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Redactor șef: **dr. Sándor Kovács**

Redactor responsabil: **dr. Árpád Szabó**

Redactor: **Tamás Jakabffy**

Îngrijirea textelor/corectură: **Miklós Kürti**

Tehnoredactor: **István Ruzsa**

Colectivul de redacție: **dr. Mihály Balázs, dr. Julianne Brandt, dr. Szabolcs Czire,
dr. Ildikó Horn, Botond Koppándi, Lehel Molnár B., dr. Elek Rezi**

Adresa redacției: B-dul 21 Decembrie 1989, nr. 9, 400105 Cluj-Napoca, Romania
Tel: +40 264 593236, +40 364 405558; fax: +40 264 595927; e-mail: keresztenymagveto@unitarius.com
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ABSTRACTS

Elek Rezi

***The Dialogue between Christianity and Other World Religions:
A Unitarian Reflection***

This study deals with a very important and pressing theological issue: the necessity and possibility of interfaith dialogue between Christianity and other world religions.

The terms *interfaith* and *interfaith dialogue* refer to cooperative and positive interaction between people of different religious beliefs and spiritual traditions, at both the individual and institutional level, with the aim of defining common ground by concentrating on similarities between faiths, understanding of values, and commitment to the world. It is distinct from syncretism or alternative religion, or global theology, in that dialogue often involves promoting understanding between different religious traditions to increase acceptance of others, rather than to synthesize new beliefs. There is a view that the history of religion shows conflict has more often been the state of affairs rather than dialogue.

Throughout the world there are local, regional and international interfaith initiatives. The author describes the three models that have dominated Christian attitudes toward other religions: exclusivist, inclusivist and pluralistic.

The study tries to give an answer to the question: How, in all our diversity, can we humans learn to live together fruitfully, productively and peacefully in today's complex and interconnected world?

The study also presents positions of Transylvanian Unitarian theology for promoting interfaith dialogue in the past and in contemporary time.

János Pál

Forced to Find a Way. Strategies of the South Transylvanian Unitarian Church

The Second Vienna Arbitration Act, despite the continuity of being a public law, created a new situation in the life of that portion of the church that remained in Romania. The Hungarian and Romanian nation-building strategies were antagonistic and resulted in the South Transylvanian minority's situation becoming more oppressive: both the Hungarian and Romanian sides turned this minority into an argument for their own side.

It is known that the Romanian side wanted to recover their lost territories and build up a homogenous, uniform nation state, while the Hungarian side wanted back those regions which were still under Romanian authority.

This paper aims to describe the demographic, administrative, political, and educational context as well as the church's social situation in South Transylvania. It points out those

strategies of the Unitarian Church that helped them compensate against the negative tendencies harming church life that emerged as a consequence of the Second Vienna Arbitration Act.

Dávid Molnár

A Preliminary Study of the History of Mihály Csáky's Letter

The letter of Mihály Csáky dated 15th February 1571 and addressed to Péter Melius is a very important document. Some scholars consider the letter as proof of János Zsigmond's decree concerning censorship. Although this affirmation could be questioned, the importance of the letter is without doubt. This essay looks at how the idea of censorship appears in those individual documents, which contain the prince and the chancellor's positions.

The conclusion is that censorship was equally valuable for all those protestant groups who were debating with each other. In fact they were warned against upsetting the public order. Therefore it can be concluded that prior to 1569 neither the chancellor nor the prince could be considered Unitarian.

Mihály Balázs

Comenius Polemical Essays against Unitarians. A Collection of Texts

This study presents two anthologies edited by Erwin Schadel and his staff that might stir the interest of those who focus on the cultural history of Transylvania. The anthology contains the texts, most of which were written in Amsterdam in the years 1659–1662 by the great Bohemian philosopher Johann Amos Comenius. One anthology contains the original texts written in Latin and the other the German translations. Comenius's polemical essays are interwoven with many reminiscences. He argues his distinctive opposition towards the Socinian theologian Daniel Zwicker, who moved from Germany to Amsterdam. Hungarian academic literature almost disregarded these texts, although in the second part of the 17th century the Transylvanian Unitarians made use of his arguments. Those scholars who are interested in the 17th century might notice that this Bohemian thinker paid special attention to some peculiarities of Transylvanian Unitarian theology. The anthology edited by Erwin Schadel and his team is complimentary, although the footnotes and comments give proof of a modest knowledge relating the various antitrinitarian tendencies within Transylvanian Unitarianism.