

*The Question of Mindszenty: The Former Gentiluomo's Notes about the Cardinal and the Church Political Situation*

*Sági, György*

Miklós Esty (1895–1973), was a secular papal chamberlain and the gentiluomo of three former cardinals continuously since the 1920s: first to János Csernoch, then Jusztinián Serédi OSB and finally to venerable József Mindszenty (all three were prince primate of Hungary and archbishops of Esztergom). Besides being the vice-president of the Actio Catholica from 1942 until his death, also he was the delegated administrator of the St. Stephen Association (Szent István Társulat) from 1951 up until his death. He was a prominent and unavoidable catholic public figure for decades.

His two related notes what published here have survived in his legacy in St. Stephen Association. In these he reports on the role of Cardinal Mindszenty in church politics after 1945. Mons. Esty didn't like the cardinal, so he usually writes about him with negative eyes. The former gentiluomo writes about the relationship between the communist Hungarian People's Republic and the Hungarian Catholic Church in the 1960s. He writes the opinion of Pope St. John XXIII from the question of Mindszenty and about Cardinal Franz König's visit to Hungary at Mindszenty.

*Grievances suffered by Hungarian Reformed Pastors During the 20 years of Czechoslovak Rule*

*Harsányi, Béla*

The study presents the age that has been mentioned in the title, focusing specifically on the contemporary situation of the Reformed pastors, which was devastating and difficult for the whole hungarian nation. That is, what were the existential, but at the same time closely related, confessional and ethnic difficulties and challenges that the reformed pastors had to face on the part of the foreign state power. How the czechoslovak state bodies, with their own financial and legal possibilities, tried to force the reformed pastors to choose between material subsistence and national loyalty, and loyalty to their church. Also what economic and legal grievances and setbacks the pastors had to suffer as a result of the citizenship act and as a consequence of congruence law. As well as what offensive procedures have been used against the reformed pastors, such as the withdrawal of the state aid, expulsion from the country, or even the initiation of disciplinary proceedings. The study also tries to present some specific cases of the personal abductions that befell the reformed pastors

during 1938 by the czechoslovak army. Although the list of grievances may not be exhaustive, one can broadly familiarize herself/himself with the calvary of the pastors concerned and with the respect and esteem one can state, that they did not allow themselves to be bribed, most of them recognized the traps set from the beginning, and in case of necessity they chose poverty and misery rather than betraying their hungarian people and reformed church.

*In a Time of Pandemic*  
*Pastoral guide from 1739*  
*Tóth, Tamás*

The epidemic claimed the lives of many people at different ages. The Kingdom of Hungary tried to recover from the ordeals of two hundred years of war in the 18th century, when the new war against the Ottoman Turks (1735–1739) and the plague again challenged it. Reading the guide (*Pastoralis instructio*) of Archbishop Gábor Patachich (1733–1745), we get an insight into the way of thinking and the world of the contemporary man, but we also find a summary of pastoral and health principles that are still valid today. If we compare our contemporary and current responses to the epidemic (pandemic), we must conclude that the control strategy has not changed. The principles are still the same as they were then, even though the methods have, of course, changed over time with the development of medicine and the significant increase in population density.

*Open problems concerning the first century of the Paulinian order's history*  
*Németh, Zsolt*

In this paper I revisit some contradictions observed by earlier investigators among the documents related to the early history of the Paulinian order and the legend of Blessed Eusebius, its supposed founder. I argue that Eusebius cannot be the founder of the order, because its earliest hermitages had existed at least three decades earlier than the hermitage in Sancta Crux (Pilisszentkereszt), said to be the first he supposedly established around 1250, which, however, is missing from a crucial document issued in 1263 by the bishop of Veszprém. Nevertheless, his hermitage founding activity as well as his important contribution to the organisation of the future Paulinian order from a network of hermitages scattered around Hungary, and bringing the centre of gravity of the