

**Henrike Maria Zilling's Recent Results on Tertullian Research**

*Szlávik, Gábor*

Recent results on the field of the Tertullian research: Henrike Maria Zilling, *Tertullian – Untertan Gottes und des Kaisers. [“Tertullian – Subject of God and the Emperor”]* Paderborn-München-Wien-Zürich, 2004.

Tertullian (ca. 160 – after 220) was the first Latin writer among the early Christian apologists. He was a scholar from Roman Africa with an excellent education. According to church tradition, he was raised in Carthage and was thought to be the son of a Roman centurion. After a career as a lawyer in Rome (Tertullian has been claimed to be a trained lawyer), he converted to Christianity only about the middle of his life. Shortly after his conversion, Tertullian returned to his home city, Carthage, in order to dedicate all his intellectual power and his literary genius to the defense of the Christian faith. His numerous writings reached a large Christian audience. In his famous *Apology* (197) Tertullian gave his fellow believers arguments with which they could defend themselves against the allegations of their pagan opponents. The perspicacious perception of the Roman Emperor's universal claim to power led Tertullian to envision a Christian Roman Empire. For the first time this vision showed a Christian subject, which – more than a hundred years later under Constantine – promised to give a new ideological support to the Empire. At the end of his life Tertullian became an outcast and marginalized by the Great Church, then he died despising the secularization of Christian life. However, many of his ideas found their way into later centuries, so the idea of the Trinity (a term that was indited and introduced by him) and the anticipation of a Christianized Roman Empire. In his middle life (about 207), Tertullian was attracted to the ‘New Prophecy’ of Montanism, and seems to have split from the mainstream church. (In the second half of his life he became a committed and intransigent montanist.) However, in spite of his schism from the Church, Tertullian became the chief founder of Latin theology.

The above reviewed book strives to delve into these topics. Handling the oeuvre of a well known and profoundly researched Christian writer, Henrike Maria Zilling's *Tertullianus* book hardly surprises its readers. Although, it does not contain significant new findings, the work of the German researcher is still considered to be a commendable paper as it summarizes the most important questions of Tertullianus' writings in a well organised and mostly comprehensible way.

**Ghosts and Spirits in Later Sixteenth-Century German Lutheran Theology: Can Departed Souls Return to Earth?**

*Ittész, Gábor*

The paper offers a detailed analysis of the development of Lutheran views on the return of departed souls in the course of the second half of the sixteenth century. While Melanchthon could positively refer to apparitions as a proof of the soul's immortality in the early 1550s, a generation later we

find a firmly established consensus to the contrary. By the 1580s authors were deeply convinced that departed souls could not possibly leave their appointed place in God's hand or in hell, and what appeared instead was the devil in their shape. By this time, the double-thesis, motivated in large measure by polemic against purgatory, had become an established part of the immortality locus. Instead of denying uncomfortable evidence, Lutheran authors reframed the problem theologically. The emergence of the new consensus is traced through the works of Melchior Specker, Andreas Musculus, Johannes Garcaeus, Jr., Basilius Faber, Martin Mirus, David Chyträus, Sr., and others. Their interpretation of Biblical passages and use of patristic sources (esp. Homily 28 on the Gospel of Matthew by John Chrysostom) are carefully documented. Luther also exerted a major influence on the development, which is here considered as a case study in the formation of early confessional culture. While the process has a clear direction, it does not move in a straight line. Rather, the new teaching emerges from a constant interaction in the hermeneutical circle of texts and interpretations, and the new understanding also feeds back into a set of principles that shape confessional identity.

### **Influence of Comenius' idea to Swedish and Hungarian education in the 17th century**

*Büdi, Regina*

This paper discusses the influence of Comenius on Swedish and Hungarian education in the 17th century. 'Whole Europe's teacher' was invited both to the Swedish Empire and to Hungary, where Comenius lived and worked for some years. The introductory passages describe not only the history and the culture of Finland, but the reform of the Swedish education by Comenius as well.

After the demonstration of the historical information from the Swedish Empire, the work of bishop Gezelius will be examined, who was the employer of Comenius' ideas. He tried to use the famous educator's methods and improve the educational system in the Swedish Empire, including Finland. The most important aims were for all Finnish people to learn reading and writing and to know the most fundamental Christians dogmas. With the assistance of Comenius, these aims seemed to become achievable.

In the following parts I discuss the Hungarian years of Comenius, which he spent in the College of Sárospatak. He was invited by Zsuzsanna Lorántffy and became one of the main education-organizers there. During this time, the College was in its prime, it founded a printing house, where numerous books were printed and the performance of the first protestant school drama took place there. The spectacular development of the education in the College was clearly influenced by the presence of Comenius there.

In spite of Comenius' pansophistic philosophy he had creative new ideas to reform education systems and methods, therefore his influence was substantial on the Swedish Empire and Hungary in the 17th century. But this is the result of certain individuals realising and making use of the greatness of Comenius and offering their assistance to him.

Finally, the last parts compared the development of the education systems and the reactions to the work and ideas of Comenius. The paper highlights individuals who caught sight of the essence of Comenius' work in good time, which allowed for the creation of new possibilities for their own nations consequently.

### **'In Nocte Nativitatis Domini...' Christmas Meditation in Rákóczi's Work *Confessio Peccatoris***

*R. Várkonyi, Ágnes*

Prince Ferenc Rákóczi II (1676–1735) was the leader of Hungarian freedom fighting against Habsburgs between 1703 and 1711 was a great thinker and writer, too. After his emigration to Turkey he wrote an important meditation on the meaning of Christmas, the greatest holiday of the Christianity. This paper deals with the sources and the circumstances of origin of this important meditation. The manuscript of *Confessio Peccatoris* had interesting and adventurous fate. The author explains the versions of the Latin language text, reviews the publications and all philological information about it, e.g. the relations between this manuscript and Rákóczi's other important writings, especially *Confessions* ('*Confessiones*'). The text has close connection to the other Christmas Meditations of the beginning of the 18<sup>th</sup> century, e.g. 'Meditation on Adam'. The *Confessio Peccatoris* is a very interesting and variegated text. Rákóczi often changed the periods of the human life, the past, the present and the future. He compared his life and fate with the biblical events and symbols. Rákóczi thought he was a chosen one by the God for his life and role. The Christmas meant a very important day of the year, so the author surveyed the Christmas evenings from his childhood and the later period, e.g. the years of freedom fighting. He remembered the greetings from his friends and followers, the important events connected to Christmas etc. The Christianity for him was not only a personal celebration but the symbol of the unity of the Christian Europe in a form of a dialogue with God. This work of the Hungarian prince represents the clear forms of Jansenism and the literary Latin language of the 18<sup>th</sup> century.

### **The First Great Awakening in the North American British Colonies**

*Zádorvölgyi, Zita*

This paper examines the so-called First Great Awakening, a movement of religious revivalism in the 18<sup>th</sup> century, one of the most controversial topics in American church history. First, we present how the contemporaries understood, supported or condemned, participated in or even created the movement, then we discuss the trends in 20<sup>th</sup> and 21<sup>st</sup> century American church history related to the Awakening and its different interpretations.

George Whitefield, an Anglican itinerant preacher from England, emerges as one of the main figures in the spread of the Awakening in the American colonies, while Jonathan Edwards, preacher and theologian

from Northampton, Massachusetts, played probably the greatest role in shaping the movement itself. In contrast, Charles Chauncy, a congregational minister from Boston, opposed the emotionalism of the revivalism and noticed a gap between the unfolding events and the meaning attached to them by Whitefield and others.

Ultimately, the main questions are the following: to what extent can we consider the Awakening a spontaneous, widespread movement which bears at least some resemblance throughout the colonies; and what was the role of the network of itinerant preachers and their use of the colonial newspapers in popularizing these events.

### **Hungarian Catholicism and the 'True Democracy' in 1945 and 1946**

*Hantos-Varga, Márta*

The study focuses on the first six months of the year 1946, which was a period full of decisive events and not without illusions considering solutions for the present situation in Hungary. During these months catholic public figures, political and ecclesiastical actors tried to define the new political, and societal system using Christian state theory. Theoretical discussion were going on about the essence of a 'Hungarian', a 'modern', a 'serious' and a 'true' democracy as alternatives for 'people's democracy'. The paper on the one hand through archival records investigates different strategies of catholic 'trends' involving examination of the expression 'progressive Catholicism' (and of the contemporary evaluation of Western European paradigms, such as the French); on the other hand examines Pope Pius XII's manifestations concerning democracy paying particular attention to the wireless message of Christmas 1944 and its two rival Catholic translations published at the same time. In addition to this the study summarizes how the Hungarian Catholic Church defined democracy in its first official declaration, and expounds cardinal Mindszenty's so far unpublished notes on the topic.