

Short Thesis for the Degree of Doctor of Philosophy (PhD)

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**The History of the Pauline Order in the 17th
century, in particular the order's spirituality**

The course of life and career-reconstruction of the
monks of the Hungarian province based on the data of
the reinforcements between 1637–1700

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I. The aim and opportunities of the research

About the connection between the Hungarian Catholic renewal and the monastic orders usually the Jesuits and the – mostly foreigner – missions come to the minds of both historians and the educated public. Only a few people – but thanks to the late accomplishments more and more – know that the so called “only Hungarian-founded male monastic order”, the Pauline Order was not only a decisive shaping force of the medieval Hungarian church, but is also had an active and effective role in the recatholisation after Péter Pázmány.

The chosen topic of this dissertation about the spirituality of the 17th century Pauline Order wants to reveal the basic intellectual historical features and connections of this role to revision this picture with new findings and data. It was clear even in the beginning of the research that the basic researches for the intellectual historical viewpoint (that includes literature history, spiritual history, religious folklore and order pastorate and connections with the secular society alike) are missing, but sources are available to conduct these basic researches. So the processing turned to the vow books, which contained the next generations of the Pauline order, like university matriculas.

These namebooks contain the novices most important data (name, names of parents, geographical and social origin, natio, age, the place and time of their gowning and vows, sometimes their education and one or two follow-up entry about their later path), so the mapping of the personal composition of the Pauline Order became possible.

II. The framework for processing

Timeframes, sources and methods

The most important source of the dissertation is the Liber Professorum Fratrum vow book which contains data from between 1646 to the 1770's. Besides there are seven more handwritten namebooks, from which one lists the novices from 1673: this is the starting point of the

dissertations timeframe. The ending point is matched to a territorial reorganization, because in 1700 the Croatian and Austrian monasteries formed their independent province parting from the Hungarian province. By dividing this sixty years into further subdivisions (see pages 9–10. of the dissertation) between 1637 and 1700 419 men could be identified. The analysis of their course of life makes up one large unit of the dissertation (see pages 11–14., 26–31. and 85–117.).

Another direction of the processing analysed the place of the noviciate, Sopronbánfalva, and the individuals who played an important role in the education (the novice-masters, especially Imre Nagy of Jászó), the institutions (the study house of Nagyszombat, and the Universities from Olmütz to Roma), because these formed the most the order careers of the 419 men apart from the “brought values” listed in the vow books. Beside the relevant literature and the published sources, the material of Acta Paulinorium divided by monasteries in the National Archives was my help.

The third direction was – in a logical hierarchy above the aforementioned – the definition of the Pauline monks’ paths and careers (see page 118–217.). It made the introduction of the order’s personal reinforcement into the mainstream Hungarian church history possible, and thus the intellectual historical connections of this issue were also shown.

To give the dissertation not only a logical but also a rhetorical curve, after the analyses, we returned to the symbolic spatial **origin** of the Pauline courses of life, Sopronbánfalva (see pages 218-231.) The leaven-role that Sopronbánfalva (then Wondorf) played in the area, similarly to other Western-Hungarian – Franciscan, Jesuit and Dominican – monasteries, shows the achievements of the Pauline vocations and spirituality.

In the dissertation, connected to larger methodological units, a few well-borings were also included: for example the role of Imre Nagy novice-master (see pages 73-84.); the definition of some features of the order’s view of history; the memorial tropes of György Csepellényi’s martyrdom (see pages 202-212); or the story of the publication of a 150 years old manuscript in 1681 in Wien, that with one of its threads led to

the most populous contemporary seminary, to the Pázmáneum. (see pages 174–179.)

In the appendix, divided into periods, five maps help the geographical review of the Pauline order's reinforcement, and in a personal database the data collected for identifying the careers can be searched by names.

Outcomes

During the analysis of the courses of life it became clear that the reinforcement chose its vocation between the age of 17 and 20, and while at the beginning of the analysed period most of the novices came from abroad, from the 1660's the numbers of the ones from Hungary, especially from the territory of the archdiocese of Esztergom and the diocese of Győr started to grow. At the end of the century the ratio of those who originated from Hungary grow to 82 percent and a quarter or third of them were from noble families.

By the analysis of the career-types two different, yet permeable and coherent operational fields could be separated: I. the “intellectual” vocation (teachers, authors, and magistrate) and II. the missionary vocation (missionaries and pastors). Above these two unfolds a third one from the sources, a field that refers to the quality of the professions. Apart from the order members with a spectacular course of life short virtue descriptions or stories about simple monks also survived, which became interesting not by their uniqueness, but because they hold a universal value by the scale of their practice of virtues or by their heroic behaviour.

Beside the inner order cult shown by the courses of life the exploration of the intellectual historical connections also became possible among others through literary history connections. According to the available data, continuity between the medieval order literature and the baroque order literature in tropes, authors and genres can be assumed despite the decline of the order after the battle of Mohács and the reorganization in the 17th century.

The engagement that covers all fields of the Catholic church life shows that the Pauline Order reconquered country-sized territories for

Catholicism, the order members did not regret giving their lives for their faith and vocation, and their growth in number and territory made it possible that on the territory reconquered from the Turkish rule they could assist the reconstruction of the church structure in every possible way, from founding monasteries to the bishopric service.

III. The outcomes and their utilization

I hope that the results of this dissertation provided new data and new correlations to the scientific discourse about the 17th century catholic renewal in Hungary and about the intellectual history. Besides that in its present form it can help with a deeper understanding the history of the Pauline order, from the basics laid out in the dissertation new research directions may emerge. Apart from the classic genres of monastery histories and biographies, there could be monographies about certain intellectual career types, which is especially justifiable by the work of Ferenc Galla about the Pauline missions (and missionaries); the relations of the cult history of orders, the folk religiosity, or the Pauline Order and the world of literature, politics and secular society. It is also obvious to expand the present processing to the years between 1700 and 1786 and to create a biographic database of Pauline order members.

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Because of the nature of its topic the dissertation has another purpose. According to the historian profession formed by the spirituality of the Eötvös Collegium the achievements of a scientific work can only serve truly if they not only help a narrow circle of professionals, but also contribute to that all people from all ages and social groups can take part in the discourse about national history, and about Hungarian and Central-European Christianity.

IV. Publications

- Hitélet és lelkeség a sopronbánfalvi pálosok vonzásában. In: *Primus inter omnes. Tanulmányok Bedy Vince születésének 150. évfordulójára*. Szerk.: ARATÓ GYÖRGY – NEMES GÁBOR – VAJK ÁDÁM. Győr, Győri Egyházmegyei Levéltár, 2016. (A Győri Egyházmegyei Levéltár Kiadványai. Források, feldolgozások 25.) 445–473.
- Epizód a magyar vonatkozású bécsi könyvkiadás XVII. századi történetéből: Gregorius Coelius Pannonius Énekek éneke-kommentárja, 1681*. In: *Habitus. Tanulmányok a Colloquium Officiale II. konferencia előadásaiból*. Szerk.: BARÁTH DÓRA – KISS ALPÁR. Budapest, Mika Sándor Egyesület, 2016. (Acta Historica Societatis de Alexandro Mika Nominatae Series I. Nr. 6.) 111–142.
- 370 éves a sopronbánfalvi pálos kolostor barokk formája. Adatok a rendház kora újkori történetéhez. In: *Jubileumi tanulmányok*. Szerk.: BERECZKI LAJOS – LÁSZLÓ GÁBOR. Budapest, Baptista Levéltár, 2016. (Emléklapok X.) 277–285.
- Eszmény és hivatás: pálosok a katolikus megújulásban. In: *Pálosaink és Pécs*. Szerk.: SARBAK GÁBOR. Budapest, Szent István Társulat, 2016. (Művelődéstörténeti Műhely, Rendtörténeti konferenciák 4/4.) 55–79.
- Pálos kolostorok a XVII. századi Magyar Királyságban: áttekintés a rend térbeli jelenlétéről. In: *Társadalom térben és időben. Tanulmányok az új- és modernkori Magyarország eszme-, művelődés- és társadalomtörténetéről*. Budapest, Magyar Napló – Írott Szó Alapítvány, 2015. (PPKE Történelemtudományi Doktori Iskola Eszmetörténeti Műhely, Művelődéstörténeti Műhely, Doktoriskolai konferenciák 2.) 13–24.
- Pálosok a XVII. században. A rend XVII. századi történetének kutatása és a rendi prozopográfia forrásai: a névkönyvek. In: *Tempus Adest. Tanulmányok az Eötvös Collegium 30 éve alapított Történeti Műhelye tiszteletére*. Szerk.: KOVÁCS DÓRA – SZABÓ MELINDA. Budapest, Mika Sándor Egyesület, 2015. (Acta Historica Societatis de Alexandro Mika Nominatae. Series I., Nr. 4.) 53–73.
- Kloster an der Grenze. Angaben zum Neubau und zur Rolle des Paulinerklosters von Wondorf im 17. Jahrhundert. In: *Wiener Archäologien*. Hrsg. von CZIRÁKI, ZSUZSANNA – FUNDÁRKOVÁ, ANNA – MANHERZ, ORSOLYA – PERES, ZSUZSANNA – VAJNÁGI, MÁRTA. Wien, 2014. (Publikationen der Ungarischen Geschichtsforschung in Wien Bd. X.) 113–120.

Presentations

Pálosok a magyarországi katolikus megújulás szolgálatában. (Tér, identitás, felekezetek és művelődés Magyarországon és a Kárpát-medencében. PPKE BTK TDI Eszmetörténeti Műhely, Piliscsaba, 2013. november 28.)

Szerzetesi hivatástudat a XVII. századi pálos rendben. (Tempus adest. Konferencia az Eötvös Collegium 30 éve alapított Történelem Műhelyének tiszteletére. A Mika Sándor Egyesület bemutatkozó konferenciája. Budapest, BTA, 2014. március 21.)

Eszmény és hivatás: pálosok a katolikus megújulásban. (Pálosaink, a fehér barátok c. tudományos konferencia. Pécs, 2015. február 5.)

Pálos novíciusok és nevelőjük a 17. század közepi Magyarországon. (Pázmány Doktori Konferencia, PPKE BTK, Budapest, 2016. február 5.)

Hitélet és lelkeség a sopronbánfalvi pálosok vonzásában. (Bedy Vince Emlékkonferencia, Győr, 2016. március 31.)

A pálos rendi nevelés lehetőségei és távlatai a XVII. századi magyar rendtartományban. (Nevelés- és kultúrtörténeti konferencia, PPKE BTK Neveléstörténeti Kutatócsoport, Piliscsaba 2017. február 22.)

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Bécs, 2018. április 24.

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