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# ABSTRACTS

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**Mihály Balázs: *Giorgio Biandrata (1516–1588). A Physician between Politics and Theology in Early Modern East-Central Europe***

The Italian physician Giorgio Biandrata (1516–1588) was an important politician and religious reformer in 16<sup>th</sup> century Transylvania. Historians, especially the Unitarians, perceive him as a person who determined the outcome of the trial of Francis David (1520–1579). Although Biandrata was a key figure in east-central European Antitrinitarianism, there are important details in his life that have been overlooked by historians.

He entered Transylvania as a well-known physician, being the protégé of queen Izabella (1519–1559). His early years as a physician are not researched. In Geneva he was drawn to Reformed Protestantism, then in Poland to Antitrinitarianism. In Transylvania he became the adept of liberal Antitrinitarianism.

**Keywords:** Antitrinitarianism, East-Central Europe, Transylvania; Biandrata, Giorgio (1516–1588); David, Francis (1520–1579); queen Izabella (1519–1559)

**Borbála Lovas: *Tobias and Cana: Wedding and Marriage in Two Biblical Stories***

This article examines 16<sup>th</sup> century church views on marriage in the context of the biblical narratives of the Wedding at Cana and the Marriage of Tobias and Sarah. Analysis of sermons and versified Bible stories from those times reveal the accentuated themes of these stories that, in turn, reveal the didactic methods and emphasis commonly used.

Sermons connected to Christ's first miracle at Cana (based on John 2:1–12) were traditionally preached on the second Sunday after Epiphany. This article examines the range of usage, from the 1543 versified German version by Andreas Moldner (16<sup>th</sup> c.) printed in 1543 in Brassó (Braşov, Kronstadt), to sermons by 16<sup>th</sup> century Catholic, Calvinist, Lutheran, and Unitarian preachers. This includes the unidentified Carthusian author's Érdy-codex (16<sup>th</sup> c.), and sermons by Péter Bornemisza (1535–1584), Miklós Telegdi (1535–1586), György Kulcsár (?–1577), István Beythe (1532–1612), György Enyedi (1555–1597), and, for comparison, Pelbartus of Temesvár (Timișoara) (c. 1435–1504), Péter Pázmány (1570–1637), György Káldi (1573–1634), and Péter Alvinczi (1570–1634).

These are compared to the Marriage of Tobias and Sarah which appears, as a textus (Tobit 7,12–14), in but one sermon by György Enyedi, yet exists in three contemporary Hungarian versified Bible stories, by András Dézsi (16<sup>th</sup> c.), Balázs Székely (16<sup>th</sup> c.), and János Munkácsi (17<sup>th</sup> c. – 18<sup>th</sup> c.).

**Keywords:** 16<sup>th</sup> century, epiphany, Érdy-codex, marriage, marriage of Tobias and Sarah, miracle, sermon, wedding, wedding at Cana; John, Book of; Tobit, Book of; Alvinczi, Péter (1570–1634); Beythe, István (1532–1612); Bornemisza, Péter (1535–1584); Dézsi, András (16<sup>th</sup> c.); Enyedi, György (1555–1597); Káldi, György (1573–1634); Kulcsár, György (?–1577); Moldner, Andreas (16<sup>th</sup> c.); Munkácsi, János (17<sup>th</sup> c. – 18<sup>th</sup> c.); Pázmány, Péter (1570–1637); Pelbartus of Temesvár (c. 1435–1504); Székely, Balázs (16<sup>th</sup> c.); Telegdi, Miklós (1535–1586)

### **Sándor Előd Ősz: *Protestant Works from the Székelykeresztúr Unitarian School's Library***

This article maps the progress of Protestantism, especially Reformed (Calvinist) thinking in Transylvania, through seventy pre-1601 writings of fifteen theologians. Their works are contained in forty-two volumes which were originally in the library of the Székelykeresztúr Unitarian School, but are now housed in the Teleki Collection in Marosvásárhely (Târgu Mureş).

Three of the authors are represented in more than 10 works in this collection: thirteen of the works are by Wolphgang Musculus (1497–1563), and twelve works are written by David Chyträus (1530–1600) and by Rudolph Gwalther (1519–1586). It is interesting, that there are no works by Calvin, Oekolampad, or Zanchi.

Twenty-nine if the seventy works were present in the Carpathian Basin before 1601, Twenty-three arrived in the 17<sup>th</sup> century, so 74,2% of the studied material was already shaping Transylvanian thought in the 1700's.

Amongst the previous owners of these works are numerous Hungarian Unitarian and Reformed intellectuals, as well as German Lutheran and Unitarian intellectuals: for example Georg Katzer, Titus Amicinus (1553–1563) and Johann Borser were German Unitarian ministers from the 16<sup>th</sup> century, Valentin Radecius was a Unitarian bishop, Andreas Lang was the grandson of printing house owner Gáspár Heltai.

The majority of the works are biblical commentaries, which supports thinking that ministers used these works for their sermons.

The names of the owners show that the Reformed ideology spread from Saxons to Hungarians, from Upper-Hungary and the Partium to Transylvania, and from Calvinists to Unitarians. This suggests that there was no religious or linguistic border in the book market.

**Keywords:** Calvinism, Marosvásárhely, Protestantism, Reformed theology, Székelykeresztúr Unitarian School, Târgu Mureș, Teleki Collection, Unitarianism; Amicinus, Titus (1553–1563); Borser, Johann; Chyträus, David (1530–1600); Gwalther, Rudolph (1519–1586); Heltai; Gáspár (c. 1490–1574); Katzer, Georg; Lang, Andreas (? – ?); Musculus, Wolphgang (1497–1563); Radecius, Valentin (? – ?)

**Sándor Oláh: *Imre Gellérd's Impressions of Everyday Life under Dictatorship in Șimonești in the Fifties***

This article provides a view into the written inheritance of the Unitarian minister Imre Gellérd (1920–1980). His writings give information about everyday life in a Transylvanian village in the fifties. Between September 1947 and November 1959 Gellérd was the Unitarian minister in Siménfalva (Șimonești) in Harghita county during the communist dictatorship of Gheorghe Gheorghiu-Dej (1901–1965). This era meant terror, discrimination of social classes considered state enemies, and unbearable economic oppression and coercion. After WW II Eastern European states ended up under Soviet influence which imposed immense social transformation after the Soviet model disguised as the transformation of agriculture. Collectivization, introduced in Romania in 1949, had deep societal and economic impacts on the village.

The aggressive agenda of the party-state mixed transforming rural society with persecution of religious denominations and their ministers. Political goals had a never before experienced impact on peoples' lives. Conflicts arose between people as a result of the continuous ideological and economic attack against local communities. Gellérd chronicled and interpreted these changes in his close-knit community. He believed that as minister his role was to serve his community consistently. So, wanting to help, he asked the members of the congregation to address him with their very practical problems. His doors were always open to his congregants. Therefore, his notes are credible historical sources about the deep structural changes occurring in this micro-society. He was a leader of his community, had an active relationship with his congregants, and sympathized with those who were suffering by the hands of the state-party.

**Keywords:** collectivization, communist dictatorship, fifties, persecution, Siménfalva (Șimonești), state-party, Transylvania; Gellérd, Imre (1920–1980)

**Dénes Kiss: *Changes in the Transylvanian Hungarian Unitarian's Population***

With the help of census data, this article examines the long-term changes in the Transylvanian Hungarian population's size, territorial distribution, and true integration in its settlement structure.

The change of the Unitarian population in the last 150 years closely followed the trends of the Transylvanian Hungarian population. During the 20<sup>th</sup> century the number of Unitarians grew together with the size of the Hungarian population, then in the 1980's they dropped together. The proportion of the Unitarians amongst the Hungarian population was nearly constant. Their number dropped by 12,5% between 1992 and 2002, and by 13,5% between 2002 and 2011, and is expected to be 13 per cent between 2011 and 2021.

This population decline will not be uniform. It will be the smallest in the Szeklerland counties, while it will be the largest in the scattered areas of the Romanian majority. In the latter area, we expect the complete disappearance of the urban Unitarian communities. In contrast, scattered congregations are expected to survive in the Partium, as well as in Transylvania's ethnically mixed and Hungarian-majority areas. The population decline should differ according to settlement types, with the proportion of Unitarians living in villages increasing in the long run.

**Keywords:** census data, Hungarian Unitarian population, Partium, rural area, Szeklerland, Transylvania, urban area, 19–20<sup>th</sup> century

**Sándor Kovács, László Nagy: *Béla Fazakas: My Diary***

From September 14, 1934 through January 20(?), 1935, Rev. Béla Fazakas (1893–1938), of the Abrudbánya (Abrud) Unitarian church, kept a diary as he traveled through Transylvanian Unitarian communities to raise money for the fire-ravaged Abrudbánya Unitarian church. On his journey he was accompanied by Ferenc Biró jr., a congregant. They travelled by train, bus, carriage, and very often by foot.

Rev. Fazakas' son, Béla Fazakas jr. (1926–2019), a former professor at the medical school in Marosvásárhely, gave his father's diary to Rev. László Nagy, of the Marosvásárhely (Târgu Mureş) Unitarian church.

The diary offers a unique insight into the lives of Unitarian ministers and their communities between the two world wars: mainly rural communities facing social and economic problems. The fundraising journey was unsuccessful. Rev. Fazakas bitterly notices that Unitarians were outnumbered by other faiths and too few to be able to realize economic power. The Abrudbánya Unitarian church was never rebuilt.

**Keywords:** Abrud, Abrudbánya, economic power, fundraising, diary, Unitarians, 20<sup>th</sup> century; Fazakas, Béla sr. (1893–1938); Fazakas, Béla jr. (1926–2019); Nagy, László (1959)