



**RELIGION,
CULTURE,
AND IDENTITY
FORMATION
IN THE
HABSBURG
MONARCHY**

**April
16–17
2026**

**Sapientia
College of
Theology of
Religious
Orders**

1052 Budapest,
Piarista köz 1.,
Hungary

**CONFERENCE
PROGRAM**

ABSTRACTS

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Words of Welcome

On behalf of the Ludovika University of Public Service and the Sapientia College of Theology of Religious Orders, we warmly welcome you to the international conference Religion, Culture, and Identity Formation in the Habsburg Monarchy.

This interdisciplinary conference brings together scholars to explore the complex and multifaceted role of religion and religious institutions in shaping education, culture, and identity within the Habsburg Monarchy from the seventeenth to the early twentieth century. The Monarchy's diverse confessional landscape provides a particularly rich framework for examining how religious traditions interacted with political authority, social structures, and cultural practices across Central and Eastern Europe.

Special attention is devoted to the ways in which confessional education and ecclesiastical institutions, while operating within an imperial framework, also offered meaningful spaces for the preservation, negotiation, and development of national, linguistic, and religious identities. By addressing these dynamics from comparative and transregional perspectives, the conference aims to contribute to a deeper historical understanding of identity formation in a multiethnic and multi-confessional empire.

The programme includes a plenary lecture and thematic sessions that encourage dialogue across disciplinary boundaries. Through scholarly exchange, we seek to foster respectful and productive cooperation among academic, ecclesiastical, and cultural institutions, and to strengthen existing international research networks.

We are grateful to all speakers and participants for their commitment and contributions, and we hope that the setting of Budapest and the historic environment of the Piarist Order will provide a stimulating context for intellectual exchange. We wish you a rewarding and inspiring conference.

The Organizing Committee



Religion, Culture, and Identity Formation in the Habsburg Monarchy

April 16–17, 2026

Venue: **Sapientia College of Theology of Religious Orders**
1052 Budapest, Piarista köz 1., Hungary

Conference language: *English*

Format: *Plenary lecture: 30 minutes + 10 minutes discussion*

Presentation: *20 minutes presentation + 20 minutes discussion*

CONFERENCE PROGRAM

THURSDAY, APRIL 16, 2026

- 09:15–10:00 **Registration** (Sapientia College, ground floor entrance)
- 10:00–10:15 **Opening Musical Performance**
Boys' Choir of the Piarist Grammar School, Budapest
- 10:15–10:35 **Opening remarks**
Gergely Deli, Rector | Ludovika University of Public Service
Ágoston Bagyinszki OFM, Rector | Sapientia College of Theology of Religious Orders
- 10:35–11:15 **Plenary Lecture**
András Koltai | Central Archives of the Hungarian Province of the Piarist Order
Religion, Culture, and Identity Formation in the Habsburg Monarchy

Session I

Chair: **Tamara Scheer**

- 11:15–11:55 **1. László Csorba**
Budapest History Museum
On the Road toward New Truths
The Thinking István Széchenyi at the Boundary of Two Worlds
- 11:55–12:35 **2. Eva Kowalská**
Slovak Academy of Sciences (SAV), Institute of History, Bratislava
Religion, Culture, and Identity Formation in Tension and Harmony:
the Protestant and Catholic Slovaks in the Last Centuries of Habsburg Monarchy
- 12:35–13:15 **3. Péter Zakar**
University of Szeged | Faculty of Humanities and Social Sciences
Building national and religious identity in the preachings in 1848–1849

13:15–14:00 **Coffee break**

Session II

Chair: **Péter Zakar**

- 14:00–14:40 **4. Annamária Kónya**
University of Prešov | Faculty of Arts, Institute of History, Prešov
The importance of religious books in shaping and maintaining confessional identity
(based on the example of Slovak Reformed believers)
- 14:40–15:20 **5. Miroslav Lysý**
Comenius University | Faculty of Law, Department of Legal History and Comparative Law, Bratislava
Slovaks in the Kingdom of Hungary as Descendants of the Czechs?
The Confessional Dimension of an Ethnographic Theory
- 15:20–16:00 **6. Goran Vasin**
University of Novi Sad | Faculty of Philosophy, Novi Sad
The Metropolitanate of Karlovci – Orthodox Identity, Ethnophyletism, and Renewal, 1868–1914
- 16:30–18:00 **Visit to the Piarist Collections**
(Archives and Library Tour – guided)

FRIDAY, APRIL 17, 2026

Session III

Chair: Zsófia Bárány

- 10:00–10:40 **7. Péter Kónya**
University of Prešov | Faculty of Arts, Institute of History, Prešov
The Greek Catholic Church in the “Long Seventeenth Century”: Between National Identity, Religious Exclusivity, and Universalism
- 10:40–11:20 **8. Hrvoje Petrić**
University of Zagreb | Faculty of Humanities and Social Sciences, Department of History, Zagreb
Religion, Loyalty, and Identity in the Life and Thought of Nikola Zrinski (1620–1664): A Croatian–Hungarian Noble in the Confessional Politics of the Habsburg Monarchy
- 11:20–12:00 **9. Simonetta Polenghi**
Catholic University of the Sacred Heart | Faculty of Educational Sciences, Milan
Children’s Religious Education in don Ferrante Aporti’s Thought: Between Habsburg Influence and Italian Identity

12:00–12:45 **Coffee break**

Session IV

Chair: András Koltai

- 12:45–13:25 **10. Tamara Scheer**
Department of Biblical Studies and Historical Theology (University of Innsbruck)/Institute for East European History (University of Vienna)
Roman Catholic Clergy in late Habsburg Tyrol between Austrian, German, Italian, Ladin and Tyrolean Identifications
- 13:25–14:05 **11. Tomáš Petráček**
University of Hradec Králové | Faculty of Education, Hradec Králové
The Czech Catholic clergy and attempts to resolve the newly emerging schism between national and confessional identity in the second half of the 19th century

- 14:05–14:45 **12. Zsófia Bárány**
National Széchényi Library, Media History Research Group, Budapest
“The main secret of education lies in keeping young people constantly busy” Episcopal proposals for reforming Hungarian education in the 1840’s

- 14:45–15:25 **13. Zsófia Kádár**
University of Vienna | Institute of Austrian Historical Research, Vienna
Database about the former Austrian Jesuit Province. Project presentation

- 15:25–16:05 **14. Zolt Kökényesi**
Eötvös Loránd University | Faculty of Humanities, Institute of History, Budapest
Hungarian, Croatian and Transylvanian Theology Students at the University of Vienna in Light of an Unknown Matricula (1714–1743)

16:05–16:20 **Closing remarks**

18:00 **Conference dinner for the speakers**
(Hosted by the Piarist Provincial House)

CONFERENCE ABSTRACTS



Annamária Kónya

University of Prešov, Faculty of Arts, Institute of History

The importance of religious books in shaping and maintaining confessional identity (based on the example of Slovak Reformed believers)

Slovak Reformed Christians were a specific product of the Reformation in what is now eastern Slovakia. Their existence in the early modern period and to this day proves that religious affiliation is not determined by national identity. Reformed congregations with Slovak believers arose in the eastern part of Hungarian kingdom, especially in the territories of Zemplén and Ung county, where the Rákóczi and Drugeth families were landowners. It was these landowners who had the greatest influence on the acceptance of the Calvinist Reformation among their believers. The situation of these Reformed congregations was very complex and difficult. As a result of recatholization and other historical events, they declined rapidly at the beginning of the 18th century. Among other factors, religious books published in the language of these believers played an important role in maintaining the Reformed confession. The aim of this paper is to present these religious works.



Eva Kowalská

Slovak Academy of Sciences, Institute of History

Religion, Culture, and Identity Formation in Tension and Harmony: The Protestant and Catholic Slovaks in the Last Centuries of Habsburg Monarchy

The Reformation, as a process of fundamental changes intended to return the church to its original, apostolic form, affected not only theologians but the entire community of believers. It therefore represents a movement that had continuous and epoch-making significance. The ideas of Scripture as the sole basis of faith and of faith in Christ as the only way to attain grace and salvation gave early modern people the chance to obtain God's grace through the power of their own faith. At the same time, they emphasized the importance of direct contact with the Bible as the source of faith and led to an appreciation of literacy and education. In the Habsburg Monarchy, where the basic principle of confessionalization, *cuius regio, eius religio*, was not universally applied, a parallel movement of Catholic renewal developed. Therefore for a long time the coexistence of two or even more confessions within individual diverse linguistic or ethnic communities became entrenched in Hungary. In the case of Slovak-speaking Catholics and Lutherans, two different cultural entities began to form as a result of different links to previous linguistic customs. Within Lutheranism, depending on the number of believers and their social position, Slovak-speaking clergymen were appointed to the highest positions in the church administration, which gradually integrated the ethnic community. Various religious and secular texts were published for its needs, which accelerated the process of stabilizing the cultural and literary language and created a class of educated people who identified with it internally and contributed to the formation of the cultural and linguistic awareness of their surroundings. However, experiences from the period of strictly and violently enforced recatholization prevented the replacement of confessional identity with a new, national one based

on a shared past and a unified cultural (literary) language for a long time. This dichotomy marked the character and social base of the national movement. For example, despite the declared agreement on a commonly accepted form of the standard language (1843), its Lutheran protagonists continued to use the previous form, close to Czech (the so-called Kralice Bible language, *bibličina*), in liturgical texts and hymnals. Communication within the linguistically defined community thus took place at various levels in different linguistic forms or showed links to different historical narratives (the formation of the tradition of the Great Moravian heritage or the connection with the Czech Reformation). These facts also influenced public political discourse and had an impact on the formation of political representation.



Goran Vasin

University of Novi Sad, Faculty of Philosophy

The Metropolitanate of Karlovci – Orthodox Identity, Ethnophyletism, and Renewal, 1868–1914

In the period following the Austro-Hungarian Compromise of 1867, the Metropolitanate of Karlovci underwent a series of profound institutional and identity-related transformations. New legal frameworks, together with the rise of liberal and ethnophyletist tendencies, produced a markedly different image of the Metropolitanate during the era shaped by the political influence of Svetozar Miletić and his party. Since 1708, the Metropolitanate had operated on well-established notabilitarian foundations, cooperating with and integrating itself into the central political, economic, and religious currents of the Habsburg Monarchy. After 1867, however, it spent nearly two decades seeking to restore its previous, balanced influence. Ethnophyletist questions became especially prominent in discussions concerning the status of the Orthodox eparchies in Bosnia and Herzegovina, as well as in debates related to the organization of the Church in the Kingdom of Serbia. Between 1890 and 1913, Patriarchs Georgije Branković and Lukijan Bogdanović initiated a broad renewal within the Metropolitanate: the construction and restoration of churches, the strengthening of financial endowments, the intensification of ties with other Orthodox Churches, and a significant reinforcement of relations between the ecclesiastical center and its periphery. It may reasonably be stated that this strengthened Orthodox identity contributed to a transformed attitude toward the Monarchy—particularly in the territories of the former Military Frontier—while simultaneously creating institutional structures that would later form the backbone of the Serbian Orthodox Church in the interwar period.

Hrvoje Petrić

University of Zagreb, Faculty of Humanities and Social Sciences, Department of History

Religion, Loyalty, and Identity in the Life and Thought of Nikola Zrinski (1620–1664): A Croatian-Hungarian Noble in the Confessional Politics of the Habsburg Monarchy

Nikola Zrinski (1620–1664) stands as one of the most emblematic figures of seventeenth-century Central Europe. His complex identity—simultaneously Croatian, Hungarian, and Habsburg—mirrors the multilayered religious and political landscape of the Monarchy. This paper explores the interconnections between Zrinski's religious convictions, political loyalty, and cultural self-representation within the confessional framework of his age. Drawing upon his literary works (*Adriai tengernek Syrenaia*, 1651), correspondence, and political activities, the study examines how Zrinski's Catholic piety intersected with his humanist education and his efforts to reconcile dynastic loyalty with regional autonomy. His patronage of religious institutions, participation in anti-Ottoman campaigns, and engagement with Jesuit and Pauline intellectual circles reveal how faith shaped both his public role and private ethos. The analysis situates Zrinski within broader patterns of noble confessional identity formation in the Habsburg Monarchy, highlighting the coexistence of dynastic, national, and spiritual dimensions. In doing so, it aims to contribute to the understanding of how religion functioned not only as a marker of allegiance but also as a dynamic element in the creation of cultural and political identities in seventeenth-century Central Europe.



László Csorba

Budapest History Museum

On the Road toward New Truths The Thinking István Széchenyi at the Boundary of Two Worlds

During his eastern journey (1819–1820), István Széchenyi reflected deeply on his own religious quest, and ultimately concluded that more important than adherence to denominational forms was morally sound action carried out for the benefit of the community, the nation, and one's fellow human beings. He wrote in his diary: "In every respect I want everyone to observe the rules of his religion, but the most important thing is to help one's fellow man. It is not alms that make humanity happy, but teaching and good example." On this basis, he managed to create a certain balance and harmony for himself. Although throughout his entire life he was accompanied by the perpetual restlessness of his God-seeking intellect—and this always vibrated in the emotional intensity of his famous prayers—along with his inclination toward doubt, which only grew stronger in his Döbling writings, this set of problems no longer troubled his adult intellect. And at this point, a remarkably interesting parallel emerges between the count's "solution" and the most modern forms of religious seeking. The count's inner struggles display characteristics that fit well into the process of change in the social function of religiosity in modern times, a process that unfolded in Europe after the French Revolution. His gradually conscious religious experience—like that of many of his contemporaries—shifted away from denominational constraints and shows individual traits that already belong to the conceptual sphere of so-called "private religion," as identified by modern sociology of religion as an accompanying phenomenon of bourgeois transformation.

Miroslav Lysý

*Comenius University, Faculty of Law, Department of Legal History
and Comparative Law, Bratislava*

Slovaks in the Kingdom of Hungary as Descendants of the Czechs? The Confessional Dimension of an Ethnographic Theory

Debates about the origin of the Slovaks in the Kingdom of Hungary are known as early as in the Middle Ages. The *Gesta Hungarorum* (the Anonymous Chronicle) from the turn of the 12th and 13th centuries already suggests a common Czech-Slovak origin of the defenders of Nitra when it refers to them as *Boemi et Nytrienses Sclavi*. A more pronounced dispute concerning the origin of the Slovaks and its corresponding implications can be seen in the polemic between Michal Benčík (Mihaly Bencsik) and Ján Baltazár Magin in the 18th century, although this controversy was conducted within the framework defined by the estate-based society of the time. In early modern literature, however, a thesis emerged claiming that the Slovaks were to a large extent descendants of late-medieval Czechs who supposedly came to Hungary in connection with the Hussite wars. Before this thesis was taken up by Hungarian authors, we already find such ideas formulated in the works of the famous polyhistor Matej Bel, as well as in those of Matej Holko, Ján Feješ, Ladislav Bartholomeides, Ján Kollár, Pavol Jozef Šafárik, Samuel Tomášik, and Juraj Palkovič. The views of these authors are assessed in modern Slovak historiography as positive from the perspective of the development of national consciousness, yet at the same time they are noted for their historical dilettantism and unscientific romanticism. This paper will examine the relationship between this theory of the Hussite origin of the Slovaks and Slovak Lutheran literature of the 18th and 19th centuries. It will also attempt to answer the question of the extent to which this literature may have influenced Hungarian authors who sought to relativize the continuity of Slavic settlement in the pre-Hungarian period within the territory of the Carpathian Mountains.

Péter Kónya

University of Prešov, Faculty of Arts, Institute of History

The Greek Catholic Church in the “Long Seventeenth Century”: Between National Identity, Religious Exclusivity, and Universalism

The Greek Catholic Church in the Kingdom of Hungary emerged in the course of the Counter-Reformation as both a product of Catholic expansion and a means of defending its own distinctiveness against the threat of absorption by Rome. Among the many church unions concluded in this period, the most successful was the Union of Uzhhorod (Ungvár) of 1646, which united a large portion of the Orthodox Rusyn population with the Catholic Church. It was followed by the Mukachevo (Munkács) Union of 1664 and, finally, the Máramaros Union of 1716, which completed the formation of the Greek Catholic Church. The newly formed church became not only the national church of the Rusyns in northeastern Hungary but also played a crucial role in shaping a distinct Rusyn national identity. Since Greek Catholic parishes often existed in close proximity to Reformed congregations, from the last third of the seventeenth century to the first quarter of the eighteenth century they gradually absorbed part of the Hungarian and Slovak Reformed population who had lost their churches as a result of Counter-Reformation measures. In this way, the Greek Catholic Church acquired universal features and a lasting trilingual–Rusyn–Hungarian–Slovak–character that persists to this day.

Péter Zakar

University of Szeged, Faculty of Humanities and Social Sciences

Building national and religious identity in the preachings in 1848–1849

Following the revolution of 1848, the themes and content of sermons in Hungary changed fundamentally. Previously, during the late Josephinist period, the situation in the country was mainly discussed at masses held on Ferdinand V, the ruler’s birthday or name day. After the 1848 revolution, most pastors divided their preachings into two parts: the first part was about the Kingdom of God, and the second part was about the changing Hungary. They often drew parallels between Jewish and Hungarian history and regularly referred to important events in Hungarian history. They generally welcomed the April laws, including the formation of the national guard and other important measures of civil transformation. From the autumn of 1848, issues of armed self-defence were also heard from the pulpit, such as support for the national guard and the army, obedience to superiors and the Hungarian government. At the same time, some conservative priests preached about lawlessness and actions against personal property. In 1849, increasingly radical voices could be heard in churches, with frequent anti-Habsburg sermons and preachings and Austrian army leaders being called executioners. After the dethronement, the tone of church sermons became even more radical, with Lajos Kossuth often appearing as the Moses of the Hungarians or, in other cases, as their saviour. An important element of the narrative was that the Hungarians were the most loyal to their rulers in the world, yet the evil Habsburgs robbed the country and treacherously incited the nationalities against us, finally breaking their royal oath, invading the country by force of arms and asking for Russian help. The sermons paint a picture of a unique, talented people who owe all their troubles to the Habsburgs.

Simonetta Polenghi

Catholic University of the Sacred Heart, Faculty of Educational Sciences, Milan

Children's Religious Education in don Ferrante Aporti's Thought: Between Habsburg Influence and Italian Identity

Ferrante Aporti (1791–1858), a clever Lombard priest, studied in Vienna at the Frintaneum (1817–1819) and was appointed in 1821 as Director of the Normal-Hauptschule in Cremona. After reading Wertheimer's work on Wilderspin's infant schools, Aporti founded in 1828 the first infant school in Italy. Initially supported by the Habsburg authorities, Aporti quickly emerged as a central figure in the Catholic movement for early childhood education, maintaining connections with an extensive network of intellectuals. In 1844 he was invited by the government of the Kingdom of Sardinia to deliver a series of pedagogy lectures in Turin, which received considerable acclaim. Aporti's religious and patriotic positions, however, eventually created difficulties. In his infant schools, where instruction was conducted in Italian, religious teaching took the form of Sacred History through brief biblical narratives, dialogues and prayers in Italian, which exposed him to accusations of Protestant tendencies. Although initially supported by Vienna, after the events of 1848 Aporti came to be regarded as a political adversary and fled to Piedmont, where he spent his final years working in the educational field. In 1848 Pius IX declined to appoint him Archbishop of Genoa, despite the request of the Sardinian government. His friendship with the priest and philosopher Antonio Rosmini and with the liberal priest Vincenzo Gioberti, prime minister in Turin in 1848–49, was also viewed unfavourably by the Pope. This study will show that although Italian educational historiography has long portrayed Aporti as a leading patriotic educationalist, his pedagogical ideas—particularly concerning religious instruction for children—originated in his formative years in Vienna and in the Normalmethode, even if Aporti rejected Francis I's jurisdictionalism, remained consistently loyal to the Pope, and hoped for a united Italy (in 1848 wishing for papal approval).

Tamara Scheer

Department of Biblical Studies and Historical Theology (University of Innsbruck) / Institute for East European History (University of Vienna)

Roman Catholic Clergy in late Habsburg Tyrol between Austrian, German, Italian, Ladin and Tyrolean Identifications

Late Habsburg Austrian Tyrol offers the opportunity to take a look at two Roman Catholic dioceses and their priests, Bressanone/Brixen in the north and Trento/Trient in the south. The majority of the population speaks German in the north and Italian in the south, but in reality it was much more mixed, not only because of migration, which brought hundreds of Italian-speaking Tyroleans to their provincial capitol, Innsbruck. In addition, there are Ladin speakers. Since the mid-19th century, questions of identity and nationhood have increasingly affected Tyrol, as has the clergy. Or, as the provincial governor Anton Graf Brandis wrote to Bressanone/Brixen Bishop Simon Aichner in 1897: „Our clergy is no longer Austrian. Some are already completely in the Italian nationalist camp and, without realising it, are being led astray by the irredentist liberals. Others are increasingly wavering towards the German nationalist camp.” This is increasingly misguided when one reads the sources from this period. Certainly much stronger and more visible in public discourse, if only because of the German language, were the German nationalist priests. But alongside them, and this should not be underestimated, there were a large number of clergy from all nationalities who were diligently striving to treat parishioners equally and to organise pastoral care in such a way that no one felt marginalised. There was therefore no single role for the clergy, rather they were characterized by heterogeneity when it comes to questions of identity, as this lecture would like to emphasize. My lecture is part of a bigger mehrjähriges Forschungsprojekt that investigates language diversity and the Roman Catholic Church in Late Habsburg Austria.

Tomáš Petráček

Department of Studies in Culture and Religion Faculty of Education, University of Hradec Králové

The Czech Catholic clergy and attempts to resolve the newly emerging schism between national and con-fessional identity in the second half of the 19th century

After the recatholization of the 17th century, the construction of Czech national and Catholic confessional identity remained closely linked for a long time. With the development of modern nationalism, however, ever widening rifts appeared, leading to a complete schism and the perception of Czechness and Catholicism as incompatible and mutually exclusive in most of Czech society, based on historical developments and roots. Church leaders tried various strategies. Some Catholic clergy nostalgically and with a sense of ingratitude turned to an idealized past, while others actively sought ways to overcome this dichotomy, attempting to find an appropriate concept for constructing a modern national and at the same time Catholic identity.



Zsófia Bárány

National Széchényi Library, Media History Research Group, Budapest

“The main secret of education lies in keeping young people constantly busy” Episcopal proposals for reforming Hungarian education in the 1840’s

One of the most significant church figures in Hungarian political life during the reform era was József Lonovics, Bishop of Csanád. By the mid-1840s, education had become a top priority for the successful politician. At the request of the palatine, he drafted reform proposals for primary, secondary, and higher education, as well as for educational administration. The developments in the Hungarian Diet of Estates – new laws and proposals – played a role in the proposals of the active politician, thus giving weight to the Diet in the field of education. His proposals also included elements such as the need to harmonize the imperial education system, the importance of cultivating the Hungarian language, the lack and importance of natural science in secondary schools, the emphasis on teacher training, the abolition of corporal punishment, the introduction of a university docent system, and the episcopal supervision of elementary schools. The examination of Lonovics’ public activities is also significant from the perspective of researching the history of nationalities. The diocese of Csanád at the time was not only one of the most extensive bishoprics in the Kingdom of Hungary, but also posed a challenge to its leader in terms of nationalities. With regard to cultural life in the diocese, it is important to mention the overrepresentation of Greek Orthodox and Catholic believers. In the former case, we can think primarily of the Romanian-speaking population, while in the latter case, it is worth highlighting the German settlers. The question therefore rightly arises: how is the ethnic experience reflected in the bishop’s education policy?

Zsófia Kádár

University of Vienna, Institute of Austrian Historical Research

Database about the former Austrian Jesuit Province. Project presentation

The Austrian Jesuit Province as an organizational system and the framework of historical analysis has hitherto been painfully neglected by historical research. While Markus Friedrich has analysed the administrative functioning of the central government and central communication of the Society, similar studies have failed to consider the provincial level. Relevant historiography of the succession states of the Habsburg Monarchy is characterized by projecting back the frameworks of the later nation states. The Province was one of the largest Jesuit provinces in 1773, and included Lower, Upper and Inner Austria among the hereditary provinces of the Habsburgs, as well as the countries of the Hungarian Crown, including the Croatian-Slavonic Kingdom and Transylvania. The Province had a large number of members and domiciles: more than 1,800 Jesuits lived in around 70 houses, half of which were colleges or “domus”. From 2021, my research at the University of Vienna (with FWF ‘Lise Meitner’ and ‘ESPRIT’ projects) aims to explore the presuppression institutional and economical history of the Province. The analysis will be based on a structured description of the houses. All this is organised in a continuously updated online database entitled ‘Domicilia Provinciae Austriae’ (<https://leveltar.jezsuita.hu/domicilia>), hosted by the Hungarian Jesuit Archives. The aim of my presentation is to provide an overview of the database in progress.

Zsolt Kökényesi

*Eötvös Loránd University, Faculty of Humanities, Institute of History,
Department of Early Modern History*

Hungarian, Croatian and Transylvanian Theology Students at the University of Vienna in Light of an Unknown Matricula (1714–1743)

This presentation outlines the results of investigation based on a previously unknown manuscript source – the Nomina Theologorum, held in the Austrian National Library – which, as far as research to date indicates, has not yet been analysed. The register contains detailed annual lists of theology students at the University of Vienna between 1714 and 1743, comprising 349 folios and documenting more than two hundred students per year. The matricule differentiates between Jesuit scholars, monastic novices, seminarians from various colleges, and external students (*externi*), the latter forming the largest group, yet hitherto the least researched. The analysis focuses on three sample years (1715, 1729, 1743) to illustrate the composition of the faculty, with special attention to students from the Lands of the Crown of Saint Stephen. Hungarian, Croatian, and Transylvanian scholars constituted approximately 20–22% of the student body at the beginning of the examined period, though their proportion gradually decreased as new seminaries emerged in the Kingdom of Hungary. The research highlights patterns of institutional affiliation – primarily the Collegium Pazmanianum, the Collegium Croaticum, and the imperial Convictus S. Barbarae – while also identifying further individuals absent from previously published catalogues. By presenting this previously unexamined source, the presentation not only sheds light on the composition and mobility of Hungarian, Croatian and Transylvanian theology students, but also provides new insights into the central role of the University of Vienna in shaping the Habsburg Monarchy’s clerical society and the functioning of its seminary system.





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