

STUDIES

Katalin Olosz	
On the Trail of the Kriza Legacy	3
 Anna Szakál	
On the Trail of a Legend: the Fate of János Kriza's Manuscripts	34
 Szabolcs Czire	
“If the Lord Wills, We Will Live...” (James 4,15). The Sin and Privilege of Boasting in James’ Letter	55
 Martin Rothkegel	
Jacobus Palaeologus in Constantinople, 1554-5 and 1573. Levantine Backgrounds of the Unsuccessful Reform Project of a Radical Antitrinitarian (Translated by János Pál)	79
 Dávid Molnár	
The Attitude of the Unitarian Ministers in the Legal Case against Borbála Kornis	102

WORKSHOP

Emőd Farkas	
Toast with the Berde-Cup	113
 Zoltán Balog	
To the Day of Religious Freedom	116

SERMONS

Márton Csécs	
Awakening.	120
Csaba Mezei	
Active Happiness	125
Sándor Kovács	
Freedom of Faith: Right or Obligation?	128

BOOK REVIEWS

György Gaal: <i>From the Házsongárd to the Kismező: Kolozsvár (Cluj) Cemeteries from the 19th and 20th Centuries</i> . Kolozsvár (Cluj), 2016, Exit Publisher. 184 p. (Csaba Horváth)	133
Ábrahám Kovács (ed.): <i>Religious Pluralism, Inter-religious Dialog and Contemporary Ideologies. Hungarian Protestant Theological Outlooks</i> . Budapest, 2013, Kálvin Printing House. 267 p. (Elek Rezi)	139
Abstracts	143

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ABSTRACTS

Katalin Olosz: *On the Trail of the Kriza Legacy*

The author was one of those scholars who accepted as truth the myth created by Pál Gergely (1902–1982), the curator of the Hungarian Academy of Sciences. As the editor of the second volume of the *Vadrózsák*, the author felt called upon to summarize the facts and myths connected to the manuscripts believed to be dumped in the basement of the Academy around 1880.

This paper states that Gergely's 1952 paper is likely to be true since it only shares facts, such as: 1st, the manuscripts were kept in the yards of the Academy along with a very large number of financial and economical documents; and 2nd, indeed none of these documents were marred by mould as he later oftentimes said.

This paper reconstructs the role of Ágnes Kovács (1919–1990): in her 1956 paper she created the myth that Kriza's widow sent all the manuscripts to the Kisfaludy Society, and when László Arany (1844–1898), the editor of the manuscripts, retired, all the manuscripts he had left behind were deposited in the basement of the Academy, Kovács also mentioned that the Kriza-manuscripts were marred. In 1961 she wrote that some workers used manuscripts to make fire.

This paper gives a possible reconstruction of the events and facts that led to the thriving myth of the manuscripts' troubled fate. In 1875 Pál Gyulai (1826–1909) might have given the Kriza-manuscripts to the Hungarian Academy of Sciences. Then, from Gyulai some of the manuscripts wandered to Gyula Sebestyén (1864–1946). But at this point it was already forgotten that in the Sebestyén bequest there were manuscripts from the Kriza folklore collections. During WW II all the Academy's manuscripts and documents (including the Sebestyén-bequest) were walled into the basement as a precaution.

Keywords: János Kriza, Vadrózsák, Pál Gergely, Pál Gyulai, Gyula Sebestyén, Ágnes Kovács, László Arany, Hungarian Academy of Sciences, Kisfaludy Society

Anna Szakál: *On the Trail of a Legend: the Fate of János Kriza's Manuscripts*

In 1863 the Unitarian minister and bishop János Kriza (1811–1875) published *Vadrózsák* (Wild Roses) Volume 1, the first great collection of folklore containing works assembled with the help of an entire network of collectors, ministers and teachers.

The canonization of the entire Transylvanian folklore and folk collections was based on this selective anthology.

Subsequent research into other academic and ecclesiastic archives, identified additional texts which had not been included in the 1863 volume.

This paper follows the tracks of the manuscripts and deals with the legend created by Pál Gergely (1902–1982), curator of the Hungarian Academy of Sciences.

According to Gergely, somewhere around 1949 he discovered a huge collection of the Kriza's unpublished manuscripts in the basement of the Academy.

This paper documents Gergely's ever-changing narrative; verifies his statements compared to known facts, and, proposes a possible version of the truth about the story: perhaps the Academy overlooked the folklore manuscripts, believing that medieval codexes held higher value. Gergely was a great storyteller; but since he was not a scholar, he was often not taken seriously. The role of Ágnes Kovács (1919–1990) the folklorist in creating the myth must have been merely that of an editor/publisher.

Keywords: János Kriza, Pál Gergely, Ágnes Kovács, *Vadrózsák*, Transylvanian folklore, manuscripts, Hungarian Academy of Sciences, myth

Szabolcs Czire: *"If the Lord wills, we will live..." (James 4,15). The Sin and Privilege of Boasting in James' Letter*

In the last twenty-some years of Jamesian research there has been an increasing focus on issues concerning poverty and wealth. Generally, there are three main constructions in the literature of this topic. As a starting point, this study argues that this particular conflict of the Early Church presented by James is not so much between actual social groups ("poor" and "rich"), but rather between Jesus' ethos about poverty versus the reality of the Roman society, and thus is more religious or ideological in its nature. This paper provides a deeper

understanding of the *conditio Jacobaea* (4,15). It presents a focused history of research on, and an outline of, the close relationship between the Jesus-tradition and the Letter of James, and also an analysis of the identity and cultural context of partiality (προσωποληψία) in the Chapter 2 and of boasting (καυχάομαι) in Chapters 1 and 4.

Keywords: Bible; James' letter; James 4,15; *conditio Jacobaea*; poverty; wealth; partiality; boasting

Martin Rothkegel: *Jacobus Palaeologus in Constantinople, 1554–5 and 1573: Levantine Backgrounds of the Unsuccessful Reform Project of a Radical Antitrinitarian*

“God is One, and Jesus is His Anointed” – This formula contains the entire Christian faith necessary for salvation, according to the Greek-Italian theologian Jacobus Palaeologus (c. 1520–1585). Palaeologus was former Dominican friar from the island of Chios and lived as an exile in Bohemia, Poland, Transylvania and Moravia between 1561 and 1582.

Palaeologus' significance for the rise of Unitarianism has been the subject of intensive research by Hungarian, Polish and Italian scholars. What remained unknown until recently was that his career as a pioneer of Unitarianism in Eastern Middle Europe followed from his earlier activities as the leader of a religious reform movement among Latin Christians and Marranos in the Levant with circles of adherents in Chios, Constantinople and Salonica prior to 1561.

In his *De tribus gentibus* (1572) Palaeologus proposed a radically reductionist redefinition of Christianity that would include the Muslims and even the Jews, insofar as they profess the messianity of Jesus in an analogous way that the Muslims do.

He hoped that his proposal of a radical reformation of the Christian religion would open the way for a reintegration of Islam into Christianity and for a permanent Habsburg-Ottoman settlement. While these large political aspirations ultimately failed, Palaeologus's theology exercised a significant influence on the rise of radical, non-adorantist Unitarianism in Transylvania.

Keywords: Jacobus Palaeologus, Habsburg-Ottoman relations, Christianity, Islam, Jews, Marranos, Antitrinitarianism, Non-adorantist Unitarianism, Bohemia, Poland, Transylvania, Moravia, Levant, Chios

Dávid Molnár: *The attitude of the Unitarian ministers in the legal case against Borbála Kornis*

It is a well-known fact in the history of the Transylvanian Unitarian Church that the diet of Beszterce in the year 1638 cited the Sabbatarians before court. The authorities brought a lawsuit against Borbála Kornis too. She was related to Simon Péchi (1575–1642), who was the second man (chancellor) of Transylvania until his fall (1621). Some ecclesiastical figures from the Unitarian Church were also involved in Borbála Kornis's case. In his monograph, Róbert Dán (1936–1986) assigned the task to us to examine the attitude of the Unitarian ministers during this legal process. This paper includes a biography of these ministers: two of them were rural deans, while one of them was probably a Sabbatarian churchman. It is very important that disobedience is a returning motive in their life. Borbála Kornis' lawsuit was concluded in July, when the higher authority asked a question from the synod of the Unitarian Church. In the historians' opinion this question was whether Borbála Kornis had been Christian or not. It is, however, founded on an error. In the Protocollum [minutes] we read that the question was actually whether a Sabbatarian converted to Christianity, who did not receive the sacrament of baptism, can be considered Christian or not. So it is a misconception that the Unitarian Church betrayed Borbála Kornis. Only the sources from Prince George Rákóczi I (1593–1648) suggest this.

Keywords: Sabbatarianism, Unitarianism, Christianity, Diet of Beszterce (Bistrița), lawsuit, Borbála Kornis, Hégeni alias Toroczkai Gergely, Szentmiklósi Máté, Köpeczi Miklós, Szentmihályfalvi Mihály, Szentmihályfalvi István, Árpástói Máté, George Rákóczi I