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# ABSTRACTS

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## **Árpád Furu, Attila Weisz: *Newly Discovered Carved Stone Details of the Vaulting of the Unitarian Church in Magyarszovát (Suatu) – Results of the 2020 Restoration Works***

Located among the hills of Transylvania 35 km East of Kolozsvár (Cluj Napoca) the Unitarian Church of Magyarszovát (Suatu) is one of the region's important historic buildings. Its remarkable architectural details, which have been described by art historians, recall the decades of the 15<sup>th</sup> century when the patron family of the church, the Suky family, became influential in the royal court of Hungary. Their political status derived from the quality of their patronage which includes the carved stone details and the wall paintings of the church in Suatu.

The richly decorated vaulted ceiling of the building was demolished in 1790, its material being used for the construction of the two porches. During restoration work that began in 2020, several dozen carved stone pieces were discovered while working on the consolidation of the foundation. Most important of all are the richly decorated keystones, basic elements of the complex heraldry of the Suky family: two types of the family coat of arms were found, as were Hungarian royal and papal crests. Next to several vault rib pieces small statues were also discovered. Analysis of these archeological finds provides an opportunity for a more fundamental art history interpretation of the Magyarszovát Unitarian Church.

**Keywords:** 15<sup>th</sup> century, archeology, carved stone, heraldry, Magyarszovát (Suatu), restoration, Unitarian Church of Magyarszovát (Suatu); Suky family

## **Gizella Keserű: *The Late Confessionalization of the Transylvanian Unitarian Church and the Polish Brethren at the Beginning of the 17<sup>th</sup> Century***

Contemporaries of the Transylvanian and Polish antitrinitarians called them Socinians. The non-Hungarian literature still uses this name, although Polish antitrinitarians differed from the Transylvanians in geographical location, in a more articulated dogma and in social views. At the beginning of the 17<sup>th</sup>

century Polish antitrinitarians had to accept the Socinian term because they formed a small group who had fewer legal rights compared to the Transylvanian Antitrinitarians.

Transylvanian antitrinitarians, formed a larger group and had better legal situation than the Polish Brethren, and had fewer writings about religious tolerance, but they accepted a broader spectrum of religious views, they did not force upon anybody an obligatory creed, except when they were forced by external coercion.

The Polish Socinian Valentin Radecke (?–1632) came to Kolozsvár (Cluj-Napoca) and in 1615 was elected bishop by the Transylvanian antitrinitarians. Prince Gábor Bethlen (1580–1629) and his Calvinist followers intervened into the peaceful diversity of the Transylvanian Antitrinitarians and renewed sectarian conflict. In 1619, the Calvinist bishop János Keserői Dajka (1580–1633) visited the regions where Calvinist and Unitarian people lived together, forcing Unitarians to leave their faith.

Nonadorantism remained the strongest religious trend. Radecke and a few of his followers fought against this religious diversity by writing the *Disciplina Ecclesiastica* in 1626, which declared an end to the traditions of free elections of minister and free preaching in the unitarian church.

Bishop Radecke's wish to renew the Polish type of church discipline and ideological homogeneity, however, did not take root in Transylvania. The Polish Brethren could not attract followers amongst the Protestants in Europe, and the power of the nonadorantist wing in both Transylvania and Poland only grew stronger. Their arguments were worsened in 1638 by the destruction of Raków and the Accord ("Complanatio") of Dés (Dej). In spite of the Polish Brethren's arrival in Transylvania, religious diversity continued.

**Keywords:** Accord ("Complanatio") of Dés, antitrinitarianism, Dés (Dej), *Disciplina Ecclesiastica* (1626), nonadorantism, Polish Brethren, Poland, Raków, Socinians, Transylvania; Bethlen, Gábor (1580–1629); Keserői Dajka, János (1580–1633); Radecke, Valentin (?–1632)

**Lehel Molnár: *Kálmán Mihalik, the 100<sup>th</sup> Anniversary of the Székely Anthem, and the Unitarian High School in Kolozsvár***

In 1921, one year after the Treaty of Trianon, the Székely anthem was created with lyrics by György Csanády (1895–1952) from Székelyudvarhely (Odorheiu Secuiesc) and music composed by Kálmán Mihalik (1896–1922).

It soon became the often-prohibited and persecuted anthem of the Székelys. In Romania it was considered an irredentist song, and between 1946 and 1989 its singing was forbidden both in Romania and in Hungary.

While it has been written in many places that Mihalik Kálmán graduated from the Catholic Piarist High School in Kolozsvár (Cluj-Napoca), and it is true that he was enrolled there, he transferred to the Unitarian high school in Kolozsvár, where he completed the last two years of his studies and graduated at the end of the 1914–1915 school year. He then began his medical studies at Kolozsvár's Ferencz József University. But World War I interrupted his studies and he served as a soldier and fought on the front for many years.

After the Treaty of Trianon, the Ferencz József University was evacuated to Szeged, where Mihalik and many of his colleagues continued their studies. He became a research physician, but four months after the presentation of the Székely anthem, he died of typhus on September 6, 1922, at the age of 26.

Today, in a corridor of the John Sigismund Unitarian High School in Kolozsvár, one can still find a photo of Kálmán Mihalik among those of his classmates on the commemorative plaque for the class of 1914–1915.

**Keywords:** Ferencz József University (Kolozsvár), irredentism, Kolozsvár (Cluj-Napoca), Piarist High School (Kolozsvár), Szeged, Székely Anthem, Székelyudvarhely (Odorheiu Secuiesc), Treaty of Trianon, Unitarian High school (Kolozsvár); Csanády, György (1895–1952); Mihalik, Kálmán (1896–1922)

### ***Kund Botond Gudor: The Church of Marosszentimre as a Diaspora Symbol – a Non-illusory Church in the Service of the Illusory Community?***

Trianon lives with us. The last decades have placed locations and monuments that defy time and autocracy at the centre of national concern. Marosszentimre (Sântimbru) is a Transylvanian status symbol of the struggle for survival. The screams for help of the few living in the diaspora are louder and louder, but at the same time they are the indicators of building a more livable Hungarian vision of Transylvania.

The ups and downs of the 20<sup>th</sup> century history of the church, rebuilt after the defeat and then victorious battle of János Hunyadi, makes us understand the process of how a stone building became and can become diaspora symbol. Its antiquity only gives patina to the struggle in which, in addition to the pastors, a handful of congregation, ongoing litigation, poetry, fine arts and cinema were also involved. The systematic expropriation of the ecclesiastical property of the

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Reformed (Calvinist) people of Marosszentimre and the list of the then still congregation was what protected the church and ecclesiastical property from the nationalization considered final between 1923–1927.

The handful of congregation had to prove their existence, their will to live, their property. The struggle of rev. Géza Vincze (1889–1964), politician Dr. Pál Szász (1881–1954), bishops Károly Nagy (1868–1926) and Sándor Makkai (1890–1951), who opposed national arbitrariness, brought the community to life, which itself became involved in the struggle for survival. Poems and confessions defining scattered existence were born of this. While Lajos Áprily (1887–1967) saw the 11 members of the Marosszentimre congregation as a community that defied the passing, subsequent calculations showed the passing of the community. The poem written by Róbert Laczkó Vas (1976) in 2021, sensing the struggle of the only Reformed congregation in Marosszentimre, still has a positive ending. The lesson of the diaspora symbol that still works today is that we cannot allow our churches to collapse, because: “*Where the temples fall to their knees, the people themselves fall to their knees.*” (Sándor Csoóri).

This article introduces the reader to the process of struggle and to the everyday life of the Transylvanian diaspora after Trianon, showing that our symbolic buildings play an active role in this struggle.

**Keywords:** church of Marosszentimre, diaspora, Marosszentimre, symbol, Transylvania; Áprily, Lajos (1887–1967); Laczkó Vas Róbert (1976); Makkai, Sándor (1890–1951); Nagy, Károly (1868–1926); dr. Szász, Pál (1881–1954); Vincze, Géza (1889–1964)