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**THEOLOGY AND ANTISEMITISM**

**The Influence of amillennialism on the parliamentary discourses of the Hungarian  
Church representatives (1842-1941)**

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## **I. THE TOPIC OF THE DISSERTATION, THE RESEARCH ASSIGNMENT**

Literature considers the charge of the assassination of the Christ as the chief theological basis for anti-Judaism. In the dissertation I will examine anti-Judaism in regards to its influence on modern Church anti-Semitism and I claim that underlying the persistent anti-Semitism of Christianity in the theological views of Christianity there is a complex analysis of the Scriptures; the complicated Jew-image of the millennium theory one kind of which is amillennial theology. According to amillennial theology the Church has stepped into Israel's place, Israel is rejected by God and has no future for Israel. This view started to spread in the Church early, in the 3rd 4th century and along with the foundation of the Christian state it became definitive in the history of Christianity.

According to the reasoning of the dissertation the amillennial theology has influenced the Christian Church's negative attitude concerning Jews. Amillennialism first appears in the theology of Augustine most elaborately and Augustine's view regarding Jews has greatly defined the anti-Judaist theology of the Church. I am going to compare Augustine's theology to the parliamentary discourses of Hungarian Church representatives; these speeches were made between 1842 and 1941 in debates of laws concerning Jews. In this present study I am going to prove that amillennial theory influenced Church anti-Semitism in modern times, more exactly, Augustine's amillennial theology affected the attitude of Hungarian Church representatives concerning Jews.

Millennialism, chiliastic faith in a coming Messianic millennium, prophecies of it in the Old Testament and the book of Revelations (in chapter 20) speaks about this specific time. If we amend the definition of millennialism with the interpretation of biblical texts dealing with Jews and Israel, we divide the main Churches of Christianity in three major groups according to the different interpretations: pre- and postmillennialists accept the literal realization of such a kingdom. The difference is that according to pre-millennialists the kingdom follows the second advent of Christ and, they (especially the dispensational movement) do not interpret the Old Testament prophecies as pertaining to the Church but to Israel thereby they draw a definite line between Israel and the Church. They believe that Israel remains God's people forever and Israel will reign over the nations in the Millennium. According to post-millennialists Christ will come after (post-) the Millennium and the second advent of Christ follows the Millennium. The present age ends with a great spiritual blessing, the whole world becomes Christian before Christ comes back, and this is brought about by the preaching of the gospel. It is the condition for the second advent of Christ that the whole world would become Christian. The third, most common, view in the Church represented by mostly Catholic and Protestant (Reformed and Lutheran) Churches is the amillennial approach, the most important attribute of that approach is in its name that it denies the material reign of Christ here on earth. This present age, that is between the first (the earthly ministry of Christ) and the Second Advent (future) is the Messianic millennium. According to amillennialism God reigns in the hearts of the believers at the moment, who are the people of God, the Church, the spiritual Israel; the carnal Israel has completely been rejected by God and Israel has lost her salvation as well.

## **II. THE METHODOLOGY OF THE DISSERTATION; EXHIBITION OF RESOURCES**

The dissertation is a cognitive-sociological effect-analysis: it examines those parts of Christian theology that trigger and facilitate anti-Semitism and also takes into consideration those that hindered the appearance of anti-Semitism in the Church. In order to examine the hypothesis, I analyzed texts in regards to qualitative content. The aim was to map out three areas: the content of anti-Jewish prejudices and categorical content analysis of amillennial theology, the linguistic appearances of anti-Semitism and argumentative structures were analyzed with the help of

methods taken from discourse analysis. The thematic structure of the dissertation is divided into three parts.

The first part is concerned with the survey of the argumentative structure and the categorical content analysis of parliamentary discourses. The material examined is the parliamentary discourses of Church representatives in regards to enactment of laws regarding Jews from 1842 to 1941 (this was the period of laws concerning emancipation, reception and anti-Jewish laws). The analysis sheds light on the thematic structure of the comments of the members of Parliament, their argumentative structure as well as the representatives' image of Jews and the linguistic presentation thereof. The texts of the parliamentary discourse were analyzed using inductive content analysis and the new variables were the categories set up by analyzing the text: I read the text so long as to be able to discover those values that I identified as variables and I introduced them as new constructs. I chose the methods of discourse analysis because it exposes the forms of linguistic presentation as well as argumentative structures. I analyzed data that fall in the category of a special form of discourse analysis: examination of discourse of difference. This special discourse differentiates between „us” and „them” by imputing characteristic attributes to the out-group („them”) as a whole. Based on the method of discourse analysis I examined linguistic presentation in a way that I looked at the different words, attributes, and similes used to describe the exterior group (Jews) and I looked at the textual rhetoric elements as well. I analyzed the argumentative structures of Representatives’ by typifying argumentative mechanisms, putting them in chronological order, since the Representatives’ used argumentative structures in the discussions of different laws that can be generalized. I put the speeches of Church representatives into historical context, showing the impact of contemporary intellectual history, political, economical, and social effects that influenced their attitudes toward Jews.

In the second part I will examine the elements of theological anti-Semitism: the content-analysis of amillennialism was done based on Augustine’s City of God. I got the categories by analyzing amillennial theology and setting up a system of categories and I sorted the analyzed texts into it thematically. For the better understanding of amillennial theology I will describe its historical development as well.

After having reviewed the structure of modern and theological anti-Semitism I will compare the two. The comparison will reveal the definite appearance of amillennial theology and its influence on modern Church anti-Semitism. Belonging directly to this part there is a chapter describing the direct historical effect of amillennialism, which describes the Christian states’ politics in relation to Jews. This historical chapter is important because it points out similarities in anti-Semitic attitude action (conative): Christian states’ politics in regards to Jews shows parallelism with the political actions of modern times.

In the third part of the dissertation I deal with the elements of Christian theology that hinder the appearance of anti-Semitism. I analyze the anti-Judaist interpretation of the New Testament: based on what kind of interpretational preconceptions, cognitive dysfunctional mechanisms did certain portions become anti-Judaist pieces of evidence. The analysis also provides an example for a New Testament interpretation that decreases anti-Semitism. On the other hand, I examine what elements have superseded anti-Semitism: I analyze the premillennial interpretations and its political influence in detail. Premillennialist were generally philo-semites, provided political support for the establishment of the state of Israel, and in the Church they took up the preservation of Jewish identity. Premillennialism had a positive influence on the attitude of premillennial denominations toward Jews.

In my dissertation I do not claim that all amillennialists are anti-Semite and all premillennialists are philo-Semite. The influence of theology is not absolute but it provides behavior with motivation, ample ideological support and purpose. Certainly, attitude is influenced by different reference groups and socialization and it is ultimately a characteristic of the individual, but theology influences views about Jews by the authority of the Church.

### III. CONCISE SUMMARY OF THE DISSERTATION, ITS MAJOR POINTS, AND ITS UTILIZATION

#### Introduction

In this part beside explaining how issues are raised in the dissertation and its methodology I will briefly explain the theoretical starting points of the dissertation as well. Based on *sociological and religion-sociological starting points* I will show that the analysis of theological views is indeed relevant in sociology. Religious views have social influence, help finding ways around in the world, give norms (Durkheim) in their ideological role define what is good and what is evil and influence socially accepted views. (Weber)

In the next portion (cognitive-sociological starting points) I will explain that the analysis of religious views is an important field of cognitive-sociology. Theological views communicated with the authority of the Church have normative functions in society especially before the Enlightenment. The Church could make its system of views acceptable and define representations of particular such as Jews based on that system of views. According to cognitive-sociological starting points I looked at the building blocks of anti-semitic worldview, peeling off prejudices so that to make cognitive structures and ideological doctrine comprehensible. I examine the effect of amillennial theology in a particular social environment so that knowledge (ideology) would be expressed bound to existence.

In the next chapter (Social-psychological starting points) I deal with the social-psychological bearings of the dissertation: prejudices, their development and operation. One of the reasons for endurance of modern theological accusations is that they were formed along the lines of cognitive structures of groups and social-psychological operations. For the continued endurance of prejudice and stereotypes social-psychology has given several explanations: according to cognitive psychological research automatic procedures of information processing are in the background (categorization as a perceptual mechanism), according to theories of social cognition they are maintained by social and group-interrelation considerations (the basis for prejudice is the differentiation between the own and the other group, where the value of the own group, because of the necessity of positive group identity, is increased as opposed to the out-group whose value is decreased.) and explanations from a sociological point of view claim that social structures have an influential role. In the development of a prejudice the motivation and structure of personality is emphasized by psycho-dynamic theories.

#### I. Attitude of Church representatives towards Jews

In the first chapter of the first part I deal with the *historical background of modern Church anti-Semitism*: I examine the historical context of parliamentary discourses. The ideological-sociological background of modern anti-Semitism provides an explanation for the changes of anti-Semitism appearing in the Church and its adaptations to certain spiritual-ideological trends. For the understanding of parliamentary speeches the consideration of the social context, even a brief one, is indispensable. I will analyze the parliamentary speeches in chronological order and I quote them in the historical situation of the given era.

In the first period (Enlightenment and Emancipation) I examine the historical context of the law concerning emancipation. (In the diet of 1840 the issue of the emancipation of Jews was raised and the law of 1867 ensured equal civil rights for them). The enlightenment, modernization and secularization brought about the opportunity for Jews to acquire the status of a citizen with political rights by getting out of the tolerated status of society. However, efforts toward

emancipation faced strong opposition. Although, rational thinking tried to get rid of religion it still preserved the traditional negative attitude in its Jew-image. In 19th century Hungary there were three main trends in the public debates concerning the emancipation of Jews: one was granting them unconditional rights, the second one was socially conditioned by the religious and social change of Jews, the third wholly rejected the emancipation of Jews as undesirable. In the parliamentary debate I examined the commenting Church representatives strongly opposed to the emancipation of Jews. The speeches show the effort of the Church to reverse modernization. The fifty years following the emancipation law in 1867 is the golden age, the age of assimilation. The emancipation law and the reception law granted Jews total equality but the economical, cultural, and social dividing walls did not disappear completely. In 19th century Hungarian society Jewish-character image was basically defined by the controversial content typical to prejudice.

In the second period (*The recrudescence of anti-Semitism*) I introduce the period when the law of 1882 (that granted the right to issuing a marriage to the state instead of the Church) and the law of 1895 (declared the Israelite religion equal) were born. In the seventies the Jewish-question was coupled with anti-liberalism and anti-emancipation. The assimilation of the Jewish community appeared as struggle for power therefore required defense on the other side. The anti-Semitic movement was strengthened in the 1870s (The anti-Semitic party lead by Győző Istóczy became a member of the parliament). I deal with concept of a Christian state since this view appeared in the speeches of the members of the parliament. According to the witness of parliamentary speeches the members spoke up to protect the authority of the Catholic religion. I devote a separate part to the connection of Christian and racial based anti-Semitism. German anti-Semitic agitators endeavored to appease Christian orientation with racial oriented anti-Semitism. In The protocols of the Elders of Zion modern, political anti-Semitism is clearly mixed with religious anti-Semitism, therefore I will analyze it.

The numerus clausus law of 1920 limited the number of Jewish students admitted to universities in measure to the proportion of Jews in the society. I deal with the political and sociological premises in the part entitled: The impact of the First World War and revolutions in Hungary. As a result of the First World War, the crisis has worsened in Hungary. The Jewish-question surfaced again and Jews were accused for different social and economical troubles. The crisis was intensified by the proletarian-dictatorship since they have made the whole Jewish community responsible for the dictatorship. The counter-revolution – clerical – nationalistic forces played the main role in the extension of the propaganda. The racial feature was strengthened in anti-Semitism which had not been characteristic before. The complete exclusion of Jewish influence became national policy and became the unofficial governmental policy by 1938. It was characteristic of political Catholic anti-Semitism that Christian socialism took on ideological elements typical of fascism. It opposed communism consistently but opposed civil democracy as well. Anti-Semitism and nationalism characterized its ideology. The nationalism of the Horthy-era was of a religious nature, Hungarian identity was defined on a religious basis, Hungarians are Christians, therefore, Jews were automatically excluded. Conservative nationalism fought against liberalism, therefore against Jews, and its chief purpose was to maintain Catholic tradition. The increased political role of the Church and its right-wing, exclusive nationalism was clearly visible in the debate of the numerus clausus law. Compared to previous years, stronger expressions were used against Jews; their starting point was the ideal of a Christian nation.

The first, second and third law concerning Jews (1938, 1939, 1941) either limited or forbade Jews to participate in civil service, economics and merchandise and the third law forbade, on a racial basis, mixed marriages of Jews and non-Jews. The following two sections deal with the historical context of these laws: "*The conquest of Nazi ideology*" and "*The immediate antecedents of the Holocaust in Hungary*". Race-theory became an all explaining worldview (Weltanschauung). Anti-Semitic teaching became an undeniable fact. Radical anti-Semitism denied Jews their right for existence and after having obtained governmental politics realized its idea. Hilberg compared the anti-Semitic laws passed in the history of Christianity with the laws of the Nazi period, whose purpose was not blur racial and religious laws together, but the examination of the similar means

of solution of the Jewish-problem. In Hungary, when Gömbös came into power in 1932 there were preparations made on the political level in order to exclude Jews from the area of economics. The two laws concerning Jews were passed by Church representatives, reasoning that they are in line with Hungarian interests. The third law concerning Jews that copied the race-protecting laws was a significant step in the expulsion and elimination of Jews. The behavior of Church leaders in relation shows the inconsistent attitude of the Church to the tragic destiny of Jews. The third law concerning Jews was not passed, since it directly affected Christians of a Jewish descent. Heavy responsibility falls on Christian Churches for the holocaust in Hungary. Their behavior concerning Jews, their attitude because of the traditionally powerful authority of the Church, had a strong influence on public opinion. Not only did they condemn raising hatred but they encouraged it, and their passivity concerning the destiny of Jews was an “example”.

In the second chapter of the first part (*Content-analysis of parliamentary speeches*) I created categorical variables analyzing parliamentary speeches into which I set in the relevant parts of the text. Altogether I got six main categories and sub-categories connected to them. **I. The danger and conspiracy of Jews against the Christian nation:** this variable includes those topics that refer to the danger of the existence of Jews, the “THEY” group, in the Christian nation. Their intent to destroy and endanger is aimed at Christian morals, culture and politics as well as economics and I put those variables in different subcategories. (*1. Danger to Christian morals and culture and 2. Conspiracy against Christian politics and economics*) **II. The foreignness and separation of Jews:** according to this category the Jewish community is a foreign body in the Christian nation of Hungary. **III. Jews do not assimilate, they are unequal:** according to topics falling into this category, Jews, because of their character and foreignness are unable to blend into the Christian nation and therefore cannot be equal to Christian citizens. **IV. Characteristics of Jews: 1. outward attributes 2. Inward character:** according to the description of representatives Jews always react contrary to Christians because of their constitution. Their religious customs and moral characteristics are far from the purity of Christians (subcategories describing: *religious and moral attributes*) their demonic attributes are expressed in their psychological character: in their wickedness they are capable of anything against Christians. (Subcategory containing *animal and disease similes*) **V. The attributes of the Christian nation:** this category contains topics for the description of the own-group, the Christian nation these always present Christianity, the Christian nation in a positive light. The three subcategories of this category refer to the idiosyncrasies of the Christian nation: *1. glorious, 2. the only way for society, 3. its reign (dominion)*. **VI. Suggestions for the solution of the Jewish-question:** laws concerning emancipation were not supported by Church representatives: Jews must convert to Christianity (subcategory: *1. Education – assimilation*) for as long as this does not happen they cannot be equal members of society. (Subcategory: *2. they cannot be granted equal rights*) the so called “Jewish Laws” were supported by the Church representatives, except for the law providing racial protection because of Christian Jews. The last subcategory (3.) urges and argues for a legal solution. Based on the logical interconnection of categorical variables Jews are opposed to Christian society, their morals, their character cannot compare to those of Christians. Due to their bad temper they are strangers in the nation and that nation is equal to the glorious Christian nation. They attack the Christian society because of their foreignness and wickedness consequently the Christian society needs to be defended and its power should be legally preserved. By way of assimilation Jews can enter the Christian society and can be granted equal rights but the pseudo-assimilation, untrue change urge legislative actions.

*During the analysis of the discourse of “US” and “THEY” of the parliamentary political discourse* I analyzed the prejudiced texts first lexically and grammatically: the linguistic presentation of the out-group (THEY) the experience-value of words show that remarks about Jews are almost always without exception bear a negative meaning, tend to generalize, contain value-judgment. Church representatives handle the group of Jews as a unified whole, and all negative characteristics attached to the group apply to each individual member. Rhetorical elements in the text: exaggeration, emotionally loaded similes, rhetorical exclamation, identification with people of the country, actions in the interest of the Christian nation,

identification with the persecuted, call. In the next section I analyze the typical argumentative strategies of prejudiced speeches, chronologically, since representatives used generalized argumentative structures in the debates relating to particular laws. Parliamentary speeches can be included in a synoptic argumentative structure based on a general argumentative scheme. Jews are innately bad; they attack the good and pure Christian nation. Therefore they must be stopped, "otherwise they are going to destroy us". The reasoning is defined by a given preconception about the innate wickedness of Jews the counter pole of which is the innate purity of Christians.

## II. The elements of Christian theology that cause anti-Semitism

In the second thematic part I study those elements of Christianity that contributed to anti-Semitism appearing in the Church. In the first chapter I look at the beginnings of anti-Semitism, anti-Semitism broadcasted by the Bible then antique anti-Semitism. Antique, heathen anti-Semitism was localized both in space and time, it was not coherent, and many times it was the unique religion of Jews that raised opposition among the heathen. I deal with the development of Christian anti-Judaism and amillennialism, describing the process how the Judeo-Christian Church became heathen-Christian Church. The first Christians were aware that they belong together with Israel. Therefore there was no enmity between Jews and Christians in the beginning. The enmity was forwarded by *the substitution theory and the development of the victorious Church image*. According to the substitution theory the role of Israel was taken over by the Church since Israel was rejected by God because they had rejected the Messiah and the Church became the holy nation of God. The theory that started developing in the 2<sup>nd</sup> century became the basis for amillennial theology. In early Christianity anti-Judaism had an exegetical tradition. The explanation of the identification of Israel with the Church came from the allegorical Bible interpretation that is traceable from the Barnabas epistle from Justinus apologist until Augustine. So, the basis for the anti-Semitic tradition is the chosenness of the heathen Church that succeeded the rejected Jews. In this context, Jews were the enemies. In the 4<sup>th</sup> century anti-Semitism intensified by this time not only did the Church become an approved religion, but it had in its hands the executive power of the state. For the time being the Church only used arguing as its weapon, but in the eyes of Church authors Jews were not human anymore: monsters of cunning and malice, they were rarely accused of human crime or based on their actual behavior (Johannes Chrysostomus).

The part entitled *The social-psychology of anti-Judaism* I examine the role social-psychological processes played in the early development of anti-Judaism. The appearance of heathens in the Church caused the appearance of inter-group conflict between heathens and Jews. The group image of heathen Christians was that the Church was the new Israel and Jews had been rejected by God. This way, that group of Jews became the scapegoat and the contrast-group of the Church.

In my second chapter I study amillennialism and its categories. Amillennialism, in the course of the development of theology was born of the substitution theory, and by this it became the foundational theological basis for anti-Judaism. Examining the biblical covenants, according to amillennialism the physical Israel is not worthy of the promises and all promises have been fulfilled in the Church. Israel as a nation has no future in the plan of God, all spiritual blessings and promises are fulfilled by the Church.

In the next section I deal with *the amillennialism of Augustine*: Augustine's state theory is important in this respect, that the doctrines of the Christian nation have been mostly influenced by Augustine's work. Augustine, in his relation to Jews, continued the traditionalized concept that Jews have a carnal thinking and therefore are unable to comprehend the spiritual meaning of the Bible, they belong to the enemy. Augustine created the theory about the servitude of Jews. I set up Augustine's categories of amillennial theology based on Augustine's City of God: **1. Israel the**

**people rejected by God:** this category is the basis, starting point that has consequences and causes, *A) The Old Testament (the Jewish religion) is inferior B) Jews are carnal, idolatrous, superstitious C) Jews are the servants of Christians D) There are two kinds of Jews: carnal – spiritual, good – bad, Christian – non-Christian* **2. Jews are the enemies of God and the Church, murderers of Christ.** Categories concerning the Church: **3. God's new covenant only applies to the Church, the Church is the true, spiritual Israel:** the opposite of the first category, the basis, starting point of the Church *A) The Church (the New Testament) is much more glorious than the Old Testament, Christianity is superior B) The Church is infallible, holy; society is good if the true religion is present and the disobedient and heretic are punished; the Church reigns in this era, these are the Christian nations*

The next chapter (*The influence of amillennialism to the attitude of Church representatives concerning Jews*) contains the verification of the hypothesis according to which the theological elements of amillennialism contributed to the appearance of anti-Semitism. According to the previously analyzed categories a general chain of correlation can be created that exemplifies the fundamental argumentative structure of amillennial theology. According to this Jews, because of their wicked nature and carnality killed Christ therefore God rejected them. They were cut out from the people of God and God chose another people instead of them, the Church. The Church is the chosen one as it is shown by its glorious history. The Church represents a superior religion and for this reason it should reign in society. Church has the right to protect society against heretic and punish them. Jews are the enemies of the Church as it is proven by their wicked history and they killed the prophets and eventually Christ. Jews can only be members of the Church if they are spiritual Jews, that is if they convert to Christianity. Comparing the interrelations of the parliamentary and amillennial system of categories it is seen that both systems hinge on the irreconcilable enmity between Jews and Christians. According to Augustine and the Church representatives the two groups are radically different from each other in regards to morals (good vs. bad), to past (glorious vs. wicked), to present purposes (dominion vs. servitude, and illegitimate struggle for power that is malignancy) and in regards to the future (the only way for society vs. organized bad with laws and regulations) In the further part of the chapter I analyze the ideological influence of amillennial theology to parliamentary speeches based on the comparison of categories taking into consideration the differences as well. The result of the comparison justifies the raising of the original question and its lesson is that from the point of view of prejudice those theological views are the most dangerous that create sharp contrast between two groups and intensify exclusion (Jews were eradicated) and the out group is described as the agent endangering the existence of the in-group. On the contrary, the in-group is the one that deservedly existing and the only group worthy of existence. Being existentially threatened would provide ample support for any defensive action.

In the chapter entitled: *"The Jewish-policy of Christian empires in regards to anti-Judaism"* I examine how the laws, regulations, customs of a Christian state reflect the Jew-image of Christian theology: Jews cannot be equal members of Christian society, they are enemies, and therefore regulations need to be issued against them. The Church, on the other hand, reigns; it is victorious, glorious, which is proven by its participation in politics and power. This is how amillennial theology gave an enemy-image in the person of Jews and argued for the leading role for Christianity as well. In the chapter I deal with Constantine and synods in relation to Jews, the Jewish policy of Theodosius, the law-code of Justinianus, the Jewish policy of early medieval empires and the idea of the demonized Jew appearing in the Middle Ages. I summarize the Jewish policies of Christian empires in respect to their connection to amillennial categories. In the end of the chapter I deal with Luther's relation to Jews.

I deal with *post-millennialism and its influence on modern politics* because its brief presentation demonstrates which elements of Christian theology lead to anti-Semitism. In post-millennial theology, similarly to amillennialism, the element of the rejection of Israel and the image of the Church reigning. These two theological categories provide the best foundation that post-millennialism would not be completely free from anti-Semitism. The examination of the influence



of millennium-theologies on Church politics can shed light on the motivations of anti-Semitism of Christianity and the particular features of the appearance of its ideology in the social sphere.

The last chapter (*Contemporary religious anti-Semitism*) I deal with the different results produced by the modern empirical examination of anti-Semitism appearing modern Churches. Based on the results of modern research briefly introduce the present appearance and forms of religious anti-Semitism. Based on the results of empirical research done in Hungary following the change of regime, with the increase of religiosity the proportion of anti-Semites and extreme anti-Semites increases. Several elements of anti-Semitism of religious origin still appear today.

### **III. Elements of Christian theology that limit anti-Semitism**

This part lists the elements that decreased the development of anti-Semitism in effect. In the first chapter (*The New Testament as the source of Christian anti-Semitism*) I briefly outline those views that make the New Testament appear as the source of anti-Semitism developed in the Christian Church, then, *I give examples for the prejudiced and prejudice-free interpretation of the New Testament*: I examine the text of the New Testament in regards to prejudiced thinking mechanisms that turned certain portions into anti-Judaist pieces of evidence. The exploration of cognitive dysfunctions shows the prejudice-free meaning of the given portion, exemplifying an interpretation that limits anti-Semitism. The prejudiced interpretation, starting with a premise (the prototype of prejudice: Jews were rejected by God) emphasizes Jews, the prejudice-free interpretation emphasizes the general content, the phenomena and the deductible religious moral. Often the analysis of biblical verses reveals that they did not necessarily lead to anti-Judaism. The most destructive cognitive distortion of the prejudiced interpretation was caused by the attribution of wickedness, according to which sins were characteristic of Jews specifically instead of general human weakness, frailty.

In the second chapter I deal with the characteristics of pre-millennialism; this descriptive part exhibits those Christian theological views that limit the development of anti-Semitism in Churches. In the following parts of the chapter I examine pre-millennialism along the line of a threefold timeline, what happened to, what is happening and what will happen to Jews. Based on the past of Israel, according to pre-millennialism, Israel was chosen by God and that guarantees existence for Israel as a separate nation forever. In the present the covenants that God had made with Israel did not change because of the rejection of the Messiah. The Church did not step into Israel's place, the Abrahamic, the Palestinian, the Davidic and the New Covenant are still valid. This means, that Israel has equal position with the Church in the Salvation plan. In the relationship of Israel and the Church, according to pre-millennial dispensationalists Israel and the Church are separate entities. The Church has never been the spiritual Israel or the New Israel. This subject is spoken of in Paul's epistle to the Romans (chapters 9-11.) and I analyze this portion in detail. From the analysis it is seen that the pre-millennial thinking makes completely different statements about Israel from amillennialists. The most important and the most decisive difference: according to amillennialists Israel was rejected by God, according to pre-millennialists he did not. Concerning the future of Israel pre-millennialism believes in the national restoration of Israel and does not accept the amillennial statement that the Church, as the spiritual Israel, would interpret the ultimate restoration for itself in this present age that is the millennium. .

The purpose of the third chapter (*The Jewish-policy of pre-millennialism*) is to review the practical and politically influential activities that are connected to pre-millennial theology. Pre-millennial theology obviously had a positive influence on evangelical groups' activity in relation to Jews. Instead of prejudice and indifference it created an active attitude. In comparison to amillennial theology the greatest difference was caused by the thinking about Israel's chosen: pre-millennialists believed in Israel's chosen and restoration and these motivated their actions. The other important difference is concerned with the reign and victory of the Church: Pre-millennialists, contrary to amillennialists, they opposed the idea of the Christian society or nation and this attitude kept them away from state politics and exclusive thinking. I deal with Churches

that support the preservation of Jewish identity (messianic Jews) which is an essential step forward in the improvement of the Judeo-Christian relationship.

## **Conclusion**

In this part I close my dissertation reinforcing my statement namely, that the judgment of modern Churches concerning Jews, the attitude and political opinions and actions of Hungarian Church leaders were influenced by the amillennial theory and theological-accusation-based anti-Semitism. Church leaders, in accordance with the zeitgeist, accused Jews economically and politically as well, at the same time their views were influenced by the amillennial idea that had solidified during the centuries. As the dispensational pre-millennialism continues the theology of the early Jewish Church, shows results quite to the contrary of the above processes. On the contrary to the theology of amillennialism and post-millennialism, pre-millennialism does not believe either in the rejection of Israel or in the establishment of the Christian nation. The consequence of these two statements is that they think in a society where Christians only form a part, and can co-habitate with Jews and non-believers well. They do not want exclusivity, for them the perfect society does not exist; they reject any form of enforcement because they believe in personal evangelization and do not believe that Christianity can be propagated from above or from a political or social level. The faith in the selection and the future of Jews resulted in the support of the state of Israel, the respect of Jewish identity and the love of the Jewish heritage.

At the end of the dissertation there are the bibliography and the parliamentary documents and sources, in the first appendix I attach the complete texts of parliamentary speeches and in the second appendix I attach the complete list of names and religious titles of parliamentary Church representatives. In the third appendix, "Millenarism in folk religion" I introduce medieval millenarist sects that formed their own laws and societies. The purpose of the description is to introduce other scripture interpretation concerning the millenium besides a-, post- and premillanialism.

## **NEW RESULTS AND HORIZONS OF THE DISSERTATION**

In my dissertation I apply an interdisciplinary approach; I take into consideration religion-historical, social-psychological and cognitive-sociological regards. A more complete and manifold understanding was my intention. A bounds of the dissertation limit the more detailed explanation of important issues such as developmental tendencies of particular Churches in relation to the millennium theory, the political and ideological attitude of extra-parliament Churches, by analyzing their newspapers, the works of their prominent representatives, studying the attitude of the lower clergy, examination of the theological background of present anti-Semitic prejudices, and the more detailed account of religion-sociological theories. I consider it important to extend the further research of the dissertation to the present age, since in today's politics one can hear similar arguments, sayings and vocabulary the background and intentions of which is worthy to be seen clear. The grounds of the research topic is that the developmental-mechanism of whole Israel-question is examined within Christianity and looks at theology in its complexity though in reality only certain parts of theology surface, that have been examined by more research in this subject. It provides sociological, social-psychological background to the explanation of theology that also leads to a more realistic understanding of modern anti-Semitism. It connects early theology with modern Church anti-Semitism which important because it examines parliamentary speeches that have not been examined in this context, with the intention to contribute to the expansion of the Holocaust-research in Hungary. The analysis of Hungarian Churches can provide a key to the explanation of political events and emotions in Hungary as well as to the discernment of prejudices and to the way of decreasing them; it can take us closer to Judeo-Christian dialog, mutual understanding and respect.

#### IV. OTHER PUBLICATIONS OF THE AUTHOR IN THE FIELD OF THE DISSERTATION

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