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The history of the Archdiocese of Kalocsa-Bács during the administration of Árpád Lipót Várady

Thesis booklet

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First chapter

In this chapter, I examined the historical background of the period from 1914 to 1923. I presented this from three separate perspectives, based on which I divided the chapter into three subsections.

First, I presented the history of the archdiocese of Kalocsa-Bács from its foundation until the beginning of the period I examined, i.e. until 1914. Although I did not break it down separately, he mentioned that the history of the archdiocese can be divided into three major periods: the first was from its foundation to the loss of the Battle of Mohács, the second lasted until the restoration of the archbishop's center, while the third lasted until the beginning of the archdiocese of Árpád Lipót Várady.

After that, I presented the life path of the persons connected to the archdiocese, who played a more important role in this period. First, Archbishop Árpád Lipót Várady, then Auxiliary Bishop Győző Horváth, and finally the biography of Chapter Vicar Lajos Kleiner. I have highlighted the biographies of these three person because they were those who exercised or assisted in the task of governing the diocese.

In the third subsection, I examined the role of the Holy See, and especially Pope Benedict XV, during and after the World War. This papacy almost covers the entire period we are examining, because it began two months after the inauguration of Archbishop Várady and ended a little more than a year earlier.

Second chapter

In this chapter, I presented the relationship of the Archdiocese of Kalocsa-Bács to World War I and the period that followed, until the end of the archdiocese of Árpád Lipót Várady. I have also divided this chapter into three subsections.

In the first subsection, I presented the archbishop's center in Kalocsa. Within this, I first examined the activities of Árpád Lipót Várady as head pastor. This was followed by a presentation of the archbishop's role and manifestations in the Hungarian Catholic episcopate, followed by a brief history of the cathedral chapter and changes in its members during the examined period. I also specifically touched on the priestly education taking place in Kalocsa. I followed the history of the seminary between 1914-1923, as well as the changes in the number of student clergy. It is particularly important in what proportion the priest students trained in Kalocsa were ordained.

In the second subsection, I examined the appearance of the topic of World War I in the archdiocesan circulars. In these regularly published documents, several topics came up: exhortations, measures, collections, the topic of disability, and military service chaplains (on their appointment or dismissal) were also mentioned.

In the third subsection, I presented the impact of the Trianon Peace Treaty on the Archdiocese of Kalocsa-Bács. Since the border change divided the diocese into two parts, it was important to examine how the archbishop tried to maintain contact with the parishes and monastic orders that remained on the other side of the national border.

Third chapter

In this chapter, I examined the parishes of the archdiocese of Kalocsa-Bács from the point of view of what events took place in the life of the respective parishes during the period. I divided the chapter into three subsections according to the three archdeaconries, and then divided them into smaller units according to the deanery districts. In my opinion, the territorial division of the archdiocese has thus become more transparent.

First, I presented the five deanery districts belonging to the cathedral archdeaconry and the parishes belonging to them. This area included the northern and western parts of the archdiocese. Although the capital, Kalocsa, did not actually belong to any district, I discussed it together with the closest one, Miskei. Among the districts of the archdeaconry, Regőce was the one that was divided into two parts by the Trianon decision in 1920.

In the second subsection, the deanery districts and parishes of the Bács archdeaconry were presented. This area was the southern part of the country, the most multi-ethnic in terms of population. For this reason, it was not surprising that after the Trianon decision, it came entirely under the authority of the Kingdom of Serbia-Croatia-Slovenia.

Finally, in the third subsection, I presented the six deanery districts of the Tisza archdeaconry and their parishes. This area included the southeastern, eastern half of the diocese and consisted of the largest number of districts.

I prepared this part of the dissertation mainly on the basis of archival sources and news reports published in the press of the time. I tried to check the material of each parish for the period.

In the chapter, I mostly looked for the answer to how the people living in different parishes managed to survive World War I and the period that followed (lily of the valley revolution and

council republic). It is particularly interesting how the fate of the separated territories developed after 1920.

Fourth chapter

In this chapter, I presented the history of the nine religious orders operating in the territory of the archdiocese.

Among the male orders, I was the first to examine the Franciscans. During this period, they had monasteries in four places: Baja, Bács, Subotica and Novi Sad. The presence of begging friends, especially in Subotica, was already of particular importance in Turkish times, so it seemed interesting to examine how the order managed to ensure their operation in World War I and later in the annexed territories.

Although the Cistercian order was one of the most ancient monastic male monastic orders, it operated a monastery only in Baja in the territory of the Archdiocese, and their importance was only in and around the city.

Thirdly, I presented the history of the Jesuits in the territory of the archdiocese. The monastery operated in Kalocsa, at that time it had been operating for nearly fifty years. The order mainly played an important role in education and scientific activities. The monks operated a minor seminary and a gymnasium in the city, so their role was mainly significant in education and in increasing the number of priestly and monastic vocations.

Finally, I introduced the Discalced Carmelites. The only house of the order in the territory of the archdiocese was in Zombor. Since the city fell beyond the border after 1920, it was important to examine the challenges posed by the changed situation to the monks.

Among the female orders, the archival material related to the school nurses of Kalocsa is so extensive that an independent dissertation could be written from it. The sisters owned nearly forty houses in the archdiocese. Their main task was education, and they also operated orphanages in several places.

The Congregation of the Daughters of the Most Holy Savior operated in four places in the archdiocese: Subotica, Magyarkanizsa, Zenta, Baja and Novi Sad. The nurses served in the hospitals, so they considered patient care to be their primary task After 1920, their situation in the areas beyond the border became untenable, so they had to leave them.

In addition to them, there were also three other female orders operating in the territory of the archdiocese: the Sisters of Charity of St. Vincent de Paul, the Sisters of Mercy named after the Cross, and the Sisters named after the Divine Savior. These monastic orders also mostly

performed charitable activities. However, their importance was not as great as that of school nurses. This was also proven to me by the fact that I did not find any written material about some of them in the Archdiocesan Archives during the period under review.

In addition to the literature on the orders, I also tried to make the most of the archival sources in this chapter.

In this dissertation, I tried to investigate all the questions that seemed interesting to me: as I mentioned earlier, primarily based on the documents of the Archdiocese Archives, the contemporary press, and the relevant literature of the Cathedral Library.