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ABSTRACTS

Elek Rezi: *The Unitarian Christian Ethical Evaluation of Positive and Negative Effects of Globalization*

Globalization is a process of interaction, connection and integration among the people, countries, and governments of different nations of the world, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world.

This process of globalization has speeded up dramatically in the last two decades as technological advances make it easier for people to travel, communicate, and do business internationally. Two major recent driving forces are advances in telecommunications infrastructure and the rise of the internet. In general, as economies become more connected to other economies, they have increased advantages but also increased disadvantages.

The study shows that globalization is deeply controversial, however. Proponents of globalization argue that it allows poor countries and their citizens to develop economically and raise their standards of living, while opponents of globalization claim that the creation of an unfettered international free market has benefited multinational corporations in the Western world at the expense of local enterprises, local cultures, and common people.

The author of the study tries to find a right balance between the positive and negative effects of globalization with the help of Christian values and responsibilities.

József Simon: *The Status of Philosophy in the Tradition of Transylvanian Antitrinitarianism – György Enyedi*

The role of philosophy in early modern Protestant thinking turns out to be quite ambivalent regarding the cultural trends of 16th and 17th centuries. It is obvious that the emergence of modern philosophy is tightly bound to the attitudes exercised by Protestants in the Netherlands and England at this period. However, these cultural attitudes were embedded in an antiphilosophical framework. This ambivalence cannot be eliminated since the main target of Protes-

tant criticism of philosophy was the ideologically compromised wisdom of the schools in the middle ages or pagan antiquity. If an antiphilosophical attitude can be seen as a common feature of Protestant thinking, it is nevertheless the very initiator of new philosophy as well. My study investigates this twofold role of philosophy played out in the history of Transylvanian Antitrinitarian intellectual reflections in the period 1568–1598. According to the thesis of the papers, philosophy gained an increasingly higher and higher reputation among radical Protestant intellectuals in Transylvania. This story begins with the refutation of philosophical terms in theological debates in the late 1560s, develops through the emancipation of human epistemology (philosophy and fiction) in theological issues in the 1570s and reaches its end in the application of a very large spectrum of Aristotelian philosophy in antitrinitarian exegetics in the 1580s and 90s. In this sense I invite the Reader to participate in a colourful journey through the ambitious intellectual experiments by Ferenc Dávid, Jacobus Palaeologus, Christian Francken and György Enyedi.

Attila Gidó – János Pál: *Withered Branch. Sabbatarians in the Unitarian Church after 1944*

The Sabbatarian religion was the latest and most radical branch of the Transylvanian reformation. The Sabbatarian movement which appeared at the end of the 16th century had its golden age in the beginning of the 17th century. From that time their number decreased progressively and in the middle of the 18th century only Bözödújfalú had a considerable community. Between 1868 and 1940 the Sabbatarians who converted to the Jewish religion had an undisturbed life. After 1940, with the reannexation of north Transylvania to Hungary, most of them had converted to the Unitarian or Catholic denominations to evade the anti-Jewish laws.

After 1956 the Sabbatarian question appeared again in the Unitarian Church, when part of them left the Unitarian Church of Bözödújfalú and returned to the previously Jewish (Sabbatarian) religion or moved to the nearest cities or to Israel.

The documents published below present the process of disintegration of the last Sabbatarian community.

Béla-Botond Jakabházi: *The Relationship between Religiousness, Guilt and Mental Health in the Light of Empirical Psychological Research*

The first part of this article describes briefly the constructs of religion, guilt, and mental health and explores their relationship. Since Freud, religion has had a “bad reputation” among therapists and psychologists in general, but lately this attitude has changed due to the empirical research in this field.

The second part of the article presents my own research in an attempt to clarify the nature of the relationship between guilt, trait-anxiety, dysfunctional attitudes and the level of religiousness and the concept of human nature. Until now there was no research about this topic in our broader Romanian society.

I shall attempt to find answers to the question of whether there is a correlation between anxiety levels, dysfunctional attitudes and the belief in original sin. Data was collected in Cluj/Kolozsvár among students from different universities and faculties which belong to any of the historic Hungarian churches in Transylvania (Roman Catholic, Calvinist and Unitarian), who have different theological standpoints on original sin and sin in general.

Botond Koppándi: *The Homiletics of the Funeral*

Most ministers consider funerals to be the hardest task in their ministry. There are many questions raised by this sad event in the life of a congregation: certain theological questions need to be addressed, faith issues come up very often, and so very deep pastoral skills are absolutely demanding in order to be a good minister for the bereaved.

The study addresses the main issues of the funeral, mainly from a Homiletical perspective, but also addressing the Pastoral and the Liturgical side of the ministry, too. It talks about the preparation of the funeral as a pastoral act, the funeral itself as a liturgical action, but most of all, it gives a clear understanding of what a pastor should do in terms of crafting the funeral sermon. It is addressed especially to the ministers and the students who are struggling with the finding and preparation of “the right” text and words which are suitable to speak about a life which needs to be esteemed and celebrated. Others may find words of hope and comfort in the theology of the death as viewed from a Unitarian perspective.

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