
SUMMARIES IN ENGLISH

Marian Franciscans in Mesztegyő in the 18th Century

Knapp, Éva

In this study the author demonstrates the life and pastoral work in the Franciscan monastery of Mesztegyő (South Transdanubia) before its dissolution in 1788 under Joseph II. The paper deals with the spaces of monastic life and with the members of the community, their way of life and personal conflicts will be also illuminated. Paper shows the curriculums and the literary activities of the monks and explore their biography after the closing of the monastery. The appendix contains the biographical data of the Franciscans who lived in Mesztegyő, the list of names of the priors of the monastery and the register of the members of the order who died there.

The Pastor's Wife: Formation of the Role of the Position

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Among its several innovative aspects, the reformation created the role of the wives of the pastors too. The questioning of celibacy and the emergence of the marriage of the pastors on Biblical basis opened a new period in the life of the clergy. Several person followed the examples of the western reformers in the field of family life in Hungary too. Secretly existing relations and marriages became public, legal marriages. Unfortunately - because of the lack of sources - only very few examples could be mentioned from the earlier period. An other type of source, the canons of the synods codified the legal background of the new practice, as well as the ones, related with the wives of the pastors. These canons give us a vivid picture, how the clergy of the age of reformation imagined the role of their own wives, what qualities were desirable and what qualities were rejected in their lives, behavior, in their speech, clothing and in the way how they raised their children. These rules - since the position was new - were quite necessary. All of them had its biblical background, which further strengthened them. Although the position of the wives of the pastors - as we mentioned earlier - was new in the 16th century, its formation was a necessity.

The Allowance of the Military Vicar István Zadravec O.F.M. (1920–1926)*Tóth, Krisztina*

After the fall of the Austro-Hungarian Monarchy, the joint army ceased to exist and together with it also the jurisdiction of Imre Bjelik, the military vicar over the pastors of the former common army. Temporarily the former army chaplains got their jurisdiction from the given territories' ordinary, then in the autumn of 1919 it was formulated the need of appointment of a military vicar who could bring together the work of the pastors of the national army. Miklós Horthy, who stood at the head of the national army, recommended István Zadravec to this position in his letter to the primate of Hungary, János Csernoch, on 7 January 1920. The primate strove to provide the future military vicar with such allowance that was enough for decent living by negotiating with the archbishop of Eger, Lajos Szmrecsányi. To the intercession of the latter the cathedral chapter of the archdiocese of Eger undertook the obligation to provide his allowance by being its member as a canon on the condition that he would be secularized and would get exemption from the 1.§ of can. 642. The primate asked the secularization and the exemption in his supplication, but following the opinion of the Minister General of the Franciscan Order the pope did not fulfil this request. Even though István Zadravec was appointed as a titular bishop and the military vicar of the Hungarian national army. Hence, a solution had to be found for providing his honest sustentation. Although he did not become a canon in the body, the cathedral chapter of Eger promised a yearly allowance for him: initially it was 50.000 paper Korona, that was equal to the wage of a lower rank general. Then as the currency was depreciated, this sum was arisen to 100.000 at the end of 1921. But by 1923 he could have bought only two pair of shoes from this money. So in 1923 he decided to accept the salary from the state. Parallel, the chapter of Eger gave him only pension paid in kind from 1924. In 1925 István Zadravec revealed to the nuncio the history of his allowance. As a consequence, the pope ordered to give him the allowance of one canonical stall in the chapter of Eger, as if he would have been effectively a canon. Against this decision Archbishop Szmrecsányi protested in his supplication to the pope; among his arguments there was that the division of the allowances among canons was not equal. The case was discussed by the Congregation for Extraordinary Ecclesiastical Affairs and by the Consistorial Congregation in a joint meeting on 16 November 1925. Finally, the concerned parties were not informed about the deliberation as in the meantime Zadravec renounced from his pension. This subject has been discussed in the literature so far from subjective viewpoint, based on the reminiscences of the titular bishop. In the present study the history of his allowance and the opinion of the concerned parties are examined objectively, based on archival research in Hungary and in the Vatican.

Hungarian (Szekler) Intellectuals in Romania in the Mirror of Securitate

Molnár, János

At the end of the 20th century, Romania seemed to be the last barbican on the mouldering walls of the socialist camp. The dictatorial state leadership made their own citizens as well as the western countries believe that the system was unchangeable. This deceptive appearance had been maintained by the political police and the censored media. In parallel with its political goals the system had a nationalist character too. The Rumanian politics mocked as the 'homogenization of the society', targeted the total assimilation of the ethnic minorities, first of all Hungarians. These minorities did not have any right to self-organization, only the churches had some kind of autonomy. Therefore, the elite tried hard to pretend their right to a private life by organizing themselves in small groups of friends. One among the several duties of the political secret police was to keep these groups under trail. One may pay attention to the fact that among Rumanian circumstances a vocational career depended on politics too. (For example the right to a PhD course was provided by the Communist Party in collaboration with the political secret police.)

This case study has investigated the way the dictatorial communist system had been working in the mirror of a top secret file created by the Rumanian political secret police. The subject under trail is a Hungarian (Szekler) gynecologist Dr. Szurkos István, who is an opinion maker in the small town of Kovaszna. Through his financial possibilities, his surprising literacy, his relations abroad, his special linkages with some leaders of the communist party and secret police made him a central figure among the county-elite involving doctors, engineers, teachers, priests, literary men, mostly Hungarians. Noted personalities arriving in the town from interior or from abroad were meeting with and exchanged their opinion in his cottage. Based on their beagles, the secret police kept under trail the doctor and his friends. They placed 'bugs' in the doctor's cottage, monitored his telephone calls and correspondence as well. After a while dr Szurkos realized that the criticism of the party leaders against his social behaviour basically came from the secret police. Likewise, he realized that his personal liberty was in danger thanks to the severe Rumanian law on abortion. In 1984 he gained a passport together with his family to travel to Western Europe and did not go back to Romania. The top secret file ended with the investigation of his departure.

The texts composed by the secret police had a special terminology, complied with the requirements of the system and often the texts are untrue. Despite all these they are unique documents of the communist terror and reflect accurately the almost hopeless struggle of the suppressed Man to save his self-esteem among sufferings.