

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

forming organisation to the vicinity of the Royal headquarters are duly acknowledged. I review the identification of the earliest hermitages listed in the aforementioned document of 1263, and discuss why the organisation of the future Paulinian order began just in 1263. I suggest that the beginnings of the history of the Paulinian order should be investigated in relation to the Benedictine monastery in Almád, around which six of the earliest founded Paulinian hermitages were concentrated.