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# ABSTRACTS

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**Mark Morrison-Reed: *Ménage à Trois: The UUA, GAUFCC and IARF and the Birth of the ICUU*. III. (Translated and revised by Dávid Gyerő)**

This is the 3<sup>rd</sup> and final part of the paper presenting the relationship between ICUU and other Unitarian and Universalist organizations – but mainly the UUA. It focuses on the more recent past: how ICUU officers were elected and how financial funding worked and works. Since 1995, the founding year of the ICUU, its membership increased, from 14 to 22 full and provisional member groups, and so too did the number and kind of programs it offers.

The events from the recent past show how the ICUU began to consciously serve the needs of non-American Unitarian Universalist and Unitarian associations.

The major geo-political changes left their imprint on the ICUU too: for example the overthrow of Romanian dictator Ceaușescu led to a less hierarchical church structure. Hungary joined the European Union in 2004 and Romania in 2007, which led to the birth of a common Hungarian Unitarian Church. Countries where previously Unitarianism did not exist at all, like Uganda, Burundi and Cuba, demanded the ICUU's support.

The many culturally different ICUU members prominently raised the question of how to nurture right relations. The ICUU tries to realize the principle put down in words by Rebecca Sienes from the Philippines: “When strangers meet, endless possibilities emerge.”

Keywords: ICUU, UUA, Burundi, Cuba, Hungarian Unitarian Church, intercultural relations, members, Philippines, programs, Rebecca Sienes, Romania, Uganda

**Sándor Lakatos: *Historic and Demographic Information from Homoród-szentmárton, with Special Emphasis on the 19<sup>th</sup> Century***

The Hungarian Government declared 2016 a memorial year in remembrance of St. Martin of Tours, one of the patron saints of Hungary, who was born in 316

or 336 AD in Savaria (today Szombathely, Hungary). This article contributes to the jubilee year a historical overview of Homoródszentmárton a representative settlement with a Transylvanian Unitarian community.

The study presents some of the relevant church records and a few special moments of the local history. It also includes information about the church buildings and the graveyards of the village based on the family registers and the archival record from the local church. Lastly it also includes some specifics about the local denominations.

Beside the protestant (Unitarian and Calvinist) majority we focus on the data and archival records of the Greek Catholic minority too, which was always considered a foreign-origin community by the local majority. In this context the study includes important facts which make possible a brief overview of the connections between some of the local noble personalities and the denominational rivalries.

This article is a product of an ongoing Family Reconstitution research study which focuses on Homoródszentmárton village records. The article summarizes the basic demographic data gathered from the nominal church records (Unitarian, Calvinist and Greek Catholic) which preceded the existence of Transylvanian official state records, which were introduced officially in October 1895. Furthermore, the article highlights a few memorable moments from the period between the second half of the 18<sup>th</sup> century up to the first quarter of the 20<sup>th</sup> century.

Keywords: family reconstitution, Homoródszentmárton, St. Martin of Tours

***Csaba Gidó: Letters from Shrapnel Village, from the Bomb Craters or Letters from the Front. WW I Letters from Székelyderzs (Dârjiu) Soldiers to their Minister András Ébert***

In the Kolozsvár (Cluj) State Archives they keep hundreds of letters and postcards from the WW I, amongst them sixty-four from forty-eight soldiers from Székelyderzs (Dârjiu). They were written between 1914–1916 to their minister, András Ébert. Since February 1915 this minister took a personal initiative by sending a letter and an issue of the Unitarian Monitor to all of his congregants (or believers) who were serving on the front lines. This was the starting point of a correspondence between a minister and the soldiers from all over the front lines of the WW I. These letters show how these soldiers were longing for peace, how they worried about their beloved ones, the remorse they

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felt for being part of a war, of such cruelty. These letters also show that these soldiers were hoping for the war to come to an end soon. They were so grateful for those letters coming from their minister. These letters provide insights into the spiritual world of the soldiers, and the events of the First World War.

Keywords: Ébert, András; correspondence, front line, letters, minister, soldiers, World War I, Kolozsvár, Cluj; Székelyderzs, Dârjiu

**Réka Újlaki-Nagy: *Judaizing and Identity in the Earliest Sabbatarian Writings (1588? – 1621)***

The denominational and national identity of the Transylvanian Sabbatarians ('Judaizers') has been constantly debated since the mid-19<sup>th</sup> century discovery of Sabbatarian literature. The question has always been haunted by mythologizing tendencies. The absence of something that was a given in the cases of other denominations – that is, the reflection on their native land and their nationality – has been explained in terms of denominationally and nationally biased viewpoints. Although most scholars had their own opinions about this question, no one has heretofore undertaken a detailed inquiry into the subject based on the texts themselves, and within the context of the Sabbatarians' attitude to Jews.

This study addresses this deficiency. It employs a relevant set of keywords to identify the signs of identity-creation in the earliest extant texts, and explores the Sabbatarian perception of the Jews. It reinforces the hypothesis that the absence of a patriotic voice is rooted in the theological advance towards Judaism. Although the perception of the Jews is not entirely positive in Sabbatarian texts, their role is unique, making them essential for salvation. This indicates the later direction of the formation of Sabbatarian national and denominational identity, which was a gradual movement towards Jewishness, leading to eventual 'assimilation.'

Keywords: denominational identity, identity-creation, Jews, Jewishness, Judaizers, mythologizing, national identity, Transylvanian Sabbatarians

**Réka Varga: *Who Are the Sons of God? The Second Psalm in the Dispute of Pécs***

In the sixteenth century there were antitrinitarian centers in Ottoman Hungary. This paper explores the situation and the credo of the antitrinitarians in Baranya, Pécs, using relevant information from the 1588 Pécsi Disputa (Dispute of Pécs), a polemic written by the antitrinitarian preacher, György Válaszúti.

The second psalm is a very difficult point in the Unitarian-antitrinitarian polemic writings and confessions. This paper identifies the parts of the Dispute which are connected with this psalm, and compares them with the Transylvanian Bishop György Enyedi's Explicationes. This comparison makes evident that the Unitarians in Pécs were more extremist than Enyedi's. While Enyedi tried to connect with all the other Christian religions, György Válaszúti was an unapologetic nonadorantist. Perhaps this was due to the almost unique situation for the antitrinitarians in Pécs, where it was somewhat less complex than in Transylvania, where the politics and the religion were so tightly connected. In Baranya the Lutherans were forbidden by the ottoman leadership which was more permissive with the Unitarians, and the Roman Catholics had a good relationship with the antitrinitarians, so it is not a coincidence that other non-adorantists like Miklós Bogáti Fazakas showed up and hid in the city of Pécs.

Keywords: 16<sup>th</sup> century, antitrinitarianism, Dispute of Pécs, György Enyedi, György Válaszúti, Miklós, Bogáti Fazakas; nonadorantism, Pécs, Psalm 2