

# ABSTRACTS

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## **Hunor Szász, Zsolt Nyárádi: *New Research Data Regarding the Unitarian Church of Homoródszentmárton***

The purpose of the paper is to present and to sum up the results of the archaeological and archival research of the fortified Unitarian church in Homoródszentmárton. Homoródszentmárton was one of the most important parishes in the region of the Homoród valley before and after the Reformation. Its medieval church and parish is mentioned in the Papal tax registration in the 14<sup>th</sup> century, but it is assumed that its history started long before that date. Regarding the medieval period there are numerous written papers and studies. In our paper we summarized and updated these results in the light of the archaeological research done in 2011, which offered us a fresh perspective about the church's fortification built in the 17<sup>th</sup> century. During our archival research we followed the steps of the construction and history of the new church building.

The village was raided and devastated three times in the 17<sup>th</sup> century: in 1612, 1661 and in 1690. All three raids resulted in huge material loss and human casualties, and the little fortification was not able to withstand these attacks. As a result of the last raid, the fortification suffered considerable damage. During the peaceful decades of the previous (20<sup>th</sup>) century the fortification lost its defensive role and therefore a slow degradation started in spite of efforts in the 18<sup>th</sup> and 19<sup>th</sup> centuries to preserve its integrity. In the second half of the 19<sup>th</sup> century the towers were demolished one after the other and the locals started to use the walls as a stone quarry. As a result, in the 20<sup>th</sup> century and up to the present, only the ruins and the renovated tower gate survived. Unfortunately nothing original remained from the medieval church. In 1887 the whole building was demolished and a new one was erected. Focusing on these questions, we tried to present a broad and overall picture of the history of the Unitarian church in Homoródszentmárton during the 17–19<sup>th</sup> centuries.

## **János Pál: *The Conceptions of the Integration of the Unitarian Church in Romania after World War I***

Due to the political and military collapse of Hungary after World War I, the possibility of annexing Transylvania to Romania significantly increased. Concerning this, the Department of Religion and Education of Hungary requested

the Unitarian Church on 21<sup>st</sup> December 1918 to submit those terms and conditions in which it would act should authority move to Romania. The Church's answer shows that in such a case preserving both religious and national identities was the basic vision for the church leaders. They hoped that this preservation of national and religious identity could be guaranteed by a wide range of autonomy, similar to the previous Hungarian rule. The Unitarian Church also wanted to receive financial support to make it possible to maintain and improve its educational and administrative institutes.

### **Sándor Kovács: *János Kriza, the Bishop***

In 1975, a series of celebrations were organised in both Transylvania (Romania) and Hungary to commemorate the 100<sup>th</sup> anniversary of the death of bishop János Kriza, the illustrious folklorist. Numerous studies were published for these celebrations. Because this was during the Romanian Communist dictatorship, the articles that appeared in the contemporary cultural periodicals and journals had to focus on János Kriza the collector of folk-songs, and avoid his ecclesiastical activities. Even the papers appearing in the *Christian Sower* were censored, so that references to Kriza's contributions to the development of the church and to the preservation of the national identity were moderate.

In our paper we focus on three specific aspects of János Kriza's decade and a half of ecclesiastical activity: 1. The efforts to strengthen both the church establishment and the Hungarian national identity; 2. The decisions governing the quality of education; 3. Church-diplomatic activity.

This paper is the edited version of the lecture presented at the conference in Kolozsvár (2011) celebrating the 200<sup>th</sup> anniversary of János Kriza's birth.

### **Lehel B. Molnár: *János Kriza and the Commemoration Synod in 1868***

The paper presents the organizing circumstances for the celebrations of the 300<sup>th</sup> anniversary of the Unitarian Church, and the role that János Kriza played in it. It also analyzes the symbolism of the celebration, exploring those of its customary motifs which played a role in strengthening the identity of the community.

The years following the fall of the Bach regime found Hungary in an active political climate, replacing the "passive resistance" of the years of absolutism. The 1860s also brought significant changes in the life of the Unitarian Church. The office of the bishop, unfilled for nine years, was occupied by János Kriza in 1861. In 1864 the thought emerged that the Church could celebrate the 300 years of its ex-

istence within the boundaries of its membership. But due to the contemporary political circumstances that arose after the Compromise, the Church had to step out of the denominational frame and open the celebration to the broader public.

In our paper we use the reports of the celebrations published in the *Christian Sower*. Reading its reports, we can conclude that this celebration contained all the elements commonly found in the programs of the time. One of these was the worship service. This was the starting point of the celebrations not only at religious, but frequently at secular commemorations. It was traditionally followed by the so called “commemoration” ceremony, and was closed by the gala, frequently lasting until dawn. Between the last two there usually was a banquet, or festive dinner. It was during these more casual programs that the pledges and toasts took place. Theatrical plays were also part of the celebrations, sometimes even substituting for the commemoration itself. We also observe that the phraseology used to describe the celebration has not really changed over the last century and half.

### ***Jenő Murádin: Károly Szathmári Pap and Farkas Sándor Bölöni's Statuary Monument in the Házsongárd Cemetery***

Erected in 1845, Farkas Sándor Bölöni's memorial is one of the oldest statuary monuments in the Házsongárd cemetery in Kolozsvár. This outstanding Unitarian intellectual personality of the Reform era, and author of *Traveling in North-America*, a book with great impact, died in 1842. He was buried with the assistance of the citizens of Kolozsvár (including the members of the then-sitting Transylvanian diet), in the south-eastern part of Házsongárd cemetery, which was almost empty at the time.

The collection for Bölöni's monument was conducted by János Kriza and Sámuel Brassai. There were no sculptors in Kolozsvár at that time, hence they trusted the painter and graphic artist, Károly Szathmári Pap with the implementation of the bust for the top of the monument. The monument's high pedestal was designed and carried out by the architect Kagerbauer Antal in a neo-Gothic style mixed with elements characteristic of Romanticism. The first graphic reproduction of the monument was a lithograph made by Miklós Sikó in 1854; one of the first known photographs was made by Ferenc Veress. The monument was damaged by a storm and renovated in 2004. It was at this time that the bust was re-carved. This history of the monument's design and construction is opportune since celebrations to honor the 200<sup>th</sup> anniversary of the birth of Károly Szathmári Pap will be organized at the beginning of January 2012.

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