon of Esztergom and the general vicar of Budapest. Among them, he found János Mészáros the most suitable to the position, but he committed a diplomatic fault: he strongly suggested his appointment to the Holy See while he did not consult with the government about it. That is why the latter vetoed his actual appointment and after all, along with other reasons, this lead to the fact that the Holy See left Gyula Zichy as the bishop of Pécs and appointed him as the apostolic administrator of Kalocsa in 1923. This study reveals the collected information about the candidates to the diocese of Pécs, the evolution of the concept of the nuncio, which influenced the way of thinking of the cardinals of the Congregation for Extraordinary Ecclesiastical Affairs, and the differences between the opinion of the government and the Holy See about the appointment of bishops when there wasn’t apostolic king who could have practiced the royal right of patronage.

The 1929 Grand Assembly of the American Hungarians in Buffalo, New York, with Special Regard to the Role of the Churches
Dudás, Róbert Gyula

In 1929, the majority of the Hungarians living in the United States sent their representatives to the North American town Buffalo, for the first (and actually the only) meeting of the entire Hungarian community, which they called grand assembly. The aim of the grand assembly was – besides that it intended to solve the inner American problems – to make a stand for the mother country, calling for the injustice of Trianon Treaty. In the paper, the American Hungarians’ approach to the revision, and also the process which led to this three day long, truly monumental meeting is studied. The paper answers the question whether the Hungarians living both in the mother country, and in the diaspora were able to think realistically about the events of that time, how much did they take into consideration the approach of different countries to the Trianon Treaty. A particularly important part of the paper is the review of the person of Lord Rothermere and his policy, and what kind of real or fake hopes did he arose among the Hungarians. The second part of the paper studies the decision of the grand assembly: how much could they implement them to the everyday, was there any short- or long-term result of the Hungarians’ grand assembly?
Ecclesiastical Inquiry of Minorite András Kun's Case in 1944 and 1945
Kurucz, Ádám

In 1945, both the supposed and actual crimes of András Kun, a Minorite monk, found guilty and executed for war crimes and crimes against humanity, became well-known countrywide. The current essay aims to process three parallel cases based on documents held in the Esztergom Primiate Archives. These cases – concerning his legal stance according to canon law, his drunken misconduct and his role in an Arrow-Cross Party raid –, were conducted one and a half year earlier than his trial in the People's Court. The cases will be scrutinized based on the letters from Prince Primiate Jusztinián Serédi, Deputy Archbishops Endre Hamvas, Béla Witz and János Drahos, and Minorite Provincial Chief László Ladányi, in chronological order and in the context as they were presented to the clergy between January 1944 and September 1945. Although this time the author limits himself to only interpret the events from the aspect of the ecclesiastical authorities, it is important to note that these procedures were every time executed by the greatest circumspection possible, together with the pursuit to hear out every party involved.

The Spiritual Life and the Operations of the Presbytery in Times of the 1944–1945 Evictions in Jászladány
Vincze, János Farkas

The further study is about a affliction of a town. In 1944, the villagers could not begin the reconstruction after the war ended, because they were evicted by the Soviet Military Captaincy for three months. The scattered population of the boondocks became disorganised. The aim of the study is to demonstrate how people visited the church and how the presbytery operated in those times. Also, to show the wartime damages the vicarage suffered at the front lines. The reader can have some insights in the Soviet Soldiers' relation to the religion, the reasons of the eviction and the Christmas of 1944. The actions of the parish, Imre Kiss, his management of keeping touch with the diocese and the neighbour vicarages. About how the traditions changed reasoned by the inordinate situation and the experiences of the reoccupation. It also should be admitted that a significant part of this study is from the so called „oral history”, after all the opportunities the counties' Archives and the vocational literature guaranteed.