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dr. Ildikó Horn, dr. Botond Koppándi, Lehel Molnár, dr. Elek Rezi

Editorial Office: B-dul 21 Decembrie 1989, nr. 9, 400105 Cluj-Napoca, Romania

Tel: +40 264 593236, +40 364 405557; fax: +40 264 595927; e-mail: keresztenymagveto@unitarius.org

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ABSTRACTS

Ilona Szent-Iványi: *Dimensions of Religious Freedom in the Western World and in Islam*

The first part this article explores the vision and reality of secularization and pluralism. It cites Peter Ludwig Berger, who explains that it was a mistake in the 1960s to believe that modernity leads to the decline of religions. Rather it turned out the other way around and he sees that the significance of religions is increasing. He states that pluralism is a social interaction and cooperation of individuals from different faith traditions. Pluralism asks how to accept the faith of others.

In the 2nd part the article explores the special religious settings in Europe from a religious sociological approach. We are experiencing the growing presence and spread of Islam in Europe. Starting from the 1970s, the number of third-world emigrants has increased rapidly, most of whom are Muslims. Grace Davie writes that in the new millennium, the role of Europe's historic churches has diminished. They are no longer able to take part in the decision-making process.

The 3rd part explores the famous oriental debate between Bernard Lewis and Edward Said. Lewis asks of Islam: what lies in it that can fantasize and encourage hate, violence, hostility against the Western World? On the other hand, Said points out that Western civilization is prejudiced against the Islamic World.

Lastly, fundamentalism is not the only tradition in Islam. There are more tolerant and more open forms that have contributed to the bloom of Islamic civilization in the past and we hope that they will continue to grow in the future.

Keywords: Islam, western civilization, Europe, migration, secularization, modernity, orientalism, Peter Ludwig Berger, Grace Davie, Bernard Lewis, Edward Said

Elek Rezi: *The Unitarian Catechism by József Ferencz and its Revisions and Editions*

This article explores revisions to József Ferencz's (1835–1928) Unitarian Catechism, including the revisions' underlying evolving theological aspects and perspectives. The most significant revisions were made in 1875, 1947, and 1973, and in different circumstances.

The article evaluates the theological aspects of the revisions, and proposes that the revisions have contributed to the development of Hungarian Unitarian theology, and enriched the practice of confirmation.

The article also calls attention to the necessity of revising the present Unitarian Catechism, and includes the editions of the Unitarian Catechism.

Keywords: catechism, theology, József Ferencz (1835–1928)

Csaba Tódor: *Identity Elements in Unitarian Funeral Practice*

The article provides an overview of a nine year research effort focusing on current English and Transylvanian Unitarian practices of funeral rituals. Paul Tillich's (1886–1965) method of correlation, together with John Creswell's mixed methods approach, gives the methodological background for the study's rationale.

The research included interviews of lay people and ministers of different educational backgrounds talking about funerals which were important and meaningful to them. The article was derived from transcripts of the interviews as well as the author's notes and observations about the participants' reflections on funeral occasions. The participants have been given pseudonyms for ethical considerations and have provided their written consent.

This article proposes that theological enquiry should be present in actual church practice. This aim is approached here within the contextual interpretation of elements of personal identity reflected in the funeral practice. The two main important elements of identity hybridity and images of God are interpreted in the funeral ritual as conceived in the language of the church.

The article concludes that hybridity is an important element of the Unitarian identity. The concept of God is amorphous and evolving which adds weight to the hypothesis that funeral as ritual is losing its transitional character, and that gaps are emerging in the fabric of the ritual. These gaps, further complicated by

individuals' subjective interpretations of death, God, and identity, significantly diminish the effectiveness of funeral rituals as aids to personal transition.

Keywords: funeral ritual, identity hybridity, personal identity, theological enquiry, transitional ritual, Unitarian practices, John Creswell, Paul Tillich (1886–1965)

Zsolt Nyárádi – András Rejtő: *The Unitarian Parish of Székelyszentmiklós (Nicoleni) and its Church Buildings*

The village of Székelyszentmiklós (Nicoleni), situated in Harghita county, was first mentioned in a historical document in 1334, but archaeological research proves that it was founded in the 13th century. During the 16th century's Ecclesiastical reforms most of the inhabitants were converted to Unitarianism.

The first building was built in the 13–14th century. The current building contains a carved gothic stone from the 15–16th century. It follows that the original building from the Árpád era was reconstructed largely at that time. It was recorded in the minutes of 1789 episcopal visitation that the church was declared unfit for further use. However, the congregants were determined to build a new building. First they built a small wooden one which was used for a half century. In 1842 the congregation started to solicit donations for a new building which was completed in 1856. In 1862, they were still decorating the building's interior and in that year they also built a tower on the western side.

The archives are very deficient. Only one index page dating back to the era between 1801 and 1831 has been found, along with a few contracts and letters. The protocols of the parish and the economic statements, which could show the parish weekdays, are unfortunately missing. The remaining documents discovered are typically from the 20th century.

Keywords: Székelyszentmiklós (Nicoleni), church history, church buildings, Minutes of 1789 Episcopal Visitation

Ernő Máté: *The Relationship between Science and Religion*

This article explores the relationship between religion and science. The introduction presents the author's experiences in this field. After a brief overview of the history of the relationship between religion and science, three models that characterize the relationship are presented: the conflict model, the independence

model, and the dialog model. Through these models one can understand the roots, the relationship and possible outcomes for the future of religion and science. The article concludes that religion and science are not enemies, on the contrary, together they contribute to the prosperity of humanity.

Keywords: religion, science, faith, conflict model, independence model, dialog model