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# ABSTRACTS

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## **Mihály Balázs: *Mihály Szentábrahádi Lombard and Halle***

This article uses the results of the latest research concerning the works of Unitarian bishop, Mihály Szentábrahádi Lombard (1683–1758): Gizella Hoffmann's bibliographical notes on the Hungarian translation of the Latin manuscript: *The History of the Transylvanian Unitarian Church* transcribed from the original by János Kozma (1761–1840), and Zsuzsa Font's book *Transylvanians in the Pull of Halle and Radical Pietism*.

Between September 1712 and Spring 1713 Szentábrahádi Lombard was in Halle, Germany where he received serious encouragement from authors associated with Halle. While there is only a probability that Szentábrahádi Lombard studied with Jean le Clerc (1657–1736) while he was in Halle, it is known that while he was there he studied the works of Christian Thomasius (1655–1728), Friedrich Gladow (17<sup>th</sup> c. – 18<sup>th</sup> c.), and Johann Franz Buddeus (1667–1729). These were the main intellectual inspirations forming the bases of Szentábrahádi Lombard's thoughts on moderating confessional prejudices. Szentábrahádi Lombard's travel to Halle was sponsored by Hermannstadt (Sibiu (RO), Nagyszeben (HU)) patrons who wanted him to leave his Unitarian church, but he acted to the contrary.

**Keywords:** Halle (Germany), Hermannstadt (Sibiu (RO), Nagyszeben (HU)), pietism, prayer (history of); Buddeus, Johann Franz (1667–1729); Gladow, Friedrich (17<sup>th</sup> c. – 18<sup>th</sup> c.); Hoffmann, Gizella; Kozma, János (1761–1840); Le Clerc, Jean (1657–1736); Szentábrahádi Lombard, Mihály (1683–1758); Thomasius, Christian (1655–1728)

## **Gizella Keserű: *Agh István's Peregrinations (1734–1737)***

There is a rich literature covering the University of Padua's influence on Hungarian culture. Unitarian pilgrims frequented the university which offered a versatile, up-to-date knowledge up through the middle of the 17<sup>th</sup> century. Later they chose Leiden University which became one of Europe's finest

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scholarly institutes. István Ágh's diary is unique as the primary source for the Unitarian peregrinations starting from the beginning of the 18<sup>th</sup> century. The diary contains details about the subjects Ágh studied, the courses he followed, his teachers, the books he bought, the expenses he incurred, and facts about his everyday life including many dutch sights. But the most important part of his notes are those that refer to the web of Socinian descendants, Mennonites, and Remonstrants and his connection to this web.

His thorough and multifaceted studies and variety of experiences made him an educated, fit principal of Kolozsvár's Unitarian College and later the Unitarian bishop.

His diary sheds light on unknown details of the previous generations' peregrinations.

**Keywords:** diary, Holland, Italy, Kolozsvár, Leiden, Padua, peregrination, Unitarian bishop, Unitarian College; Agh, István (1709–1786)

### ***Elek Rezi: Joint Unitarian Theological Conferences in the last Decade of the 20<sup>th</sup> Century***

This article examines the eight joint Unitarian theological conferences from 1993 through 2000 including the theological work of the conference organizer, Sztankóczy Zoltán (1916, Arad – 2000, Budapest), as well as each conference's program details and lecture titles.

The article highlights that the material of the lectures unfortunately remain fragmentary and recommends that all the conferences' materials should be collected for theological and ethical evaluation.

**Keywords:** ethical evaluation, theological evaluation, modern day interpretation, Unitarian conferences; Sztankóczy, Zoltán

### ***Sándor Oláh: Denominational Compliance and Resistance with Romanian Communism***

After Romania came under Soviet power, the communist program of transforming society started to unfold but hit the wall of massive social resistance. The political dictatorship used a variety of cultural and structural terror and

aggression to break this resistance. The socialist state regime forced individuals to acknowledge and serve the new power.

No wonder that churches had no options but to bow down, at least outwardly, to that power, and had to serve its program of transforming the society. The state integrated church institutions and used local clergy to fulfill its own purposes.

Reverend Imre Gellérd's (1920–1980) minutes and notes from the Siménfalva Unitarian Parish Archives show this state project happening. In the nineteen-fifties ministers had to find a balance between the church hierarchy (the bishopric and the dioceses) and local centers of state power (the local councils, and the district and provincial centers).

Ministers had to comply with, and fulfill, political mobilization and social tasks: acts designed to manipulate the congregants into submitting themselves to the state and internalizing the new ideology. Ministers and teachers, as heads of local communities, had to serve the purposes of state propaganda, convincing people that the new power was legitimate.

Local propaganda had to achieve the following: changing the local routine (obligatory compliance with the state) and adhering to state propaganda that contained ideological and even mythological elements (e.g., war against the use of bacteria in war, war for peace).

The tragedy of the state's propaganda effort was the effect that, in spite of an individual's compliance and seeming acceptance, one could not tell how deeply their personality and personal belief system was affected or compromised.

**Keywords:** archives, belief system, communism, compliance, fifties, ideology (state), personlity, propaganda (state and local), resistance, Siménfalva, Unitarian Church; Imre Gellérd (1920–1980)