

## STUDIES

Jenő Murádin The Painter István Sárdi (1843–1901) . . . . .	135
Dávid Molnár Valentin Radecke – 17 <sup>th</sup> Century Unitarian Teacher and Bishop . . . . .	155
Zorán Mándity New Information Concerning János Körmöczi’s Album Amicorum . . . . .	192
Szabolcs Czire – Enikő Ferenczi The Biblical Rhetoric of Death and Dying . . . . .	202
Béla Botond Jakabházi Ministers and the ‘Helper Syndrome’ . . . . .	225

## WORKSHOP

Emőd Farkas Toast with the Berde-Stoop. . . . .	243
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## SERMONS

Lajos Lőrinczi Kingdom of God. . . . .	246
Sándor Lakatos Whitsun: Holiday of the Vindicator and Consolator Spirit of God . . . . .	251

Zsuzsanna Tőkés-Bencze	
The Table .....	257
Béla-Botond Jakabházi	
The Message (Gospel) of Perfect Love .....	259
Előd Szabó	
Ending and Beginning .....	263

## BOOK REVIEWS

Sascha Salatowsky: <i>Die Philosophie der Sozinianer. Transformationen zwischen Renaissance-Aristotelismus und Frühaufklärung.</i> Stuttgart-Bad Cannstatt, 2015, Fromman-Holzboog (Quaestiones. Themen und Gestalten der Philosophie 18) (Dávid Molnár) .....	266
Abstracts .....	270

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# ABSTRACTS

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## **Dávid Molnár: *Valentin Radecke***

Valentin Radecke (?–1632) was a teacher in the Unitarian College of Kolozsvár (Cluj) from 1605, and the bishop from 1615. He is the author of a number of works which have been brought into focus by recent research (*Disciplina Ecclesiastica, Der kleine Katechismus, Geistliche Gesänge, Apologia*). There is a recognized gap in our knowledge about his first decade in Kolozsvár. He was supposed to steer Transylvanian Unitarians away from Ferenc Dávid's tradition (i.e. nonadorantism). However, his church policy significantly contributed to the almost complete survival of a majority of Unitarian beliefs. This paper provides an overview of his career until his appointment as minister (1622), building on previously unknown letters and other papers discovered in the Archives of the Unitarian Church in Kolozsvár.

Keywords: Unitarian College, Kolozsvár, Ferenc Dávid, nonadorantism, Transylvania, Unitarian beliefs, Valentin Radecke, Unitarian Archives

## **Szabolcs Czire – Enikő Ferenczi: *Death and Dying – Biblical Rhetoric***

While there are only a few typical expressions used in the Bible for describing death and dying (Hebrew: *mut, mavet, halak, sakab, asap*; Greek: *thanatos*), many biblical texts employ imagery of life and death for rhetorical ends. The first part of this study presents six such distinct categories: death as life's natural end, death as (legal) punishment, death as ultimate threat, death as wisdom alternative of life, death as part of the prophetic judgment speeches, often called as "aversion therapy", and finally death as a welcomed way out from misery and suffering. The second part of the study discusses the realm of death, the imagery of the underworld, while the third part presents the biblical traditions around burial, mourning and especially around the practices and laws concerning the burial of the dead. The final part of the study discusses the early development of the hope of an afterlife in the Biblical tradition.

Keywords: Bible, death, dying, life, afterlife, underworld, biblical rhetoric, biblical tradition, burial, mourning

**Zorán Mándity: *New Information Concerning János Körmöczi's Album Amicorum (The Friendship Album of the University Student János Körmöczi)***

The first half of this paper explores the friendship album (*album amicorum*) of János Körmöczi (1762–1836), which he developed as a student, while the second half covers a number of other albums and album entries which are connected to Körmöczi's circle of acquaintances. The album contains 65 entries from the period 1794–1799. The original album is kept today in Kolozsvár (Cluj), in the Romanian Academy Library's Cluj branch.

Compared to other entries from the same period in Hungarian travelers' albums which are catalogued in the *Inscriptiones Alborum Amicorum* internet database (~900 such entries are available), Körmöczi's album is interesting for a number of reasons. First, it is not entirely similar to the conventional travel album (almost all the inscribers are Hungarians or at least, people with "hungarus" identity). Additionally, it is scarcely ever in concordance with Körmöczi's diary of his travels. It is also somewhat puzzling that inscribers tend to rely on the Hungarian language in a proportion that is unusual in the previous decades. A number of textual examples are provided for such entries, which are usually composed in verse form and are often comic in tone.

Körmöczi was a translator of Johann Gottlieb Fichte (1762–1814). His album, as well as other albums from the same time, contain quotations from Fichte; in the last years of the 18. century, there are altogether 5 entries where Hungarian university students cite the author. These entries are also reviewed as well as a number of entries with a passage from Persius (A.D. 34–62): "quem te deus esse / iussit et humana qua parte locatus es in re / disce" (Satires: 3. 71–73. "Learn whom God has ordered you to be, and in what part of human affairs you have been placed.")

This quote later became a motto in Körmöczi's work, published in 1800 with the title: *Divinity's two daughters': faith and reason – their mutual struggle and victory (Az istenség két leányainak a vallás és a józan okosságának kölcsönös viaskodásai és győzelmei)*.

Keywords: János Körmöczi, album amicorum, autograph album, 18<sup>th</sup> century, Hungarian language, J. G. Fichte, Persius

**Béla Botond Jakabházi: *Ministers and the Helper Syndrome***

In companies, institutions and organizations the health and well-being of the workforce is very important for overall success. This is even more so in the

case of churches, where the well-being of the ministers is one of the many reliable signs of how the institution is functioning. Focusing on protecting and enhancing the health of ministers in the church leads to a more successful and authentic way of spreading the good news and helping people in distress and crisis. Ministers encounter many pitfalls in their work of pastoral counseling and pastoral care in general, as does any other mental health professional.

Wolfgang Schmidbauer (1941–) coined and defined the term Helper Syndrome, which can be summarized as an attitude of – in this case – a minister who selfishly tries to exercise selflessness. This paper presents the personal traits of someone with the Helper Syndrome (hidden narcissistic traits, rejection in childhood, indirect aggression, avoiding reciprocity, fear, powerlessness, selfishness) and the direct connection between the Helper Syndrome and the Burn-out Syndrome.

Keywords: Wolfgang Schmidbauer, mental health, pastoral counseling, Helper Syndrome, Burn-out Syndrome.

### **Jenő Murádin: *István Sárdi, Painter (1843–1901)***

István Sárdi (1843–1901) was a renowned painter in 19<sup>th</sup> century Kolozsvár (Cluj). His iconic painting of the renaissance buildings in Kolozsvár (Cluj) is still well known, but his name and artworks are completely forgotten. This paper offers a resumé of his life and his artistic career since art history is still deficient on this subject. His life could be an allegory of the contemporaneous Transylvanian artist's fate spanning from hope and possibilities, to limiting circumstances. Sárdi was born into a famous Unitarian family from Torockó (Rimetea). He started to paint before the painting academy was founded. He first learned from György Vastagh (1834–1922), a painter who studied in Vienna, then he went to the Kunstschule of Nuremberg with a scholarship offered by Gusztáv Keleti (1834–1902), the founder of the Drawing School (Mintarajz-tanoda és Rajztanárképző). Sárdi met the well-known Hungarian painter Mihály Munkácsy (1844–1900), who even offered him his own studio. When Sárdi returned home, he taught drawing in the State Training School of Kolozsvár, but his last decade was marked by the disease of tabes dorsalis (syphilitic myelopathy). His works were featured in several art exhibitions, together with those of other painters. Unfortunately many of his paintings have been lost or destroyed, and as a consequence his fame has faded away.

Keywords: 19<sup>th</sup> century, Kolozsvár, György Vastagh, István Sárdi, Mihály Munkácsy, Kunstschule, Nuremberg, Budapest, Unitarian