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ABSTRACTS

Mihály Balázs: *Recently Discovered proceedings of the 1570 Marosvásárhely (Târgu Mureş) Synod*

This article focuses on the proceedings of the February 2, 1570 synod in Marosvásárhely (Târgu-Mureş) that have been discovered in a book among Czech Bishop Jan Blahoslav's (1523–1571) extensive correspondence. Among the Bishop's correspondents was the famous Transylvanian antitrinitarian physician living in Moravia, Tamás Kolozsvári Jordán (1539–1585), who sent him these proceedings. It is not known for certain from whom Kolozsvári Jordán received these proceedings. However, based on other documents, he may have received them from Georg Purkircher (1530–1577), the Pozsony (Bratislava) humanist.

These proceedings add significant information about the events of 1570, since the only other records for that year in the Unitarian archives were for the synod of September 5th, also in Marosvásárhely.

We must see a link between this synod and the decision of the Diet of Medgyes (Mediaş) in January 1570.

Of the fourteen items of these proceedings, the last four are novelties. Articles XI and XII deal with baptism and provide for the excommunication of those who wish to practice rebaptism.

Article XI outlines a solution, in line with the basic message of the Reformation (faith and beliefs should be based on the heard word of God), not to baptize infants, but only those who have already received some form of education.

No less exciting are the last two Articles containing measures for church organization. Article XIII would make it the church's right to decide who has received the gift of revelation, and explicitly forbids anyone to come forward with proposals without first consulting the church, i.e. apparently its pastor.

Keywords: baptism, Diet (Medgyes, 1570), excommunication, Marosvásárhely (Târgu-Mureş), Medgyes (Mediaş), Pozsony (Bratislava), rebaptism, reformation, revelation, synod (Marosvásárhely, 1570); Blahoslav, Jan (1523–1571); Kolozsvári Jordán, Tamás (1539–1585); Purkircher, Georg (1530–1577)

Lehel Molnár: *The Concept, Development, Purpose, Types and Practice of Church Visitation (Canonica Visitatio)*

This article explores the history, development and types of *canonica visitatio* (canonical visitations), from antiquity to the 18th century. The institution of canonical visitation, i. e. the visit of an ecclesiastical superior to a church prescribed by the laws of the Church, is a form of the Catholic Church's control that dates back to the 5th century, and has its roots in the apostolic age.

The apostles were sent out to visit newly founded Christian churches in difficulty, primarily to check their religious and moral purity. This is the biblically-based precedent on which later councils built the church visitation system.

By the 5th century, the priestly hierarchy was established, with the bishop at the top of the hierarchy exercising visitation and control over the churches under his jurisdiction, including their priests and the faithful. The article summarizes the development of the legal framework of visitation (from the 6th century onwards), describes the visitation provisions of the Council of Trent (1545–1563) and their implementation in Hungary, discusses Catholic visitations in parts of Europe that came under Turkish rule, and then turns to the types of visitations that initially applied to Protestants (see *Explanatio Leopoldinum*, 1691; *I. Carolina Resolutio*, 1731; *II. Carolina Resolutio*, 1734).

After a discussion of Protestant visitations, the article describes the visitation customs of the Lutheran and Calvinist churches, and then turns to the visitations of the Hungarian Reformed and Lutheran churches.

Keywords: Calvinist Church, *canonica visitatio*, Catholic Church, church history, Council of Trent (1545–1563), *I.* and *II. Carolina Resolutio* (1731, 1734); *Explanatio Leopoldinum* (1691), Lutheran Church, priestly hierarchy, Protestant visitation, Turkish rule, visitation

Borbála Lovas: *The Book Covers' Secrets: About Book Lending, Inscriptions, Prayer, and Incantations*

The Harris Manchester College Library at Oxford contains four volumes of György Enyedi's (1555–1597) *Explicationes locorum Veteris et Novi Testamenti* (*Explanations of the Places of the Old and New Testaments*) – two Latin editions and two Hungarian editions. One of the Hungarian editions contains some

curious notes, old prayers (relating to superstition, magic and folklore traditions) and notes about exchanging manuscripts of sermons for copying.

The main aim of this article is to introduce this handwritten heritage (prayers and practical notes), and the related body of sermons and contemporaneous sources, and to provide practical details about 17th-century copying traditions.

Keywords: 17th-century copying tradition, *Explicationes...*, folklore, Harris Manchester College, magic, prayers, practical notes, superstition; Enyedi, György (1555–1597)

Sándor Előd Ösz: *Rudolph Gwalther's Sermons in the Unitarian Pulpits of Magyarsáros and Ádámos*

Until the 1948 nationalization by the Romanian Communist government, the Unitarian College of Kolozsvár (Cluj-Napoca) preserved three commentaries of the Zurich reformer, Rudolph Gwalther (1519–1586) (*In divi Pauli apostoli epsitolas omnes homiliarum archetypi*, 1589; *In d. Pauli apostoli epistolam ad Galatas homiliae*, 1581; *In Iohannis apostoli et evangelistæ epistolam canonicam homiliae*, 1589). The three works were bound together in 1596 in a South German bindery. It may have been a gift of György Károlyi S., the minister of Marosvásárhely (Târgu Mures) (1587–?). In 1694, it was given to the Unitarian minister Sámuel Pesthi (?–1717) in Magyarsáros (Deleni). Pesthi studied at the Unitarian College in Kolozsvár, was rector of the Unitarian school in Torda (Turda) from 1691 to 1693, and later the minister of Magyarsáros (1639–1715) and Ádámos (Adămuș) (1715–1717).

Pesthi used the sermon volume intensively. Alongside the nearly 500 printed sermons, there are marginal notes indicating where he used the text when editing a sermon, and next to 300 homilies he wrote down when he delivered the sermon.

The marginal notes show his broad theological education: he was familiar with the works of Heinrich Bullinger (1504–1575), Wolfgang Musculus (1497–1563), Heinrich Moller (1488–1524), David Chyträus (1530–1600), Johann Crell (1590–1633) and Etienne de Courcelles (1586–1659).

He took the text of a third of the 300 sermons, 107 in all, from the Epistle to the Romans, but he preached on almost all the New Testament epistles – not only on Sunday mornings and afternoons, but also on Tuesdays and Fridays, on feast days and at funerals.

A cross-section of Samuel Pesthi's preaching ministry is presented in the table attached to this study. The dates of the sermons known from the text are arranged chronologically, the day of the week is marked, the text is indicated, and Pesthi's other notes on the circumstances of his preaching are also indicated.

Keywords: Ádámos (Adămuș), Bullinger, Heinrich (1504–1575); Chyträus, David (1530–1600); Crell, Johann (1590–1633); de Courcelles, Etienne (1586–1659); Gwalther, Rudolph (1519–1586); *In divi Pauli apostoli epsitolas omnes homiliarum archetypi* (1589), *In d. Pauli apostoli epistolam ad Galatas homilia* (1581), *In Iohannis apostoli et evangelistæ epistolam canonicam homilia* (1589), Kolozsvár (Cluj-Napoca), Magyarsáros (Deleni), marginal notes, Marosvásárhely (Târgu Mures), Moller, Heinrich (1488–1524); Musculus, Wolfgang (1497–1563); nationalization (Romanian Communist), New Testament, Pesthi, Sámuel (?–1717); preaching habits, sermons, Torda (Turda), Unitarian College of Kolozsvár, Zürich

Gábor Rokolya: “Church and school have kept us Hungarians”. Domokos Derzsi Elekes, Székelykeresztúr (Cristuru Secuiesc) lawyer

Domokos Derzsi Elekes (1889–1962), an attorney-at-law in Székelykeresztúr (Cristuru Secuiesc), was a prominent figure in the history of the Transylvanian Unitarian Church in the first half of the 20th century. In 1930, the Unitarian Church decided, due to its difficult economic situation, to close its grammar school in Székelykeresztúr but keep the one in Kolozsvár (Cluj-Napoca). Following the decision, a School Funding Committee was formed, chaired by Domokos Elekes. For seven years the Székelykeresztúr grammar school operated with private funds, until 1938, when it was again financed by the church. In recognition of Elekes' merits, the Transylvania Unitarian Church elected him as its superintendent in 1938, a post he held for three years.

Keywords: Elekes, Domokos (1889–1962); School Funding Committee, Székelykeresztúr (Cristuru Secuiesc), Transylvanian Unitarian Church, Unitarian schools