

EMERIC ANDRÁS-JULIUS MOREL

HUNGARIAN CATHOLICISM A HANDBOOK



**HUNGARIAN CATHOLICISM:
A HANDBOOK**

EMERIC ANDRÁS - JULIUS MOREL

HUNGARIAN CATHOLICISM: A HANDBOOK

PUBLISHED BY
THE HUNGARIAN INSTITUTE FOR SOCIOLOGY OF RELIGION
(VIENNA)
ST. ELIZABETH OF HUNGARY PARISH
(TORONTO)

1983

CONTENTS

	page
PREFACE	9
INTRODUCTION	11
HISTORICAL OVERVIEW	15
The Hungarian Church Before 1945	15
The Hungarian Church Since 1945	19
Significant Events in the Hungarian Church since 1945	25
Beatified and Canonized Hungarians	28
HUNGARIAN DIOCESES AND CLERGY	33
Areas of Jurisdiction	33
Statistics of Dioceses and Faithful	38
Short Histories of Individual Dioceses	41
Diocese of Csanád	41
Archdiocese of Eger	41
Archdiocese of Esztergom	42
Diocese of Győr	43
Greek Catholic Diocese of Hajdúdorog	44
Archdiocese of Kalocsa-Bács	53
Diocese of Pécs	54
Diocese of Székesfehérvár	54
Diocese of Szombathely	55
Diocese of Vác	55
Diocese of Veszprém	56
Archabbey of Pannonhalma	57
Armenian Catholic Pastoral Care	58
Bishops	58
List of Ordinaries by Diocese (1945-1982)	58
Short Biographies of Contemporary Hungarian Bishops	69
István Bagi	69
József Bánk	70
János Bárd	71
Gellért Belon	71
József Cserháti	72
Árpád Fábián	72
József Ijjas	73

József Kacziba	73
László Kádár	74
Szilárd Keresztes	74
Sándor Klempa	74
Endre Kovács	75
László Lékai	75
Izidor István Marosi	76
László Paskai	76
Kornél Pataky	77
Iván Pálos	77
György Póka	77
Gyula Szakos	78
József Szendi	78
András Szennay, OSB	79
Imre Timkó	79
László Tóth	80
József Udvardy	80
Priests	81
Theology Students	83
Religious Orders	87
HUNGARIAN CHURCH LIFE	91
Religious Practice	91
Places of Worship	91
Mass Attendance	91
Reception of Sacraments	93
Eucharist	93
Baptism	93
Confirmation	94
Confession	94
Sacrament of the Sick	95
Marriage	96
Socialist Ceremonies	97
Devotional Forms	99
Base Communities	103
Religious Instruction	104
Catholic Schools	112
Church Associations and Organizations	113

Parish Councils	114
Diocesan Priests Senates	114
Catholic Action Movement	115
Catholic Committee of the National Peace Council and <i>Opus Pacis</i>	117
Committee for Foreign Affairs, Hungarian Bishops Confer- ence	118
Catholic Press Office, Hungarian Bishops Conference	119
Ecclesia Cooperative	119
National Hungarian St. Cecilia Society	120
Cantor Courses	120
National Catholic Council for the Preservation of Religi- ous Art and Historic Monuments	120
Roman Catholic Charity Service	120
Religious Publishing	123
Religious Radio Programs	126
CHURCH FINANCIAL SITUATION	127
Parish Contributions	129
State Support	131
Support from Other Countries	132
Diocesan Economic Functions	133
Clergy Income	136
Clergy Retirement Benefits and Health Insurance	137
Church Construction and Renovation	138
STATE LAWS AFFECTING THE CHURCH	140
List of Laws/Regulations/Decrees	140
Nationalization of Church Property	142
Nationalization of Church Schools	145
Abolition of Obligatory Religious Instruction	156
Disbandment of Religious Orders	167
Establishment of a State Office for Church Affairs	168
Establishment of a Church Fund	174
Appointments to Church Positions	175
Social Security and Health Insurance	181
State Aid for Churches	188
Agreements Between Church and State	188

P R E F A C E

This book is sober and sobering. It is sober because it contains facts, statistics, and data, and because it presents them in the manner in which they ought to be presented—detached, unemotional, dry. It allows facts to speak for themselves; no embellishment is needed. Yet they are anything but lifeless; they throb with life and death, with sorrow and pain, with stubborn refusal to die.

It speaks of the determination to destroy a Church and describes the means adopted. No matter how much these means may change, the determination remains the same. Civil ceremonies competing with the Church's rites, constant and effective pressure to reduce the number of children attending catechism classes, Bishops forced to discipline basic communities, the savagery of the first decade of Communist rule; and the strange compulsion to give tyranny a legal form: aware of its inhumanity, it pretends to itself and others to have an honest face. And other strategies and expedients at the disposal of a totalitarian regime.

The book is sobering, because it frees us of the comforting illusion that things must become better and people more rational, tolerant and humane. The selfrighteous zeal of secularist ideologies will not go away; it cannot, in fact, be said to be diminishing. It may at times become more polite but hardly less opposed to the faith in a transcendent personal God.

It is not a sad book, however. It tells us of a Church with a glorious past which remains very much alive. In spite of the numbing reticence and frustrating impotence imposed on her, in spite of distrust towards those outside and inside the fold generated in her members by the persecution and discrimination which seem to go on forever, in spite of discouragement at the sight of weaker outward signs of strength and action, the Church lives an intense and rich life. This book speaks, in the last analysis, of the power of the living God who is undaunted in the face of death.

Aloysius M. Ambrozic,
Auxiliary Bishop of Toronto.

INTRODUCTION

The Hungarian Institute for the Sociology of Religion, under whose direction this work was compiled, has concerned itself since 1957 with the situation of the Church and religion in Hungary, as well as with their causal relationships and development within Hungarian society and culture. On the basis of its extensive compilation of pertinent data, the Institute in 1969 published its first reference work on this subject, entitled *Bilanz des ungarischen Katholizismus: Kirche und Gesellschaft in Dokumenten, Zahlen und Analysen (The State of Hungarian Catholicism: The Church and Society in Documents, Statistics, and Analyses)*. As a continuation and expansion of this initial effort, there followed in 1975 the study entitled *Handbuch des ungarischen Katholizismus (Handbook of Hungarian Catholicism)*. This second reference work not only provided basic information, but also contained comparative data and a study of various ecclesiastical and social structures in Hungary. The work's ordered presentation offered a comprehensive picture of the Hungarian Church situation. A systematic revision and expansion of the documentary material contained in the above two works, as well as the updating of pertinent data to the extent such data was available, has led to the compilation of this comprehensive study for English-speaking readers.

We are aware that the present study has no claim to completeness. Numerous difficulties are always involved in discovering and compiling documentary material and statistical data on the Church in Eastern European countries. Although the statistical material was carefully gleaned from available publications, it must not be approached in the usual manner, since statistics on Hungary's Church — in contrast to State-related statistics — have been much neglected during recent decades. The last comprehensive presentation of such data appeared in 1929. Even the accuracy of data on individual Hungarian dioceses contained in the official statistical yearbook of the Church, *Annuario Pontificio*, is questionable.

The omission of a number of references will perhaps be seen as a weakness of the present work. Retaining pertinent references and footnotes contained in the original manuscript, however, would not only

have impaired the study's clarity, but would have resulted in a disproportionate increase in size and price.

Some readers will perhaps feel that this work should take a stand supporting or condemning the situation of the Church in Hungary. The Institute in no way intends to deny the justification, and in fact necessity, of such positions. The basic prerequisite for well-founded positions, however, is the objective establishment of trustworthy sources and facts. Our interest in compiling this handbook stemmed solely from our desire to create the prerequisites necessary for objective discussion and, above all, for a proper renewal of Church life in Hungary. This work neither can, nor is it intended to, serve as an interpretation of the data involved. However, even in the case of a work whose sole aim is a comprehensive presentation of the actual situation, a certain amount of evaluation, selection, and emphasis — and thus interpretation — is unavoidable. Before facts can be presented in an undistorted manner, they must first of all be truly understood. The importance of this “understanding” will perhaps evoke questions regarding this handbook's development, namely: Why is a handbook on the situation of Hungary's Church being published outside of Hungary? Can this necessary understanding be achieved outside of the environment being described? Is a “study of culture at a distance” (M.Mead) actually feasible? These questions can be answered on two levels.

Proven results achieved through the application of investigative sociological techniques, such as content and source analysis, as well as through the historical method, unmistakably show that the study of cultures with which there is no direct contact not only offers the unique advantage of an overview obtained through examining the subject from a distance, but also increases the danger of misunderstandings due to a lack of knowledge regarding the context and system of relationships involved. The advantages and disadvantages of studies made directly within the situation involved are exactly the opposite. Behind the understandings thus obtained, there lurks the danger of being influenced by “dominant structures” and the “blindness bred by familiarity.” In other words, a culture is just as likely to be correctly *understood* from within, as it is just as likely to be correctly *interpreted* from without.

On a second level, which might be described as psychological, one arrives at similar results. Nearness to the concrete reality always requires realistic compromises. Without the aid of abstraction, the political scientist could never develop his concrete utopian models, the educator his pedagogical ideals, and the physicist and mathematician their general laws. On the other hand, a total loss of contact with reality signifies the death of science through lack of true significance. The situation presented, therefore, by a scholarly institute which enjoys both nearness to and also distance from the object under study can be considered beneficial from the viewpoint not only of philosophical theory but also of sociology of knowledge — to the extent that uncompromising objectivity is obtained within the limitations of the “aspect structure of human thought.” (K.Mannheim).

We would like to extend our thanks here to all those who, through their financial support, enable the Institute to carry on its research activity and who have thus made an important contribution to the publication of this book.

The Hungarian Institute for Sociology of Religion
(Vienna)
and
St. Elizabeth of Hungary Parish
(Toronto)

HISTORICAL OVERVIEW

The Hungarian Church Before 1945

In the territory of what later became Hungary, Christianity first established itself in the Roman province of Pannonia. Savaria (Szombathely) and Sopianae (Pécs) were already episcopal sees in the 4th century. In Pécs there are important remains of old graveyard chapels, some of which contain frescos: These structures are unique monuments to the presence of early Christendom in this part of Europe. It is possible that some of the cultural edifices in this area even survived the era of the barbarian invasions.

After the fall of the Avar empire, Charlemagne promoted the Christianization of Eastern Europe. This missionary activity, which originated in Salzburg, met with such success in what later became West Hungary that the conversion of the Hungarians, which took place at the end of the 10th and beginning of the 11th centuries, was able to turn to local traditions for support. After the mission of Bishop Pilgrim from Passau in the 970s, a decisive role was played by St. Adalbert, a Benedictine from Prague, and his followers. Through their efforts the young Hungarian Church, which the first King, St. Stephen (István), organized into 10 bishoprics, was imprinted with a strongly monastic Benedictine character. King Ladislas I (St. László) permanently secured the success of Stephen's efforts. The work of diocesan organization was completed under him and his successor, Colman (Kálmán). In 1083, with the canonization of Stephen, his son Emeric (Imre), and Bishop Gerard (Gellért) from Csanád, the Hungarian Church received its first three saints.

In addition to the Benedictines and their numerous abbeys, the 12th century saw the coming of the Norbertines, the Cistercians, the Knights Hospitaller, and the Knights Templar. There is also evidence that Greek Orthodox monasteries existed in Hungary during part of the 13th century. Due perhaps to the influence of the Eastern Church, the western Gregorian Reform found only gradual acceptance in Hungary. The

continued existence of state church tendencies, however, made possible both the development of the theory of divine right kingship and the continuance of the royal right of patronage even into the 20th century. King Béla III helped to bring about the canonization of King Ladislas I in 1192. Western European lay religious movements (the Beguines and the Beghards) which reached Hungary at the beginning of the 13th century, as well as the mendicant orders (Dominicans and Franciscans), helped promote a general increase in piety and the development of religious literature in the native tongue.

After the Mongolian Invasion, a new religious order, the Hermits of St. Paul, came into being in Hungary. This order, as well as the entire Hungarian Church, flourished under the Anjou kings. The supreme patronage rights of kings and the *commendam* system resulted in many a bishopric and monastery ending up in unworthy, incapable, and often secular, hands. Toward the end of the Middle Ages, internal Church efforts at renewal resulted in several reforms affecting religious orders and a significant improvement in the general spirit of piety among the populace.

The battle of Mohács in 1526 destroyed most of the state and ecclesiastical hierarchy of Hungary. The cities and the aristocracy took possession of most Church property: What remained was confiscated to cover the costs incurred by the country in repelling the Turks or was given to persons in recognition for political services rendered.

The Lutherans in the Transylvania region began to organize as a group at the beginning of the 1640's. A final break, however, did not occur until Nicholas (Miklós) Oláh, Archbishop of Esztergom, tried to implement the decisions of the Council of Trent, especially those regarding celibacy. Many Catholic priests turned to Protestantism as did their parish communities. Only then did broad segments of the population become conscious of the schism in their midst. Great inroads against Lutheranism were made in Hungary by the Calvinists and, in the Transylvania region, by the Unitarians. Franciscans and Jesuits worked to alleviate the catastrophic lack of priests and also to care for the splinter groups which had remained Catholic in Turkish Hungary.

Bishoprics often remained unfilled for decades, and newly designated bishops were usually unable to exercise their episcopal duties in dioceses which were now either Protestant or occupied by the Turks.

The Counterreformation begun by Nicholas Oláh was continued with spectacular success by Péter Pázmány, Archbishop of Esztergom from 1616 to 1637. Himself a Jesuit, he above all promoted Jesuit schools and in 1635 entrusted the Jesuits with the university founded at Nagyszombat (Trnava). For political reasons, the Hapsburgs were interested in the recatholicization of their countries. Their attempts to reestablish Catholicism resulted in the formation of a common front by the followers of Protestantism and by the estates of the corporate Hungarian state. In part, the confrontations with the Hapsburg efforts towards absolutism were responsible for the free exercise of religion as set down within the framework of the constitution drawn up by the country's estates, (the peace treaties agreed upon in Vienna 1606, Linz 1645, and Szatmar 1711).

After the expulsion of the Turks, efforts in Vienna succeeded in bringing about a union of the Orthodox Ruthenians and some of the Rumanians; the Serbs, however, could not be persuaded to participate. Four Greek Catholic bishoprics were established in the 18th century, and two in the 19th. The Greek Catholic Hungarians received a bishop of their own in 1912. The Church politics of Charles III (as Emperor Charles VI) and Maria Theresa were still influenced by the Catholic restoration movement. In 1731, Charles III reduced the rights of the Protestants to freely practice their religion. The introduction of a Catholic form of oath excluded them for all practical purposes from holding public office.

The Church organization of the Middle Ages was greatly expanded through the founding of five new Roman Catholic bishoprics by Maria Theresa, who received the title of "apostolic king" in 1758. Her son, Emperor Joseph II, who created the Church and cultural-political movement of Josephinism, dissolved all religious orders which were not involved in teaching or pastoral activity. The revenue resulting from the wealth and property which became available was placed into a religious fund for the support of almost 700 newly founded parishes. His toleration

edict of 1781 not only guaranteed the Protestants free exercise of their religion, but also made it possible for them to hold public office. Although the Protestants and the Orthodox still did not enjoy full equality of rights, the Hungarian Diet of 1790/91 granted them religious autonomy.

The large-scale colonization of the 18th century and the success of recatholicization again made Hungary a country with a Catholic majority, which resulted in the establishment of two more Roman Catholic bishoprics at the beginning of the 19th century. The liberal legislation issued after the Austro-Hungarian Compromise of 1867 proclaimed the full equality of all religious groups, though the Catholic Church still retained some traditional public legal privileges. In the years that followed, however, the Church, as a result of its basic principles, found itself in conflict with the liberal-minded state. Laws passed in 1894/95 concerning the keeping of register books by the state and the enforcement of obligatory civil marriage signified the end of a genuine *Kulturkampf*. Although the Concordat of 1855 had freed the Catholic Church from the "guardianship" of the state, the Protestants and Orthodox never succeeded in truly obtaining the autonomy already legally granted them in 1790/91. In the 20th century, the Church experienced an inner renewal through the work of persons such as Bishop Ottokár Prohászka and P.Béla Bangha S.J., who performed excellent pastoral services.

After the short-lived Communist dictatorship of 1919, which had as its goals the separation of Church and state and the complete elimination of individual religious confessions, the Catholic Church developed an ever stronger pastoral, cultural, and social program in what remained of Hungary after the peace treaty at Trianon. The 1938 Eucharistic World Congress, held in Budapest 900 years after the death of Stephen, gave witness to the vitality of the Hungarian Catholic Church and the high esteem in which it was held.

The Hungarian Church Since 1945

After the Second World War, the thousand-year-old Hungarian Church found herself in a radically new situation. For centuries the influence of the established Church was supreme in public life: the archbishop of Esztergom as Prince Primate of Hungary was the second dignitary of the land after the King; the bishops *ex officio* were members of the Upper House of Parliament; the clergy enjoyed the protection due officialdom; and for the support of her institutions, the Church had considerable land holdings. Thus, the truly dynamic life of the Church manifested itself in these various Church institutions which following the custom of those days, were anxious to communicate the faith to the world and make its influence felt in *public* life. This attitude experienced a vigorous renewal, and reached its climax in the Marian Year of 1948, dedicated to the Patroness of Hungary, when hundreds of thousands of pilgrims visited shrines dedicated to Our Lady.

During the political conflicts following the war, the faithful turned to the Church with hope, while the Church's leadership expected the political turmoil to be short-lived. Such appraisal of the situation prompted the Church leaders to embrace resistance without compromise against any attempt of the state to regulate or weaken the life of the Church. They appealed to the historical tradition of the country and opposed the atheistic state on ideological grounds. Some of the faithful and the clergy, including a few bishops, refused to accept this attitude of resistance without compromise, and referred to it as a "catastrophe policy." For the atheistic leaders of the state this attitude became the justification of their anti-Church policies. The situation was made even more dramatic by the fact that the recently returned Moscow-trained, communist leadership knew very little about the Hungarian Church. Following their political judgements, they turned to the Russian State-Orthodox Church model.

In the midst of these socio-political changes, the redistribution of land (division of great landholdings, including the Church's, among the landless peasants) was the first serious sacrifice demanded from the Church. Church leadership, instead of opposing this step, approved it.

There were no serious protests at that time, nor were there any in 1949 and 1950 when all the houses of religious orders were expropriated by the state. There is no truth in the charge that during the 1956 October revolution Cardinal Mindszenty demanded the return of Church property.

In 1946 state authorities suppressed all Catholic Church organizations and put an end to the activities of the most hardworking Church groups. The more active members of these groups found a new framework for their energies in friendly family gatherings. The state openly, or under various pretexts, persecuted these new groups, bringing them to court in an attempt to stop their activities. (These friendly gatherings provided the inspiration for today's Christian communities, i.e., base communities.) In 1948, the curbing of Church influence prompted the state to confiscate all Catholic publishing houses as well as its weekly and monthly papers. In the same year, the suppression and expropriation of all Catholic schools were meant to break the Church's undue influence in public life: 2,900 elementary and 184 secondary schools (138 academic, 46 business oriented) were taken over by the state. The religious faculties of the schools, following the instructions of the bishops, refused to teach in the expropriated schools.

On the one hand, the state tried to curb the activities and limit the influence of the Church; on the other hand, it was anxious to apply pressure on Church leaders in order to make an agreement with them by which the Church would recognize those limitations and restrictions within which the state would tolerate her activities in the future. The Bishops' Conference refused to start discussions, saying that such a comprehensive agreement would have to be negotiated by the Holy See. The state, pursuing its over-all Church-state policies, managed to make agreements with denominations other than the Catholic Church. On December 26, 1948, due to his refusal to compromise, the Primate of the Hungarian Church, Cardinal Mindszenty, was arrested, prosecuted in a mock trial, and, on February 6, 1949, sentenced to life imprisonment.

In March, 1949, in order to further its Church policies, the state started the so-called Peace Movement, and Catholic priests among others, were

invited to its convention in Budapest. This signaled the beginning of the "Priests for Peace Movement." The state prevailed upon a former high official, in the Ministry of Education and Culture, Dr. Msgr. Miklós Beresztóczy, who had recently been released from prison after being severely tortured, to be the leader of the movement. In order to counteract, or at least lessen, the divisive influence of the Priests for Peace Movement, the bishops published a document on peace based on Divine Law. With great indignation the state rejected this document as an attempt on the part of the bishops to "deepen the rift between Church and state," and continued to strengthen its Peace Movement by soliciting signatures of support and organizing conventions. On August 20, 1949, a new Constitution was enacted which declared the official separation between Church and state. A special article of the Constitution guaranteed the teaching of religion for those children whose parents ask for it (facultative religious instruction). The instruction for the implementation of this law encouraged its administrators to dissuade or prevent parents from enrolling their children in catechism classes. Constant harassment by the police and the imposition of other administrative measures made it impossible for religious priests who refused to teach in the expropriated, government-run schools to do any pastoral work. In May of 1950, 1,000 religious were interned for "security" reasons. Having taken these measures, the government asked the bishops to start discussions, but the bishops agreed to consider the case of religious orders only. Again, 2,500 religious were interned. Meanwhile, the members of the now formally established Priests for Peace Movement demanded that an agreement should be negotiated between Church and state. Under immense pressure, an agreement was reached in August of 1950 whereby the bishops promised to support the policies of the state. In turn, the state outlined a very restricted framework within which the Church could function. The Church was allowed to reopen eight secondary schools (six for boys and two for girls). Four religious orders were given limited permission to function in order to run the schools. The other religious orders were suppressed, their permission to function having been withdrawn. Only a few religious priests were allowed to continue pastoral work within the diocesan framework.

After the signing of the agreement, the struggle continued. Four bishops together with one auxiliary bishop were placed under house arrest. József Grósz, archbishop of Kalocsa, the president of the Bishops Conference at that time, and the signatory of the agreement, was sentenced to 15 years imprisonment. For the supervision of Church activities a special office (State Office for Church Affairs) was organized by the state. State officials ("bishops with moustaches") were placed in every chancery, where they opened the bishops' mail, checked on their visitors, and were in possession of the diocesan seal. Moreover, the state forced the bishops to appoint members of the Priests for Peace Movement who collaborated with state officials to influential positions in the diocese (chancellor) and to promote them to prelaties. The state controlled the occupation of Church positions with governmental regulations, suppressed all the minor seminaries, and abolished out of the 13 major seminaries.

1953 marked the end of the Stalinist era and the beginning of "coexistence". Because of ill health, Cardinal Mindszenty was transferred from prison and was placed under house arrest, as was Archbishop Grósz, who at first was interned with Cardinal Mindszenty, but later was allowed to return to a parish in his diocese where he could receive visitors. During the imprisonment of Archbishop Grósz, Dr. Gyula Czapik, archbishop of Eger, was the president of the Bishops' Conference. In May of 1956, Czapik died and Grósz was allowed to return to his see of Kalocsa, where he resumed the presidency of the Bishops' Conference until his death in 1961. After the death of Czapik, the state tried to negotiate with Cardinal Mindszenty, but according to his own memoirs, he refused to ask for amnesty.

The activities of the Priests for Peace Movement were not compatible with the views of the Holy See, and, in April of 1956, the press organ of the movement which had published since 1950, along with a French language bulletin published for propaganda purposes, was placed on the *Index*. Both publications were discontinued by the publishers and in August of the same year, a new publication having ecclesiastical approval was issued under the title, *Katolikus Szó (Catholic Word)*. This publication continues to circulate even today.

In 1956, during the freedom fight, Cardinal Mindszenty was released and resumed the leadership of the Hungarian Church. Quickly and decisively he suppressed the Priests for Peace Movement. After the defeat of the revolution, he took refuge at the American embassy in Budapest, but his successor let his decision stand. In order to ease the situation the Bishops' Conference, and especially its president Archbishop Grósz, organized the movement *Opus Pacis* which made it possible to continue the peace movement within an ecclesiastical framework. (The leaders of *Opus Pacis* are practically identical with those of the Priests for Peace Movement.) In 1958 the Holy See excommunicated three members of the Priests for Peace Movement. All three had accepted political office, membership in the house of representatives, without previous permission of the Holy See. (Since 1971, priests have been able accept political office in Hungary with the permission of their local ordinary. Several priests, all of them leaders in the Priests for Peace Movement, are members of the house of representatives and one of them is a member of the Presidential Council.)

After the events of 1956, the state, in order to ease tensions, dissolved the State Office for Church Affairs only to re-establish it in 1959. They reappointed trusted leaders of the Priests for Peace Movement to their former positions, but failed to reinstate the civilian leaders. This new set-up, which exists today, enables the state to exercise a discrete and at the same time effective influence over the bishops.

John XXIII's overtures to the East helped to ease the inflexible political attitudes prevalent in the Hungarian Church and to reintroduce the isolated Church into the mainstream of the Universal Church. Pope Paul VI sent his special emissary, Archbishop Agostino Casaroli, to Budapest in 1963 with instructions to start negotiations to improve relations between Church and state in Hungary. These negotiations between the Holy See and the state (in which the Hungarian Bishops' Conference was not involved) marked a new beginning in the lives of the Churches in socialist countries. Until that time, all negotiations had been reserved for Moscow. These new negotiations resulted in a so-called partial agreement, reached on September 15, 1964, with the following concrete resolutions: new bishops were appointed (at the time of the

partial agreement only three out of the eleven dioceses had ordinaries, the rest were governed by apostolic administrators); a section of the Hungarian College in Rome which had been in the possession of the state (since its foundation until 1948 the College served as the center for the continuing education of Hungarian priests) was now placed under the jurisdiction of the Hungarian bishops and called the Hungarian Papal Institute. This point of agreement made it possible for eight priests to continue their education in Rome each year. The unpublished minutes of the meeting contained a list of problems to be discussed in the future. Both sides agreed to meet twice a year, once in Rome and once in Budapest. The Hungarian government insisted on solving personnel problems first in order to facilitate the solution of the remaining problems with the cooperation of the newly appointed bishops, since it was assumed that these would enjoy the trust of the Holy See and the Hungarian government. Between 1964 and 1980 twenty six persons were appointed as bishops or auxiliary bishops. This solved the problem of leadership, for the new bishops are reliable in spite of the fact that some appointments were the result of a compromise insisted upon by state authorities. Most of the pastoral problems, however, are still unresolved and remain on the agenda. People involved in shaping Church policy during these decades, refer to this period as the time during which mutual understanding developed between Church and state, and during which "the Hungarian Church found her place in socialism."

In spite of the new agreement, one problem remained unresolved: the case of 80-year-old Cardinal Mindszenty. After the defeat of the 1956 revolution, Cardinal Mindszenty took refuge at the American embassy in Budapest. Although he was unable to exercise his office, he remained Primate of Hungary. For 15 years, the person of Cardinal Mindszenty, who by this time was not in the best of health, remained a problem with respect to relations between Hungary and the United States. Only the Holy See could solve the problem. The Cardinal, who placed obedience to the Pope above all else, agreed to the wishes of Pope Paul VI and, leaving Hungary in September of 1971, he settled in Vienna. The Pope repeatedly assured Mindszenty that he would retain his title as Primate until death. For his part, Mindszenty acceded to the Pope's wishes: he would avoid any steps that would jeopardize the delicate negotiations between the

Holy See and the Hungarian government, in order to normalize and ease the life of the Church in Hungary.

This general agreement, not at all clear in its details, resulted in many problems. The Holy See's avenue of escape was to remove Mindszenty as Archbishop of Esztergom and Primate of Hungary. The Hungarian government objected to the pastoral travels of Mindszenty among the two million Hungarians in the West, as well as to "the imminent publication" of his memoirs. The government demanded that either he honor the principles of the agreement between the Holy See and the government, or he should cease to be the Primate of the Hungarian Church. When Mindszenty refused to go along with Paul VI, the pope, exercising his supreme pastoral authority, declared the see of Esztergom free on February 5, 1974 and opened the way for the normalization of Church life in Hungary. On February 12, 1976, Dr. László Lékai, apostolic administrator of the diocese of Esztergom, was appointed its archbishop. Shortly afterwards, he received the red hat of a cardinal. The renewal of pastoral life within the Hungarian Church remains a task for the successors of Paul VI, which task is very close to the heart of John Paul II.

Significant Events in the Hungarian Church Since 1945

- 1945 (March): Nationalization of Church property.
- 1948 (June): Nationalization of confessionally run schools.
(26 December): Cardinal Mindszenty imprisoned.
- 1949 (February): Cardinal Mindszenty sentenced to life imprisonment.
(September): Religious instruction in the schools no longer obligatory, but elective.
Legal decree concerning the separation of Church and state.
- 1950 (30 August): Agreement between the Roman Catholic Church and the state: recognition and support of the Hungarian government and its goals by the Church; eight Catholic confessional schools returned to the Church.
(August): Founding of the Catholic Priests for Peace Movement in Hungary.

- (September): Dissolution of religious orders; members temporarily confined.
- 1951 (28 June): József Grósz, Archbishop of Kalocsa and head of the Hungarian Bishops Conference, sentenced to 15 years imprisonment; beginning of priest trials and persecution of the Church. Establishment of the State Office for Church Affairs.
- 1956 Cardinal Mindszenty freed from prison during the October Revolution and, after the revolt is crushed, goes to the American embassy where asylum is granted.
(December): Abolishment of the State Office for Church Affairs, its activities taken over by the Ministry of Education.
- 1959 (June): Refoundation, reestablishment of the State Office for Church Affairs.
- 1962-1965: Thirteen Hungarian bishops and ordinaries attend sessions of the Second Vatican Council.
- 1964 (15 September): Partial agreement reached between the Holy See and the Hungarian government: the signing of a document and accompanying protocol which contain, on the one hand, some points of the working agreement, guarantees, and obligations, as well as still debated questions, and on the other hand, the positions, demands, and reservations expressed by both sides on the various questions.
Appointment of five new bishops; state recognition of 1959 appointment of József Winkler as Auxiliary Bishop of Szombathely. Hungarian Episcopate receives chance to send scholarship students to Hungarian Papal Institute in Rome.
- 1968 (Spring): Delegate of Holy See negotiates in Budapest with representatives of the Hungarian State Office for Church Affairs. In fall, head of the State Office for Church Affairs travels to Rome for negotiations. (This method of negotiation has been regularly carried on since that time.)
- 1969 Appointment of new bishops.
- 1970 (2 June): A regulation based on Law No. 22/1957 goes into effect, somewhat reducing state interference in the conferring of less important Church positions.
- 1971 (28 September): Mindszenty leaves the country. Imre Kisberk takes over administration of the archdiocese of Esztergom.

- Holy See relinquishes to Hungarian Bishops Conference the right to decide whether Catholic priests may act as representatives in Parliament or assume other political office.
- (16 April): Hungarian Foreign Minister received by Pope Paul VI in a private audience.
- (December): Appointment of new bishops.
- 1972 (February): Appointment of new bishops.
- 1974 (5 February): Pope Paul VI relieves Cardinal Mindszenty of office as Archbishop of Esztergom and declares the see vacant.
- (February): Appointment of new bishops.
- 1975 (January): Appointment of new bishops.
- (November): Agreement on religious instruction reached between state representatives and the Bishops Conference.
- 1976 (12 February): Dr. László Lékai appointed Archbishop of Esztergom, becoming Hungary's primate. On 24 May he is made Cardinal.
- (10 April): Appointment of Kornél Pataky as bishop of Győr; all episcopal seats in Hungary are filled and Hungary's hierarchy is thus complete.
- 1977 (April): For the first time since World War II, the Hungarian Bishops Conference is able to fulfill its obligation of visiting the Pope every five years for its official *ad-limina* visit.
- (June): János Kádár, First Secretary of the Hungarian Socialist Workers Party, received by Pope Paul VI in a private audience.
- 1978 (January): Appointment of new bishops.
- (September): Beginning of theological extension course for lay persons at the Budapest Theological Academy.
- State officials travel to Rome to represent Hungary at the burial of Popes Paul VI and John Paul I and for installation ceremonies of Popes John Paul I and John Paul II.
- (December): Pope John Paul II sends letter to Hungary's bishops, describing it as his first contact with the Hungarian episcopacy.
- 1979 (April): Appointment of new bishops.
- (October): After two-year renovation, the Hungarian Papal Institute in Rome opens and now houses eight Catholic priests from Hungary studying in Rome. For the first time since World War II, the Collegium Germanicum Hungaricum has two theology students

- from Hungary. Two members of the Jesuit order, forbidden in Hungary since 1950, are studying at the Gregoriana in Rome. Two priests from Hungary are studying in Paris and two in Strasbourg.
- 1980 (Easter): In a letter to Hungary's Church, Pope John Paul II calls for an increased fostering of religious instruction both in and outside the schools.
- (September): Jubilee celebrations held commemorating the 1,000th anniversary of the birth of St. Gellért (bishop and martyr). The festivities were attended by a Vatican delegation headed by the Secretary of State, Archbishop Casaroli, who brought with him a letter from Pope John Paul II in commemoration of the occasion.
- (October): Pope John Paul consecrates chapel to "Our Beloved Lady of Hungary" in grotto of St. Peter's Basilica. The chapel was erected through donations from Hungarians throughout the world both within and outside of Hungary.

Beatified and Canonized Hungarians

The following is a list of those beatified and canonized persons who are either of Hungarian ancestry or who lived in Hungary and are especially venerated there for that reason. The jubilee celebrations held in 1970 commemorating 1,000 years of Hungarian Christianity increased the awareness and veneration of the Hungarian people for those of their ancestors who placed their lives in the service of God in an edifying and holy manner.

HUNGARIAN SAINTS:

St. Adalbert, Bishop and Martyr, founded a Benedictine monastery in Prague and later resided at the court of Prince Géza. St. Stephen was confirmed by him. He was martyred in 997 by the pagan Prussians whom he was attempting to convert. Feast: 23 April.

St. András (Andrew) and Benedek (Benedict) were probably Benedictine monks who lived in the 11th century as hermits on Mount Zobor in Northern Hungary. They were buried in Nyitra, and are equally venerated by Hungarians, Poles, and Slovaks. Feast: 17 July.

St. Imre (Emeric), Prince, son of St. Stephan, is patron saint of Hungarian youth. Died in 1031. Feast: 5 November.

St. István (Stephen), Hungary's first King, offered his crown and nation into the Virgin Mary's patronage. Died in 1036. Feast day in the universal Church: 16 August; in Hungary, 20 August.

St. Gellért (Gerald), first bishop of Csanád, was teacher of St. Emeric and missionary to Hungary's pagans. He was martyred by pagan Hungarians in 1046 during the course of throne disputes following the death of St. Stephen. Feast: 24 September.

St. Margaret of Scotland, of the Árpád dynasty was perhaps Stephen's granddaughter. She was born and grew up in Hungary and later became wife of King Malcolm III of Scotland. Her daughter Matilda is ancestress of the present British royal house. Died in 1093. Feast: 10 June.

St. László (Ladislas), as king, personified the ideal of medieval knight-hood. He was a relentless spreader of the faith. Died in 1095. Feast: 27 June.

St. Erzsébet (Elizabeth) was the daughter of a Hungarian king and Margravine of Thuringia. She is venerated by all Christians for her exemplary charity to the poor. Died in 1231. Feast: 19 November.

St. Margit (Margaret), daughter of King Béla IV, was a Dominican nun. Her father promised to consecrate her to God if the country should be freed from Tartar occupation. Margaret justified this consecration through her humble and penitential way of life. Died in 1271. Feast: 19 January.

St. Erzsébet (Elizabeth) also referred to as St. Isabella of Portugal, was the niece of Jolánta (Jolanthe), daughter of Endre II. Elizabeth married King Dionysius of Portugal. After her husband's death, she returned to Coimbra, where she resided in the vicinity of the convent of the Poor Clares and lived a simple, withdrawn existence patterned on convent life. Died in 1336. Feast: 8 July.

St. John of Capistrano was Governor of Perugia and later a member of the Franciscan order which he helped spread. He appealed for resistance against the Turks in Austria, Bohemia, Poland, and Silesia and began to organize troops against them in Hungary in 1455. As a courageous battle companion of the Hungarian Regent János Hunyadi, he played an important part in the successful defeat of the Turks at Nándorfehérvár. Died in 1456 in Ilok, Hungary. Pope Benedict XV declared him the patron saint of the Hungarian army. Feast: 23 October.

BEATIFIED HUNGARIANS AND PERSONS VENERATED AS BEATIFIED

Astrik, Archbishop of Kalocsa, brought St. Stephen's crown from Pope Sylvester II to Hungary. Older sources refer to him as a saint, others as blessed. Died in 1034. Feast: 12 November.

Bód (Bulduš), Bishop of Eger, and **Besztréd (Bestertus)**, Bishop of Nyitra suffered martyrdom along with St. Gerard in 1046. They are honored as blessed.

Mór (Mauritius), Bishop of Pécs, entered as a child the Benedictine monastery founded at Pannonhalma by St. Stephen. His name is mentioned both in the legend of St. Stephen and in the founding document of Tihany (the oldest extant Hungarian-language text). He was a missionary among much of the Hungarian population on the far side of the Danube. Died in 1073. Feast: 25 October.

Gizella (Gisela), of Bavarian descent was the wife of St. Stephen. She actively supported the efforts of her husband to convert the Hungarians to Christianity. After his death, she probably returned to Passau where she died in 1095 as a Benedictine abbess. Other sources locate her grave in Veszprém (Hungary). Feast: 7 May.

Piroska (Prisca), daughter of St. Ladislav, was married to John Komnenos, Byzantine Emperor. The pious Empress, venerated as St. Irene, founded many churches and monasteries. She died in 1134.

Szalome (Salome), daughter of Lesko, prince of Poland, lived in chaste marriage with Kálmán (Colman), king of Galizia, son of Endre II, King of Hungary. She died in 1268.

Özséb (Eusebius), Canon and Hermit, was founder of the Pauline Order in Hungary, the only monastic order of Hungarian origin. Died in 1273. Feast: 20 January.

Ágnes, Princess of Bohemia, Niece of King Béla III of Hungary, died in 1281 as a member of the Poor Clares. Feast: 2 March.

Erzsébet (Elizabeth) was daughter of King István of Hungary and niece of Béla IV. Died in 1285. Feast: 6 March.

Kinga (Cunegond) was daughter of King Béla IV and wife of Boleslav V, Duke of Poland. She is national patron of the Poles. After her husband's death, she entered the Poor Clare convent at Sandec, which she had founded, and died in 1292 as the convent's abbess. Feast: 24 July.

St. Louis of Toulouse was the second son of the Angerin Charles II (the Lame) and Mária of Hungary. In his youth he became bishop of Toulouse. He died in 1297. Feast: 19 August.

Jolánta (Jolanthe), was daughter of King Béla IV and Duchess of Poland. She entered a convent after the death of her husband. Died in 1298. Feast: 15 June.

Gertrude, daughter of St. Elizabeth of Árpádháza and Louis, Margrave of Thuringia, was superioress of the Norbertine convent at Aldenburt from the age of 21. Died in 1302. Feast: 13 August.

Erzsébet (Elizabeth), daughter of the last of the Árpád kings, Endre III, was also the last offspring of the Árpáds. After her father's death, she was brought to Vienna by her stepmother, Ágnes of Hapsburg. Despite marriage plans made by her family, she entered the Dominican convent in Thöss, Switzerland. Died in 1338. Feast: 5 May.

Mór (Maurice) Csáky, a Dominican monk, came from a respected family and entered religious life along with his wife. Died in 1364. Feast: 29 March.

Hedvig (Jadwige), daughter of King Lajos (Louis) the Great of Hungary, was later Queen of Poland. She converted the Lithuanians who entered into a federation with the Poles. Died in 1399. Feast: 27 February.

John of Dominici, Archbishop of Ragna, was of Florentine origin. He became Dominican Cardinal and King Sigismund of Hungary asked Pope Martin V to send him to Hungary as papal legate. He died in 1418 and was buried in Hungary. Feast: 10 June.

László (Ladislav) Báthory, member of the Paulines and hermit, was the first Hungarian translator of the Bible. Died in 1484. Feast: 27 February.

Márk (Marc) Kőrösi, Canon; István (Stephen) Pongrácz; and Menyhért (Melchior) Grodecz, Jesuit martyrs, were tortured to death in Kassa in 1619 during the course of the Thirty Years' War. Feast: 7 September.

Magyar Mózes (Moses the Hungarian), was a soldier in the army of Wladimir, Grand Duke of Kiev. He came from a Hungarian family that settled in Russia. Later he joined the hermits who lived in the caves surrounding Kiev. He died in 1043. He was respected as a saint during his lifetime.

In Hungary there is a desire, perhaps even stronger today than in the past, to see statues or pictures of canonized and beatified persons of Hungarian origin upon Church altars. At present, beatification procedures are in process for Prince László (Ladislav) Batthyányi, an eye-specialist who died in 1930; Baron Gábor (Gabriel) Apor, a bishop and martyr, who died in 1945; and for King Károly (Charles) IV. (The Churches of both Hungary and Austria have appealed for his beatification.) A desire to begin the beatification process has also been expressed in connection with Cardinal Mindszenty, who died in 1975. A movement to collect signatures for this purpose has already begun and found support, especially among Hungarian exiles.

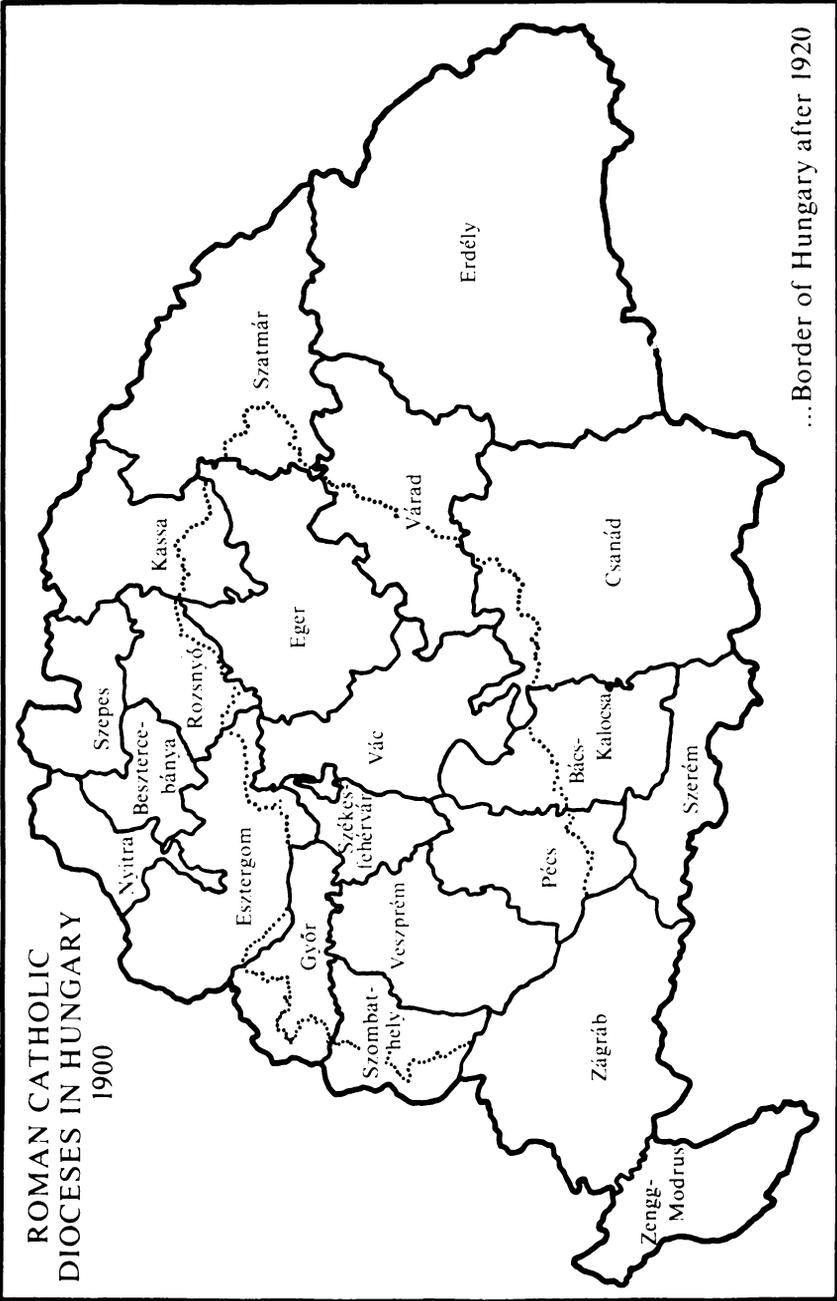
HUNGARIAN DIOCESES AND CLERGY

Areas of Jurisdiction

The organization of the Hungarian Catholic Church has undergone considerable change over the course of history. To understand the present-day situation, and for the sake of comparison, we will examine the years 1900, 1948, and 1952. Dioceses will be listed in alphabetical order, with archdioceses indicated by capital letters. The Greek Catholic Diocese of Hajdúdorog, the Exarchate of Miskolc, and the Greek Catholic area of diaspora pastoral activity will be shown on a special map.

The first map shows the entire Hungarian State in the year 1900, i.e., the actual area of Hungary itself plus Croatia and Slovenia. After the peace treaty at Trianon in 1920, the dioceses of Veszprém, Székesfehérvár, Vác, and Eger remained entirely within the territory of Hungary. The dioceses of Nyitra, Besztercebánya, Szepes, Munkács, Erdély, Szerém, Zengg-Modrus, and the Archdiocese of Zágráb fell completely outside Hungary's new borders. The portions of Rozsnyó and Kassa belonging to Hungary were cared for by the Czechoslovakian apostolic administrator through his vicar responsible for the area. The other "rump dioceses" which remained on Hungarian territory but had been separated from their episcopal seats, i.e., the Hungarian section of the Greek Catholic Diocese of Eperjes and the Roman Catholic dioceses of Nagyvárad and Szatmár (1929), fell more and more under the jurisdiction of apostolic administrators who were independent of their original bishops residing outside Hungary's borders. Only the "rump diocese" of Csanád, separated from its episcopal seat of Temesvár, received a new episcopal seat in Szeged.

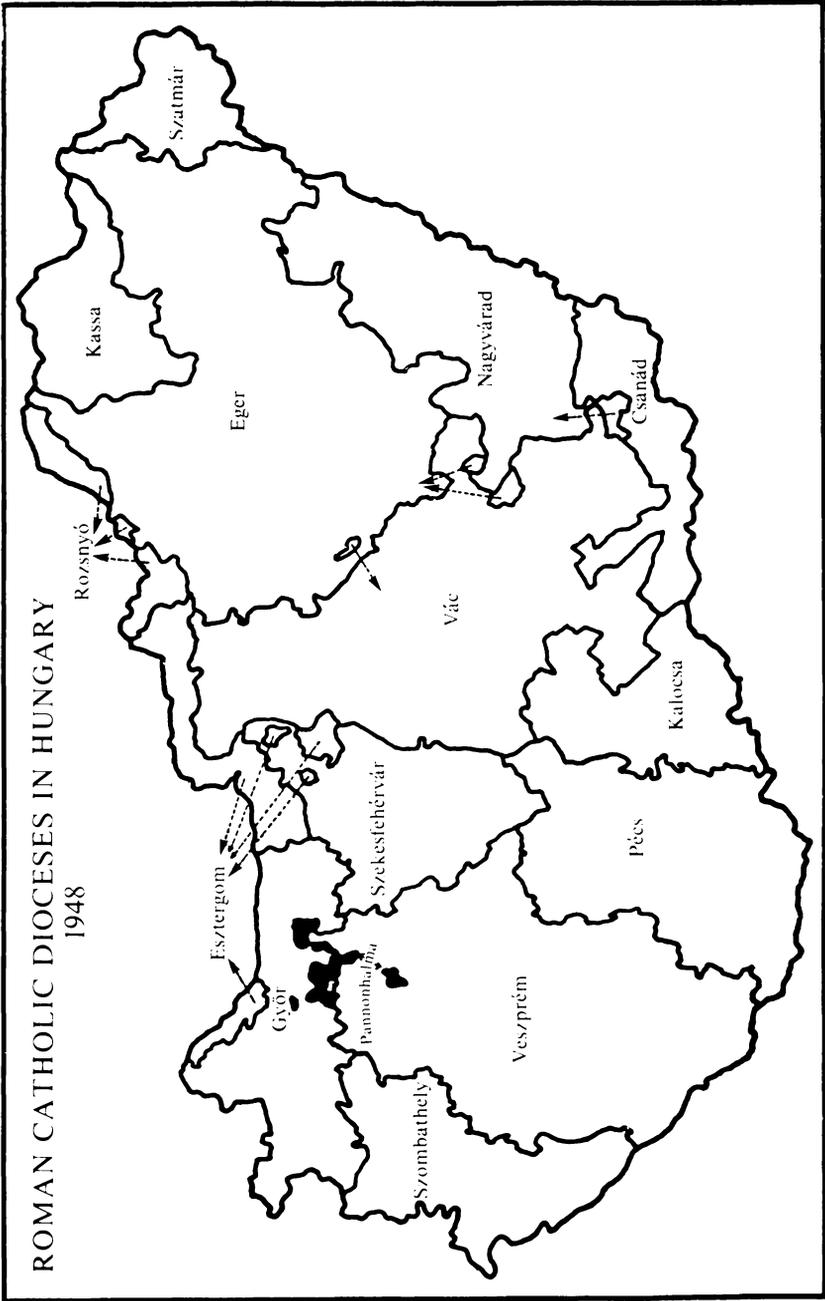
In 1952, the episcopal vicariates of Kassa, Rozsnyó, and also Szatmár, which was cared for by an apostolic administrator, were administratively incorporated into the Archdiocese of Eger. The vicariate of Nagyvárad, which was also governed by an apostolic administrator, became part of the Diocese of Csanád. The exempt Archabbey of Pannonhalma still exists *de facto* today, though its parishes have been placed under the administration of the Dioceses of Győr and Veszprém.



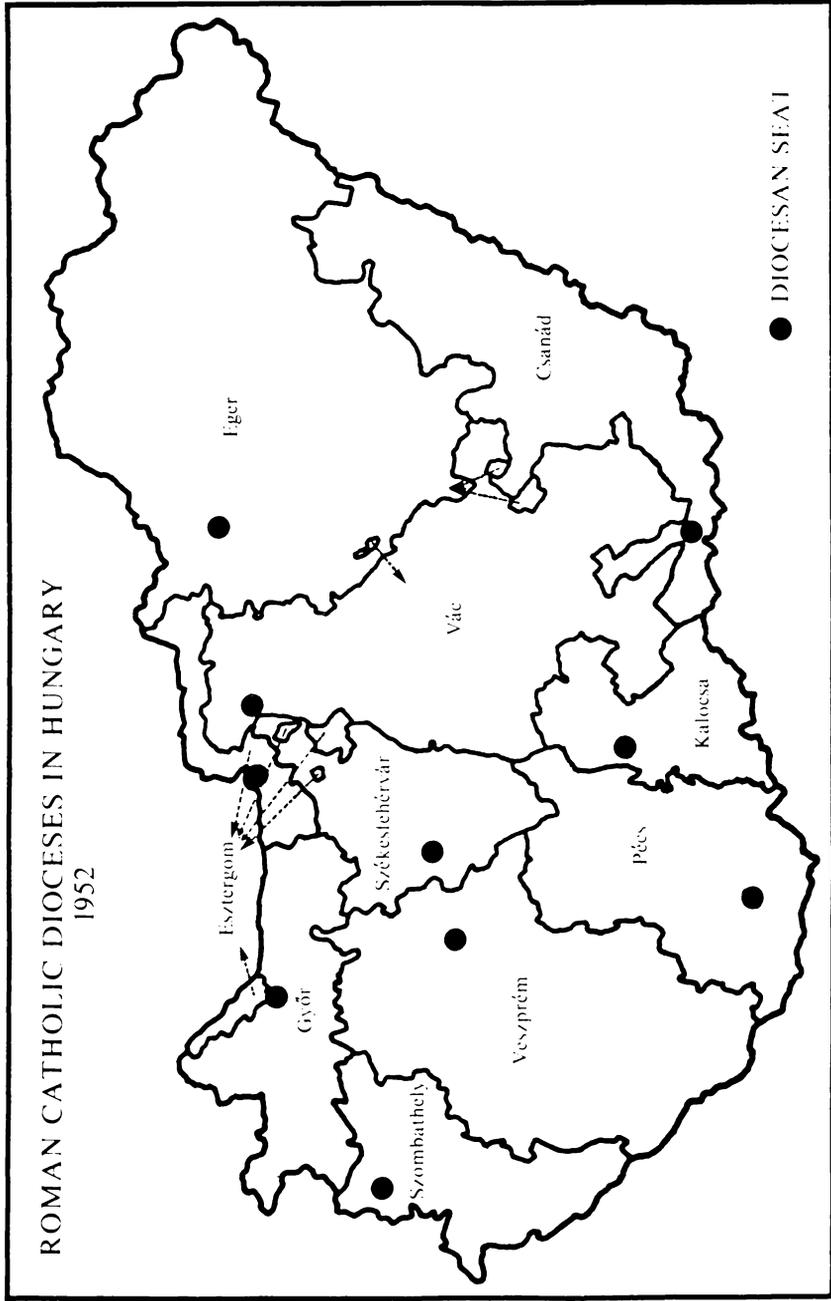
**ROMAN CATHOLIC
DIOCESES IN HUNGARY
1900**

...Border of Hungary after 1920

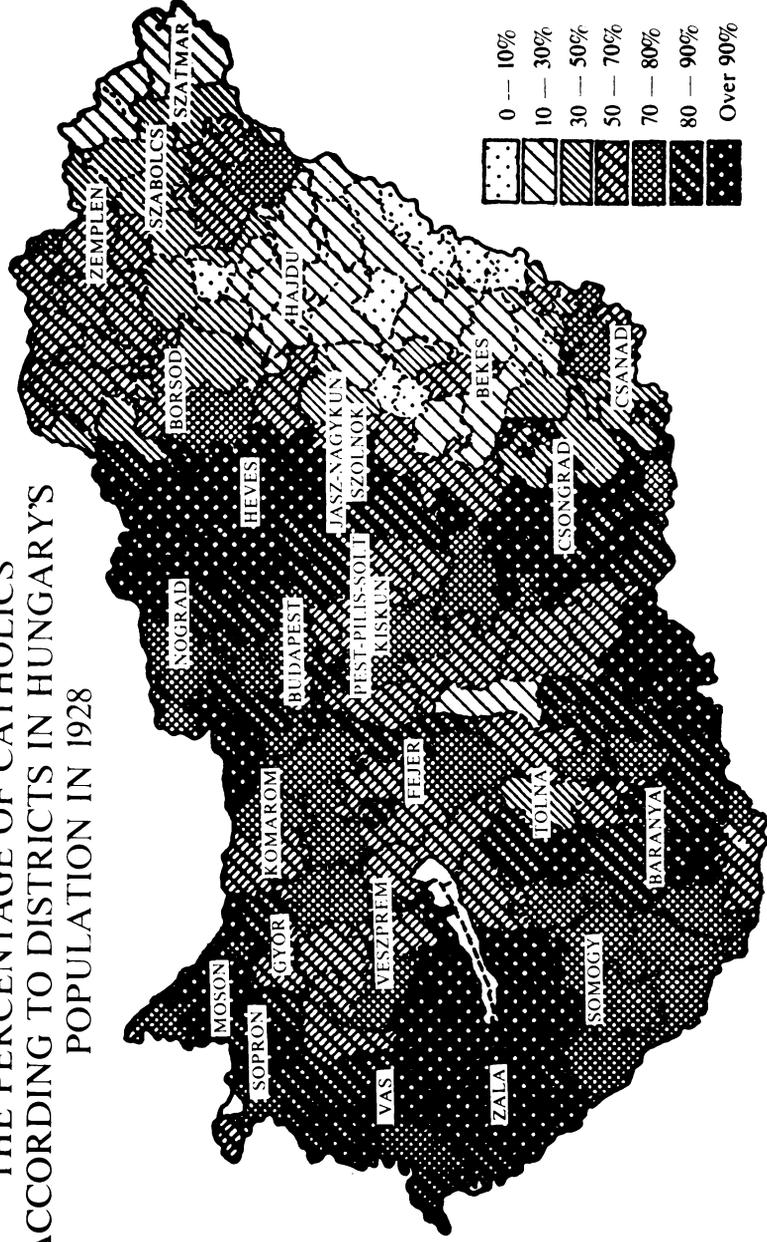
ROMAN CATHOLIC DIOCESES IN HUNGARY
1948



ROMAN CATHOLIC DIOCESES IN HUNGARY
1952



THE PERCENTAGE OF CATHOLICS
ACCORDING TO DISTRICTS IN HUNGARY'S
POPULATION IN 1928



Statistics of Dioceses and Faithful**GEOGRAPHIC AREA OF DIOCESES**

Diocese	Area in Km ²
---------	-------------------------

Csanád	10,775
EGER	(19,000)*
ESZTERGOM	2,540
Győr	5,200
Hajdúdorog	(28,759)*
KALOCSA	3,979
Pécs	8,115
Székesfehérvár	5,183
Szombathely	4,660
Vác	15,000
Veszprém	13,710
Total	93,030

* Figures appearing in the *Annuario Pontificio*. A calculation of the actual area covered by both Eger and Hajdúdorog together results in 23,868 km². The area belonging to the Greek Catholic Diocese of Hajdúdorog is to a great extent the same as that covered by the Roman Catholic Archdiocese of Eger.

CONFESSIONAL STRUCTURE 1949 (last Hungarian census with statement of religious affiliation)

Roman Catholic	6,240,427	67.8%
Greek Catholic	248,355	2.7%
Reformed	2,014,707	21.9%
Lutheran	482,152	5.2%
Jewish	133,862	1.5%
Greek Orthodox	36,010	0.4%
Baptist	18,874	0.2%
Unitarian	9,447	0.1%
Other	7,153	0.1%
Unknown	1,521	0.0%
Unaffiliated	12,291	0.1%
Total	9,204,799	100.0%

According to diocesan statistics, 62% of the population was Catholic in 1975.

NUMBER OF PARISHES AND FAITHFUL

Diocese	Year	Number of Parishes with Faithful					Number of Faithful in 1000's		
		0-1000	1001- 2000	2001- 3000	over 3000	Total	City	Rural	Total
Csanád	1980	29	28	8	47	112	162	189	3,51
EGER	1975	107	146	81	103	437	286	812	1,098
ESZTERGOM	1970	28	37	22	64	151	684	159	843
Győr	1968	82	84	15	34	215	191	254	445
Hajdúdorog	1964	58	61	19	11	149	66	165	231
KALOCSA	1975	12	23	15	27	77	50	169	219
Pécs	1972	59	77	30	40	206	140	335	475
Székesfehérvár	1977	31	50	30	49	160	160	297	457
Szombathely	1977	71	61	22	22	176	96	224	320
Vác	1970	15	56	55	140	266	656	670	1,326
Veszprém	1975	99	148	48	53	348	181	510	691
Hungary		591	771	345	590	2,297	2,672	3,784	6,456

Diocese	Year	Percentage of Faithful in Different Size Parishes				Total	Percentage of Faithful		
		0-1000	1000- 2000	2001- 3000	over 3000		City	Rural	Total
Csanád	1980	26	25	7	42	100	38	62	100
EGER	1975	24	33	19	24	100	26	74	100
ESZTERGOM	1970	18	25	15	42	100	81	19	100
Győr	1968	38	39	7	16	100	43	57	100
Hajdúdorog	1964	39	41	13	7	100	29	71	100
KALOCSA	1975	16	30	19	35	100	23	77	100
Pécs	1972	29	37	15	19	100	29	71	100
Székesfehérvár	1977	19	31	19	31	100	35	65	100
Szombathely	1977	40	35	13	12	100	30	70	100
Vác	1970	6	21	21	52	100	49	51	100
Veszprém	1975	28	43	14	15	100	26	74	100
Hungary		25	33	15	27	100	37	63	100

Short Histories of Individual Dioceses

DIOCESE OF CSANÁD

The Diocese of Csanád was founded by St. Stephen. Its first bishop was St. Gellért (Gerard), the teacher of St. Emeric. He died a martyr's death at the hands of Hungarian pagans.

Due to the border changes which took place in 1920, 160 parishes of the Diocese of Csanád were now in Rumanian territory and 65 in Yugoslavian territory. The remaining 33 parishes, along with the new episcopal seat of Szeged (replacing the former episcopal seat of Temesvár which is now in Rumania) comprise the present Diocese of Csanád.

That part of the Diocese of Nagyvárád which remained on Hungarian territory became administratively part of the Csanád diocese. Of the 80 parishes of the Nagyvárád bishopric, which had been founded by St. Stephen as the Diocese of Bihar, 30 fell to the Diocese of Csanád in 1920. The remaining part of the Nagyvárád diocese in Transylvania was incorporated into the Roman Catholic Archdiocese of Bucharest in 1929.

St. Gellért is the patron saint of the Diocese of Csanád.

Address: H-6720 Szeged, Aradi vértanúk tere 2.

ARCHDIOCESE OF EGER

The Diocese of Eger was also founded by St. Stephen. It experienced many territorial changes through the years. In 1092, St. Ladislav separated from it the Archdeanery of Pankota which he then joined to the Diocese of Várád. In 1566, the counties of Máramaros, Ugocea, and Szatmár were incorporated into the diocese.

In 1804, the areas of Szatmár and Kassa were separated from the Diocese of Eger and made independent dioceses, while Eger was declared an archdiocese. After 1920, sections of the Dioceses of Kassa and Rozsnyó

which remained on Hungarian territory were governed from Czechoslovakia through the vicar for the Apostolic Administrator. That part of the Diocese of Szatmár which remained on Hungarian territory received its own apostolic administrator. In 1952, the vicariates of Kassa and Rozsnyó and also Szatmár were administratively incorporated into the Archdiocese of Eger.

Szepes, Rozsnyó, Kassa and Szatmár were the suffragan dioceses of the Archdiocese of Eger.

The Archdiocese of Eger stands behind Esztergom and Kalocsa in rank. Their archbishops have the right to bestow Church honors.

The patron saint of the Eger archdiocese is St. John, who was martyred in boiling oil.

Address: H-3300 Eger, Széchenyi utca 1. Postafiók 80.

ARCHDIOCESE OF ESZTERGOM

This diocese was founded by St. Stephen in 999, before his coronation as Hungary's first king. Esztergom was the archdiocese of Hungary's native Church. Its suffragan dioceses were Győr, Veszprém, Pécs, Vác, and Eger. In the 12th century, the Diocese of Nyitra also became its suffragan diocese, as did the Dioceses of Székesfehérvár, Szombathely, Besztercebánya, Szepes, and Rozsnyó in the 17th century. At present, Esztergom's suffragan dioceses are Győr, Hajdúdorog, Pécs, Székesfehérvár, Szombathely, Vác, Veszprém, and the exempt Archabbey of Pannonhalma.

- 1105-1114: The Diocese of Nyitra was separated from the Archdiocese.
 1715: Emperor Charles III, King of Hungary, bestows the title of Imperial Prince of the Holy Roman Empire upon the Archbishop of Esztergom and his successors.
 1777: Fifteen parishes in the vicinity of Nyitra were incorporated into the Nyitra diocese; in return, Buda and its vicinity, and

also the area between Buda and Visegrád were separated from the Diocese of Székesfehérvár and incorporated into the Archdiocese of Esztergom.

- 1820: The diocesan seat was transferred back to Esztergom, after having been moved to Nagyszombat during the time of the Turkish occupation.
- 1920: Of the archdiocese's 481 parishes, 393 are now on Czechoslovakian territory and are administered by the Apostolic Administrator of Nagyszombat.

Since the year 1260 Esztergom's archbishops have been cardinals. The legal title Imperial Prince of Hungary is coupled with the archepiscopal seat of Esztergom. In Church matters, the archepiscopal seat was an appellate tribunal. In cases of appeals from within the archdiocese itself, it handed down judgments as a second court of appeal; for other dioceses, it served as a third appellate court.

The patron saint of the Esztergom Archdiocese is St. Adalbert.

Address: H-2500 Esztergom, Berényi Zsigmond utca 2. Postafiók 25.

DIOCESE OF GYŐR

The Diocese of Győr was founded by St. Stephen, probably in the year 1000, though in any case before his coronation.

- 1777: Its parishes in the County of Vas were incorporated into the Diocese of Szombathely, and those in the county of Veszprém into the Diocese of Veszprém.
- 1920: As a result of border changes in 1920 and 1922, according to ecclesiastical law, 99 of its 144 parishes were entrusted to the care of the apostolic administration of Burgenland (Austria).
- 1946: Due to changes of the Slovakian border, three parishes were separated from the diocese. The Diocese of Győr received one parish from the Archdiocese of Esztergom.

In the Middle Ages, the diocesan bishop was able to bestow ecclesiastical honors. One of the oldest institutions of the diocese is the Benedictine Abbey of Tata which was founded during the lifetime of St. Stephen. The collegial chapter, which was founded in Sopron by Maria Theresa, is unique to the country. The pastor of the city parish is always a canon of this chapter. Its provost is at the same time the pastor of Sopron's St. George Parish.

The diocese's patron is the Blessed Virgin Mary.

Address: H-9021 Győr, Káptalándomb 1. Postafiók 60.

GREEK CATHOLIC DIOCESE OF HAJDÚDOROG

At the beginning of Hungary's existence as a state, there was approximately an equal number of members belonging to the Latin and Greek rites. A decline in the number of those adhering to the Greek rite began in the 15th century. So great was this decline that in 1595 what till then had been the Greek Catholic Diocese of Munkács was demoted by Rome to a district vicariate.

In 1646, 400 Greek Orthodox priests in Ungvár decided upon a union with the Roman Catholic Church, though at the same time retaining their orthodox liturgy and the freedom to choose their own bishops. Eighty years later, 200 priests in another area of Máramaros joined this union. With time, sections of Rumania's Greek Orthodox population, and also that of Transylvania, united with the Catholic Church and were placed directly under the authority of the Holy See in 1721. Esztergom was given over to them only in marriage matters. In the meantime, several Greek Catholic dioceses had been founded in what is today Yugoslavia. The Diocese of Eperjes was founded in 1816, and that of Szamosújvár in 1856.

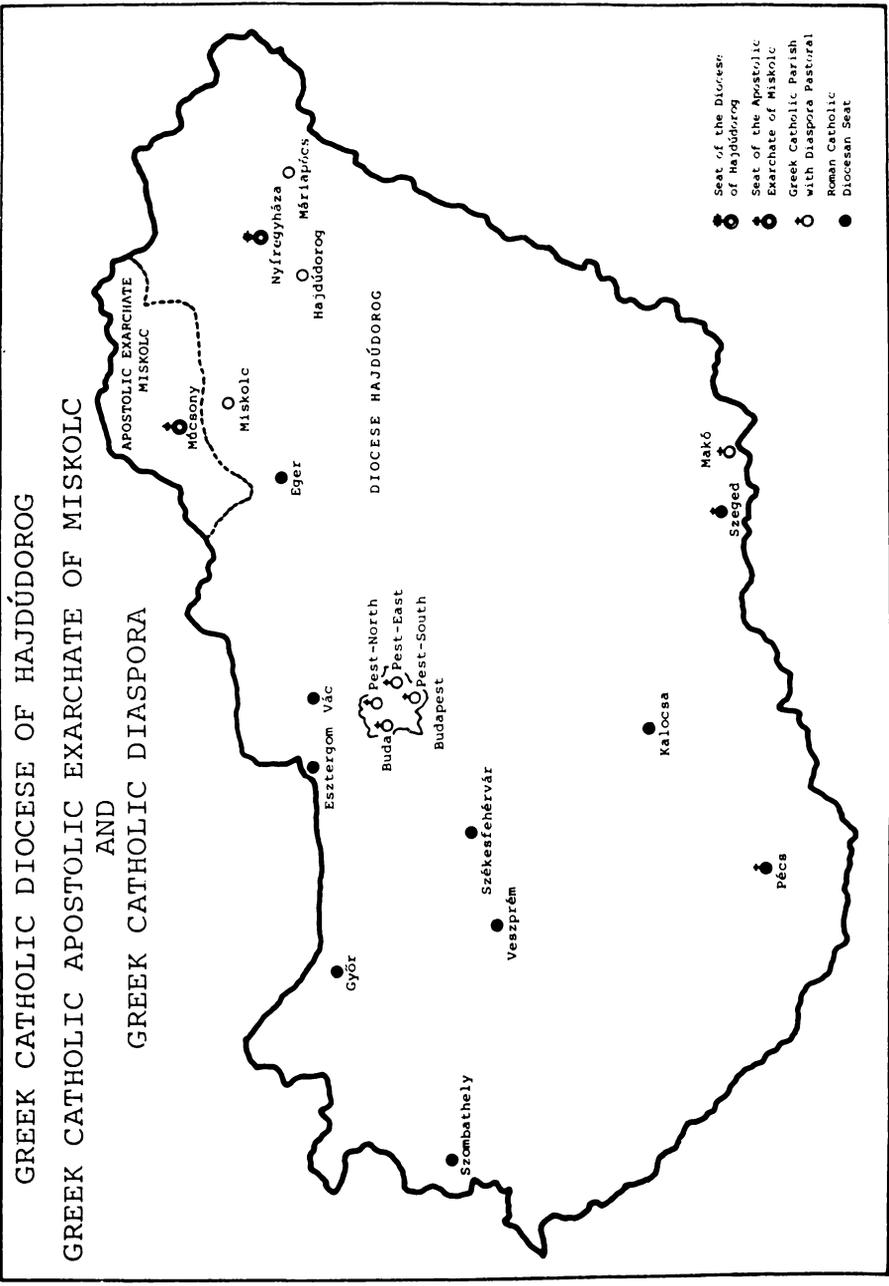
In 1863 efforts were made to found a Hungarian-speaking Greek Catholic Diocese in Hajdúdorog, and permission for a district vicariate was granted in 1873. It was not until 6 May 1921, however, that the diocese

was founded by Emperor Francis Joseph, King of Hungary. On the 8th of June of that year the Greek Catholic Diocese of Hajdúdorog was canonically erected by Pope Pius X. Hungary's parliament proclaimed its existence in Legal Article No. XXXV/1913. According to a papal bull, the diocese has a total of 162 parishes with 261,000 faithful who reside in six dioceses. The city of Hajdúdorog is the episcopal see. Ancient Greek is the liturgical language of the diocese.

In 1919, 33 parishes were joined to the Greek Catholic Diocese of Nagyvárada, seven were placed under the Ruthenian apostolic administrator in Bukowina, and 35 were entrusted to the care of the Gyulafehérvár-Fogaras Archdiocese. As a temporary arrangement, the apostolic exarchate with its seat at Miskolc, which was erected in 1920, is also under the jurisdiction of the bishop of Hajdúdorog. This exarchate is comprised of one parish remaining in Hungarian territory from the Diocese of Munkács, and 21 parishes remaining in Hungarian territory from the Diocese of Eperjes.

Address: H-4400 Nyíregyháza, Bethlen utca 5. Postafiók 60.

There was a large scale migration of certain parts of the population from the territory belonging to the Diocese of Hajdúdorog to industrially better developed areas of the country, especially to Budapest and its vicinity. Jurisdictional ties hindered those who had migrated from continuing to practice their religion according to their own rite due to the lack of available priests of that rite. Marriage which took place outside of the diocese not only required diocesan permission, but also the sending of a Greek Catholic priest to perform the marriage. Because of jurisdictional difficulties, Greek Catholic parents had their children baptized according to the Latin rite. In fact, as a result of such difficulties, many Greek Catholic faithful joined the Roman Catholic Church. In acquiescence to repeated requests from the Greek Catholic diocese, the Holy See expanded the jurisdiction of the bishop of Hajdúdorog in 1968 (though initially only for a period of three years) to cover all Greek Catholics living in Hungary. This jurisdiction was extended several times until finally, at the spring session of the Hungarian Bishops Conference in 1979, the diaspora character of the



ecclesiastical organization existing in the geographical areas falling under the jurisdiction of the bishop of Hajdúdorog was recognized and given permanent legal status. The final papal approbation of Hajdúdorog "for all time" brought Archbishop Casaroli to Bishop Timkó at the St. Gerard jubilee in September 1980.

In the matter of finances, the diocese stipulated that until such time as the diaspora pastoral offices are in a position to support themselves all presently existing Greek Catholic parishes are to pay the diaspora an amount equal to a third of the parish's contribution to the diocese. Furthermore, the priests are to annually contribute the stipends from ten mass intentions for this purpose.

Greek Catholic diaspora pastoral activity is presently carried on from the following places:

The diaspora vicariate:

H-1027 Budapest, Kapás utca 6.I.

There are organized diaspora parishes in: 1. Buda, 2. Pécs, 3. Pest-North, 4. Pest-East, 5. Pest-South, 6. Szeged, 7. Makó.

Each Greek Catholic diaspora parish includes one parish area, one affiliated area, and one diaspora area.

Regulations regarding the pastoral care of Greek Catholics living in Roman Catholic dioceses are quite explicit. The following are the major legal requirements in this regard.

Decree Issued by the Hungarian Catholic Episcopate

1. The chief pastor of all Hungarian Greek Catholics is the bishop of Hajdúdorog, who is to have exclusive jurisdictional powers. This means that from now on all Greek Catholics are to turn to him or his general vicar in all matters requiring action by the bishop (cf. Eastern Personnel Law: *Cleri sanctitati* mp. 22. c. §1. Further, concerning the legal competence of the general vicar: Paul VI: *Ecclesiae sanctae*, mp; §14. 2.).
2. Who is to be considered the real pastor of Greek Catholics? The answer to this question is twofold:

- a. Priests in already existing Greek Catholic parishes (Greater Budapest, Szeged, Makó) who, at least on the basis of affiliate parishes, are already able to be employed in the regular pastoral care of Greek Catholics living in their vicinity are from now on to be considered the proper pastors of these parishes (canon §22. s. *Cleri sanctitati*) and have exclusive jurisdiction over the members of their parish, whereby the jurisdiction of the Roman Catholic pastors is abrogated.

Those priests too must be considered pastors with exclusive jurisdiction who function as district pastors (quasi pastors) permanently entrusted with the pastoral care of Greek Catholics living in a given area (canon §489. 3. n. s. *Cleri sanctitati*). These cases too presuppose a constant pastoral care.

- b. Where at present it is still impossible under given circumstances for a Greek Catholic priest to provide normal pastoral care, the bishop of Hajdúdorog, in concurrence with the Roman Catholic bishop responsible for the area, requested that the local Roman Catholic pastors continue their care of the Greek Catholic faithful within their area (canon §22/2/ *Cleri sanctitati* Diaspora Situation). This confers upon these Roman Catholic pastors a regular (quasi) pastoral jurisdiction which is to be delegated in accordance with Church legal regulations. The area (the boundaries) of these parishes is determined on the basis of an agreement with Roman Catholic bishops in charge of the various dioceses.

The jurisdiction of the Roman Catholic pastors in this respect is to be determined as follows:

- (1) Their jurisdiction over the Greek Catholic faithful continues to be based on the pastoral commission given them by the bishop of Hajdúdorog.
- (2) This does not exclude the possibility that at times, depending upon the number and needs of the faithful (because of their diaspora situation), the bishop of Hajdúdorog will send Greek

Catholic priests to these areas to engage in pastoral activity. In such cases, after notifying the pastor of his presence, the Greek Catholic priest can take over all pastoral activities intended for the Greek Catholics (cf. Canon 503 *Cleri S.*). In these diaspora areas, the Greek Catholic faithful who have been placed under the pastoral care of the Roman Catholic parishes retain the right to be cared for according to their own rite, and such pastoral care is to be provided whenever possible. Claims or requests in this matter are to be directed either through the office of the local Roman Catholic pastor, or directly to the bishop of Hajdúdorog (4400 Nyíregyháza, Bethlen utca 5) or his general vicar (1074 Budapest, Rózsák tere 9). The Second Vatican council emphasized the right of the faithful to pastoral care according to their own rite (Decree on the Eastern Churches, §4). The expansion of episcopal jurisdiction legitimizes the claims of the laity to such care. Diaspora pastoral activities for Greek Catholics such as baptisms, confirmations, marriages, and funerals (canon §511, 3-4 *Cleri S.*) are to be entered in the parish register by the Roman Catholic pastors entrusted with these matters. At the end of the year, they are to send a copy of them to the bishop of Hajdúdorog or his vicar through the offices of their own chancery.

3. Regulation for Dispensing Sacraments and Sacramentals

- a. At baptism special care should be taken in registering the religion of the child that no favoritism be given to either the Byzantine or Latin rite.

A child stemming from a marriage with a Greek Catholic father, even if the mother is Roman Catholic, is to be considered Greek Catholic (*Codex Iuris Canonici* [CIC], canon §756. 2).

It is not the wish of the Council that Catholics seek to change from one rite to another (Decree on the Eastern Churches, §4).

In extraordinary cases, the ordinary *a quo* for the Greek Catholic faithful is always the bishop of Hajdúdorog.

- b. Roman Catholic pastors are allowed to confirm Greek Catholics only within the framework of the permission, which is also applicable to their own rite (i.e., danger of death) (Decree S.C. *pro Eccl. Orient.* 1 May 1948. Cf. Decree on Eastern Rite Catholics, par. 14, appendix 16). Greek Catholics wishing confirmation must contact the bishop of Hajdúdorog who will then send a Greek Catholic priest to groups of persons wishing to be confirmed.
- c. In matters requiring special absolution which the ordinary alone is empowered to give, a Roman Catholic confessor can also absolve a Greek Catholic *in foro interno* if the confessor's bishop has granted him this power of absolution. The absolution of a Greek Catholic *in foro externo* requires faculties from the bishop of Hajdúdorog.
- d. A Roman Catholic priest can dispense the sacrament of the sick to Greek Catholics whenever required and also give Holy Viaticum (cf. CIC canon §866, 3.).
- e. The Sacrament of Marriage

The presence of impediments to marriage in the case of Greek Catholics is to be judged according to Oriental Law (*Crebrae all. mp.*).

Absolute impediments are the same as those mentioned in the CIC. There are differences, however, in cases of relative impediments to marriage:

The impediment of disparity of cult (*disparitas cultus*) also exists in marriages involving Eastern rite Christians, specifically, the marriage of a Greek Orthodox with an unbaptized person (canon §60,1). The impediment of spiritual relationship also exists between a baptismal sponsor and the child, and between the sponsor and the parents of the child (canon §70).

In the Oriental code of law, the degree of consanguinity in the collateral line is determined by adding together the degrees present

in both lines of descent, whereby consanguinity up to and including the sixth degree invalidates a marriage, (canon §66). This means that the 2nd degree according to the Latin code is equivalent to the 4th degree of the Oriental code; an unmixed 3rd degree a 6th degree; and a 2nd degree mixed with a 3rd degree, in the Oriental code, a 5th degree.

The impediment of relationship by marriage in the collateral line extends to the 4th degree, the determination of which proceeds in the same manner as above (canon §67).

Dispensation from an impediment to marriage, irregardless of whether the impediment be absolute or relative, must be requested from the bishop of Hajdúdorog (or his Vicar General):

(1) if the groom is a Greek Catholic (canon §32/5).

(2) if the groom is a non-Catholic and the bride is a Greek Catholic. Should there be insufficient time, in cases of necessity, to submit a request for dispensation, the parish pastors can handle the matter in accordance with the provisions of canon law which are binding for them, and are afterwards obligated to submit a report of the case thus handled.

If a non-Catholic person wishes to become a Catholic with the intention of marrying a Greek Catholic, then his/her conversion must be to the Greek Catholic communion rather than to the Roman Catholic.

In cases of necessity, the pastor can dispense with the marriage banns if proof of the non-married status of the persons to be married has been established. Pastors who have been empowered by their bishop to dispense with the marriage banns can also exercise this dispensation in cases involving Greek Catholics.

As for the proper form of the marriage ceremony, it is to be noted that each pastor can validly perform the marriage ceremony only within his own parish and only for couples who are of the same rite as he is (at least one of the marriage partners should be of the same

rite) (canon 86, §1 N. 2). If neither of the marriage partners is of the Latin rite, the Roman Catholic pastor can perform a valid marriage only

- (1) if he has been entrusted by the bishop of Hajdúdorog with the pastoral care of the Greek Catholics living within his parish (diaspora area), or
- (2) if he has been specifically empowered by the Greek Catholic bishop or the local Greek Catholic pastor to perform the ceremony.

In the case of a marriage ceremony of a couple with different rites, the marriage ceremony is to be performed by the pastor of the groom and in accordance with the groom's rite. On the basis of this general law concerning the marriage ceremony, a Greek Catholic groom in the diaspora can request the performance of the marriage ceremony by a Greek Catholic priest; in the case of Greek Catholic parishes and mission parishes, this is the prescribed form of the marriage ceremony. For grave reasons, the bishop of Hajdúdorog can grant a dispensation from the above law (cf. Vatican II: Decree on the Bishops' Pastoral Office in the Church, par. 8). If they are unable to perform the marriage ceremony themselves, Greek Catholic pastors can also delegate priests of other rites to perform the marriage ceremony within their parish area (Sacred Congregation for the Oriental Church, 8 June 1956).

For a valid marriage between a Greek Catholic and a Greek Orthodox, the presence of a priest who performs the marriage is sufficient (Decree on Oriental Catholics, point 18). To guarantee the validity of a marriage, the canonical guidelines are to be observed (Catholic pastor, two witnesses to the ceremony, the cautions).

If a Roman Catholic priest dispenses sacraments or sacramentals (burial service) for Greek Catholics, he does so in accordance with his own Latin rite and not according to the Eastern rite. A child who has been baptized, confirmed, or received his first communion in this manner retains his Eastern rite.

4. Other Directives

Pastors are requested to receive in a spirit of brotherly love the Greek Catholic priests who have been delegated to attend to the pastoral care of the Greek Catholic faithful according to their own rite. Pastors are to aid the Greek Catholic priests in their pastoral activity. In consultation with the bishop of Hajdúdorog, the College of Bishops will determine the district parishes, the diaspora areas, and the churches to be made available for Greek Catholic masses and the times at which the masses are to be held.

ARCHDIOCESE OF KALOCSA - BÁCS

The Archdiocese of Kalocsa was founded by St. Stephen in the year 1007. The area around Szerém was added to it by St. Ladislav in 1092. In 1230, the Diocese of Szerém was created from a part of the archdiocese. In 1923, 86 of the archdiocese's 148 parishes became a part of the apostolically administrated Bácska area, which in 1973 became the independent Diocese of Szabadka (Subotica, Yugoslavia).

The archdiocese's present area contains three archdeaneries with a total of 81 parishes. Kalocsa is the archepiscopal seat.

When St. Ladislav added the area around Szerém to the archdiocese in 1092, he named Bács as an episcopal seat in addition to Kalocsa. The diocese thus has a bishop with two episcopal seats and two chapters. After the country had been freed from the Turks, the episcopal seat and chapter of Bács were left dormant.

The Archdiocese of Kalocsa is the second archdiocese of the Hungarian Church. Until 1929, it had as suffragan dioceses the Latin rite of the Diocese of Nagyvárád, and the Dioceses of Transylvania and Csanád. For awhile its list of suffragan dioceses also included Zágráb, Bosnia (Diakóvár), Szerém, Nándorfehérvár, Argyas, and Bodon (Vidin). The diocese of Tinnin, which was located in Croatia and has no longer existed as an independent diocese since the time of the Turkish occupation, was

still considered a suffragan diocese of the Kalocsa Archdiocese in 1927. The Diocese of Csanád is presently a suffragan diocese.

St. Stephen, Hungary's first king, is the archdiocese's patron.
Address: H-6300 Kalocsa, Szabadság tér 1. Postafiók 29.

DIOCESE OF PÉCS

St. Stephen founded the Diocese of Pécs in 1009, and St. Ladislav determined the diocese's western boundary. A part of the diocese was joined to the Diocese of Szerém in the 13th century; another part to the Diocese of Zágráb in the 16th century.

In 1929, the parishes in the southern part of the County of Baranya were joined to the apostolically administered area of Diakovo (Yugoslavia). In 1971, the deaneries of Dárda and Baranyavár legally became a part of the Diocese of Diakovo, which had administered them since 1922.

Christians were living in the area in which the diocese is located in the 4th century; an early Christian chapel and grave site remain as evidence of their presence. The designation *Quinque Ecclesiae* (five churches) appeared for the first time during the rule of the Franks.

The Pauline Order, which is of Hungarian origin, was founded in 1225 in the Diocese of Pécs. The first mission of spiritual renewal, undertaken in 1851, also took place in Pécs.

The patron saint of the diocese is St. Peter.

Address: H-7624 Pécs, Szt. István tér 23. Postafiók 113.

DIOCESE OF SZÉKESFEHÉRVÁR

The Diocese of Székesfehérvár was founded by Maria Theresa in 1777. Its territory was separated from the Diocese of Veszprém. At the time of St.

Stephen, Fehérvár was already a chapter under the jurisdiction of a provost. It was also the burial site of kings. Here too the largest basilica in Hungary at that time was erected, the ruins of which can still be seen today.

During the time of the Turks, there was not a single parish in the area which today comprises the Székesfehérvár Diocese. After the Turks had been expelled from the country, first the Jesuits and later other orders began missionary activity among the population of this region. The first diocesan priest was ordained in 1714. Forty-two Reformed and one Evangelical priest were involved in pastoral activity in this area.

The diocese's patron is the Blessed Virgin Mary of the Assumption.

Address: H-8000 Székesfehérvár, Szabadság tér 10.

DIOCESE OF SZOMBATHELY

The Diocese of Szombathely was founded by Maria Theresa in 1777. The area comprising the diocese was separated from the Diocese of Győr.

In 1921, nineteen of the diocese's 133 parishes were transferred to the apostolically administered area of Maribor (Yugoslavia), and 57 to Burgenland (Austria), which was also apostolically administered.

The diocese's patron is Blessed Bishop Martin.

Address: H-9700 Szombathely, Berzsenyi Dániel tér 3. Postafiók 41.

DIOCESE OF VÁC

This diocese's founding goes back to St. Stephen; its erection as a diocese was completed in the time of Géza I in the 11th century. The Diocese of Vác took the brunt of almost all attacks made upon the country. In the 13th century, the Tartars destroyed the churches and exterminated the population. At the turn of the 15th century, the Bohemian Hussites attacked, and at the close of the century there arrived the disintegrated

Black Army of King Mátyás (Mathias). In 1514 troops involved in the civil war passed through the diocese, plundering and killing as they went. The Turkish invasion was the diocese's greatest setback: in 1654, only five of the diocese's 262 parishes were still functioning. In 1675 there were 14 parishes with a total of approximately 13,000 faithful. By the year 1700, priests were caring for 53 communities. Seventeen priests wandered from place to place performing pastoral work. The bishop returned to Vác at this time and began reorganizing the destroyed diocese.

By 1910 the diocese had 143 parishes and churches serving the faithful, 57 mission parishes, 5 churches belonging to religious orders, and 118 chapels, a total of 323. In 1915 there were a million Catholics in the diocese.

The patron saints of the diocese are Michael the Archangel and St. Stephen, King of Hungary.

Address: H-2600 Vác, Vak Bottván tér 1. Postafiók 86.

DIOCESE OF VESZPRÉM

The Diocese of Veszprém was founded in the years 990-997 by Prince Géza. The so-called founding document, which is actually a deed of gift addressed to the St. Michael Cathedral, dates back to the year 1002. Gisela, Hungary's first queen, had the cathedral erected on the foundations of a church built during the time of Géza. The crown, seal, and documents of the Hungarian queens were kept in the cathedral's treasury room. The bishop of Veszprém held the office of chancellor to the queen. He officiated at the crowning of the queen, and the first queens chose to be buried in Veszprém.

Hungary's first cloister for nuns (a cloister of Greek nuns) was founded at Veszprémvölgy in the Diocese of Veszprém. Its founding charter, which goes back to the year 900, is Hungary's oldest document. During the time of the Turkish occupation there was neither parish nor

curacy, neither training of priests nor priestly pastoral activity in the Diocese of Veszprém for 78 years. The city was occupied for a time by Prince Bocskay of Transylvania, under whom the spread of the Reformation began. Of the almost 500 parishes belonging to the diocese in the Middle Ages, only 12 still remained in existence at the end of the 17th century.

The reconstruction of the diocese was begun in 1710. In 1777, 62 of its parishes were transferred to the new Diocese of Székesfehérvár and 11 parishes in the vicinity of Zalaegerszeg were entrusted to the Diocese of Szombathely. The diocese was required to relinquish the territory between Buda and Visegrád to the Esztergom Diocese, though in return it received the territory on the near side of the Dráva (which had belonged to the Diocese of Zágráb) and the archdeanery of Pápa (from the Diocese of Győr).

St. Anne is the diocese's patron saint.

Address: H-8200 Veszprém, Tolbuchin út 12. Postafiók 109.

EXEMPT ARCHABBEY OF PANNONHALMA

The construction of this abbey was begun by Prince Géza. The founding document of Pannonhalma was issued by St. Stephen in 1001. The abbots (and later archabbots) exercised episcopal jurisdiction in the area entrusted to them in the same manner as did the bishops, with the exception of the right of episcopal consecration.

The Archabbey of Pannonhalma stood under no episcopal jurisdiction, but was instead directly answerable to the Holy See (*abbatia nullius*). Before the Second World War, the Diocese of Pannonhalma contained an archabbey, an abbey, and 15 parishes with approximately 30,000 faithful. The Exempt Archabbey of Pannonhalma still exist de facto today, though its parishes were placed under the administration of the Dioceses of Győr and Veszprém after the end of the Second World War.

Address: H-9090 Pannonhalma, Vár

ARMENIAN CATHOLIC PASTORAL CARE

Hungary's Armenians, who settled in the Transylvania region in 1672, united with the Roman Catholic Church in 1686. Since 1715 they have no longer had their own bishop but have been instead placed under the jurisdiction of the diocese's Latin rite in the Transylvania area or under that of the Archdiocese of Kalocsa. Their seminarians were ordained outside of the country (Vienna, Lemberg).

Today the only variations from the Latin rite consist in the use of the Armenian language and in ceremonies held on special Armenian feasts. On Hungarian territory as set down by the Treaty of Trianon, there has existed since 1923 an Armenian Catholic pastoral office in Budapest. This office, which is named after St. Gregory the Illuminator, is cared for by the Mechitarists in Vienna. This pastoral office cares for about 380 families. The office purchased its own building in 1973: until then, rented space had been used.

The address of the pastoral center is: H-1117 Budapest, Orlyay utca 6.

Bishops

List of Ordinaries and bishops of Hungarian dioceses from 1 January 1945 to 30 April 1982. (The dates given signify the time in office.)

DIOCESE OF CSANÁD

Endre Hamvas

Diocesan Bishop, 3/44 - 9/64

(Nominated Archbishop of Kalocsa)

József Ijjas

Titular Bishop

Apostolic Administrator, 9/64 - 1/69

(Nominated Archbishop of Kalocsa)

József Udvardy

Titular Bishop

Apostolic Administrator, 1/69 - 1/75

Diocesan Bishop, 1/75 -

DIOCESE OF NAGYVÁRAD

László Pintér

Apostolic Administrator, 1947 - 1952

Endre Hamvas

Diocesan Bishop of Csanád

Apostolic Administrator, 1952

The diocese was placed under the administration of the Diocese of Csanád in 1952.

ARCHDIOCESE OF EGER

Endre Kriston

Titular Bishop, 1923 - 1943

Auxiliary Bishop, 1943 - 1960 (†)

Gyula Czapik

Archbishop, 6/43 - 4/56 (†)

Mihály Endrey

Titular Bishop

Auxiliary Bishop, 1951 - 1972

(hindered from exercising the duties of his office 1951 - 1963)

Pál Brezanóczy

Vicar Capitular, 1956 - 7/59

Apostolic Administrator, 7/59 - 1/69

(Titular Bishop since 1964)

Archbishop, 1/69 - 2/72 (†)

Lajos Mészáros

Vicar Capitular, 1972 - 2/74

József Bánk

Archbishop, 2/74 - 3/78

(Nominated Diocesan Bishop of Vác)

Endre Kovács

Titular Bishop

Auxiliary Bishop 1/75 -

László Kádár

Archbishop, 3/78 -

DIOCESE OF SZATMÁR

Mihály Barót

Episcopal Vicar, 1945 - 1951 (†)

Gyula Czapik

Archbishop of Eger

Archepiscopal Vicar, 1951 - 1952

Pál Brezanóczy

Archepiscopal Vicar, 1952

The diocese was placed under the administration of the Archdiocese of Eger in 1952.

DIOCESE OF ROZSNYÓ

Barnabás Tost

Vicar Capitular, 1948 - 7/51 (†)

Pál Brezanóczy

Apostolic Administrator, 1951 - 1952

The diocese was placed under the administration of the Archdiocese of Eger in 1952.

DIOCESE OF KASSA

Barnabás Tost

Vicar Capitular, 1948 - 7/51 (†)

Pál Brezanóczy

Vicar Capitular, 1951 - 1952

The diocese was placed under the administration of the Archdiocese of Eger in 1952.

ARCHDIOCESE OF ESZTERGOM

Jusztinian Serédi

Archbishop, Cardinal Primate, 1927 - 3/45 (†)

József Mindszenty

Archbishop, Cardinal Primate, 10/45 - 2/74

(hindered from exercising the duties of his office beginning December 1948;

left Hungary in 1971;

died in Vienna in 1975)

János Drahos

Vicar General, 1948 - 1950 (†)

Zoltán Meszlényi

Titular Bishop

Auxiliary Bishop, 1937 - 1953 (†)

Vicar Capitular, 1950 (imprisoned after 3 weeks)

Miklós Beresztóczy

Vicar Capitular, 1950

Endre Hamvas

Diocesan Bishop of Csanád
Apostolic Administrator, 7/50 - 6/57

Mihály Endrey

Titular Bishop, 6/57 - 10/58
(soon hindered from exercising his office; resigned his office
in October 1958)

Artur Schwarz Eggenhofer

Vicar General, 1957 - 1959
Apostolic Administrator, 1959 - 1/69
(retired)

György Zemplén

Titular Bishop
Auxiliary Bishop, 1/69 - 3/73 (†)

Imre Szabó

Titular Bishop
Auxiliary Bishop, 1950 - 1976 (†)
Apostolic Administrator, 1/69 - 9/71)

Imre Kisberk

Titular Bishop
Apostolic Administrator of Székesfehérvár
Apostolic Administrator, 9/71 - 2/74

László Lékai

Titular Bishop
Apostolic Administrator, 2/74 - 2/76
Archbishop, Primate, 2/76 -
(Cardinal in May 1976)

Iván Pálos

Titular Bishop
Auxiliary Bishop 1/57 -

István Bagi
Titular Bishop
Auxiliary Bishop 5/79 -

DIOCESE OF GYŐR

Vilmos Apor
Diocesan Bishop, 1944 - 4/45 (†)

Kálmán Papp
Diocesan Bishop, 5/46 - 7/66 (†)

József Bánk
Titular Bishop
Auxiliary Bishop 9/64-66
Vicar Capitular, 1966
Apostolic Administrator, 12/66 - 1/69
(Nominated Diocesan Bishop of Vác)

József Kacziba
Titular Bishop
Apostolic Administrator, 1/69 - 1/75
(Entrusted with the inspection of Catholic Institutions)

Kornél Pataky
Titular Bishop
Apostolic Administrator, 1/75 - 4/76
Diocesan Bishop, 4/76 -

GREEK CATHOLIC DIOCESE OF HAJDÚDOROG

Miklós Dudás
Diocesan Bishop, 3/39 - 7/72 (†)

Imre Timkó
Vicar Capitular, 7/72 - 1/75
Diocesan Bishop, 1/75 -

Szilárd Keresztes
Titular Bishop
Auxiliary Bishop 1/75 -

EXARCHATE OF MISKOLC

István Szántay Szémán
Apostolic Vicar, 1945 - 1960

The exarchate was placed under the administration of the Diocese of Hajdúdorog in 1960.

ARCHDIOCESE OF KALOCSA

József Grósz
Archbishop, 5/43 - 10/61 (†)
(Imprisoned 1951 - 1956)

Ferenc Kujáni
Vicar Capitular, 1951 - 1964

János Bárd
Titular Bishop
Auxiliary Bishop 1951 -
(Hindered from exercising the duties of his office)

Endre Hamvas
Archbishop, 1964 - 1/69 (†)

József Ijjas
Archbishop, 2/69 -

László Paskai
Coadiutor Archbishop, with right of succession 4/82 -

DIOCESE OF PÉCS

Ferenc Virág

Diocesan Bishop, 5/26 - 3/58 (†)

Ferenc Rogács

Auxiliary Bishop with right to succession 6/48 - 3/58

Diocesan Bishop, 3/58 - 2/61 (†)

Gellért Belon

Appointed bishop in 1959

Consecrated in 1982

Auxiliary Bishop 4/82 -

József Cserháti

Vicar Capitular, 1961 - 9/64

Titular Bishop

Apostolic Administrator, 9/64 - 1/69

Diocesan Bishop, 1/69 -

Mihály Endrey

Titular Bishop

Auxiliary Bishop, 3/72 - 1/75

(Nominated Diocesan Bishop of Vác)

DIOCESE OF SZÉKESFEHÉRVÁR

Lajos Shvoy

Diocesan Bishop, 6/27 - 1/68 (†)

Imre Potyondi

Vicar Capitular, 1/68 - 1/69

Imre Kisberk

Titular Bishop

Auxiliary Bishop with right to succession 4/51 - 1/69

Apostolic Administrator, 1/69 - 2/74

Diocesan Bishop, 2/74 - 4/82 (†)

Ferenc Rosta

Titular Bishop

Auxiliary Bishop, 4/78 - 7/78 (†)

Gyula Szakos

Titular Bishop

Auxiliary Bishop 4/79 - 4/82

Diocesan Bishop 4/82 -

DIOCESE OF SZOMBATHELY

Sándor Kovács

Diocesan Bishop, 3/44 - 3/72 (†)

József Winkler

Titular Bishop

Auxiliary Bishop 1959 - 1982 (†)

(hindered from exercising his office 1959 - 1964)

Árpád Fábán

Titular Bishop

Apostolic Administrator, 3/72 - 1/75

Diocesan Bishop, 1/75 -

György Póka

Titular Bishop

Auxiliary Bishop 4/82 -

DIOCESE OF VÁC

József Pétery

Diocesan Bishop, 9/42 - 2/67 (†)

(hindered from exercising his office since 1953)

Vince Kovács

Titular Bishop

Auxiliary Bishop 1940 - 1953

Vicar General, 1953 - 7/59
Apostolic Administrator, 7/59 - 1/69
(retired)

József Vajda
Titular Bishop
Auxiliary Bishop, 1/69 - 7/78 (†)

József Bánk
Diocesan Bishop, 1/69 - 2/74
Apostolic Administrator, 2/74 - 1/75
(at the same time Archbishop of Eger)

Mihály Endrey
Diocesan Bishop, 1/75 - 7/77 (†)

József Mihácz
Vicar Capitular, 7/77 - 3/78

József Bánk
Titular Archbishop
Diocesan Bishop, 3/78 -

Izidor I. Marosi
Titular Bishop
Auxiliary Bishop 4/79 -

DIOCESE OF VESZPRÉM

József Mindszenty
Diocesan Bishop, 3/44 - 9/45
(Nominated Archbishop of Esztergom)

László Bánáss
Apostolic Administrator, 7/45 - 1/46
Diocesan Bishop, 1/46 - 4/49 (†)

József Hess

Vicar General, 4/49 - 7/49

Bertalan Badalik

Diocesan Bishop, 7/49 - 10/65 (†)
(hindered from exercising his office since 1957)

Sándor Klempa

Vicar General, 1957 - 7/59
Apostolic Administrator, 7/59 - 3/72
(was consecrated Titular Bishop at the time of his retirement)

László Lékai

Titular Bishop
Apostolic Administrator, 3/72 - 2/74
(Nominated Apostolic Administrator of Esztergom)

László Kádár

Titular Bishop
Auxiliary Bishop, 2/72 - 2/74
Apostolic Administrator, 2/74 - 1/75
Diocesan Bishop, 1/75 - 3/78
(Nominated Archbishop of Eger)

László Tóth

Titular Bishop
Auxiliary Bishop 1976 -

László Paskai

Titular Bishop
Apostolic Administrator, 3/78 - 4/79
Diocesan Bishop, 4/79 - 4/82
(Nominated Coadiutor Archbishop of Kalocsa)

József Szendi

Titular Bishop
Apostolic Administrator 4/82 -

ARCHABBEY OF PANNONHALMA

Krizosztom Kelemen
Archabbot, 1933 - 1947

Pál Sárközy
Prior Regens, 1946 - 2/51
Archabbot, 2/51 - 5/57 (†)

Ulrich Monsberger
Prior Regens, 1957

Norbert Legányi
Archabbot, 1957 - 1/69

Ulrich Monsberger
Prior Regens, 1969 - 1972

András Szennay
Archabbot, 5/72 -

SHORT BIOGRAPHIES OF CONTEMPORARY HUNGARIAN BISHOPS

István Bagi, Titular Bishop, Auxiliary Bishop of the Archdiocese of Esztergom, was born in Körmend (County of Vas) on 11 July 1931. As a minor seminarian for the Archdiocese of Esztergom, he received his diploma from the Benedictines in Győr after successfully completing his high schools studies. He then transferred to the Central Seminary in Budapest and completed his doctoral studies at the Theological Academy in 1958. He was ordained to the priesthood in Esztergom on 12 June 1955. He served as an assistant in St. Anthony parish in Budapest Zugló from 1956-65. From 1965-67, he was a scholarship student at the Hungarian Papal Institute in Rome where he received his master's degree in moral and pastoral theology from the Alfonsiana. After returning to Budapest, he served as an assistant in St. Matthew Church. In 1968, he was appointed a member of the teaching staff of the diocesan seminary in

Esztergom, where he taught moral and pastoral theology, pedagogy, and homiletics. In the same year, he was appointed a pre-synodal examiner. In addition, he has been librarian of the Simor Library in Esztergom since 1969. When Dr. Árpád Fábrián was appointed bishop in 1972, Dr. István Bagi succeeded him, initially as his representative, as Rector of the Hungarian Papal Institute in Rome. He was officially appointed Rector on 16 March 1973, and has been responsible for the Institute's direction since that time and simultaneously serving as the official representative of the Hungarian Bishops Conference in Rome. In April 1979, Pope John Paul I appointed him Titular Bishop of Bavaglia and Auxiliary Bishop of the Archdiocese of Esztergom. He has been rector of the Budapest Theological Academy since 1979 and serves as press representative for the Bishops Conference.

József Bánk, Archbishop, Diocesan Bishop of Vác, was the son of a simple farm couple, born in Adács (County of Heves) on 26 January 1911. Until his third year of secondary school, he attended school in Gyöngyös, after which he entered the minor seminary for the Archdiocese of Esztergom. He then went to the Central Seminary where he studied theology at Pázmány University in Budapest and graduated with honors. After his ordination on 21 June 1936, he studied canon law at the Collegium Germanicum Hungaricum in Rome where, on a state scholarship at the Appolinare University, he completed his doctoral studies. In addition he received training as a canon lawyer from the Sacred Roman Rota and took part in the course on administration offered by the Sacred Congregation of the Council. He was then appointed to the chancery of Cardinal Prince Primate Serédi in Esztergom. In 1939 he became the archdiocese's chancellor, and in 1940 its notary. In 1943, he became professor of canon law and was appointed dean in 1949 and 1954. The Holy See bestowed upon him the title of papal chamberlain. At a later date he became provost, and in 1964 he was named titular bishop of Materiana and appointed auxiliary bishop of Győr. He accompanied Hungary's Church representatives to the Council in Rome in 1963. He was elected vicar capitular in 1966 and in the same year became an advisor to the commission entrusted with revising the Code of Canon Law. On 22 December he was appointed Apostolic Administrator of the Győr Diocese. On 23 January 1969, he became diocesan bishop of the

Diocese of Vác, and on 5 January 1974 archbishop of the Archdiocese of Eger. Until January 1975 he also headed the Diocese of Vác as apostolic administrator. Though retaining his title of archbishop, he has been the bishop of Vác Diocese since 1978.

János Bárd, Titular Bishop, was born on 27 August 1908 in Merk (County of Szatmár). He attended secondary school in Nagykároly, Nyírbátor, Nagykálló, and Kalocsa; his theological studies took him to Innsbruck and Rome. He was ordained on 29 June 1933. In 1935 he became an assistant in Hajós, and in 1937 director of St. Emeric College in Baja. A short time later, he was made prefect of St. Emeric College for university students in Budapest. In 1939 he was appointed professor of theology in Kalocsa and also canon lawyer in the diocesan tribunal. He was spiritual director of the seminary from 1940-1944. In 1943 he gave lectures at the theological faculty of the Pázmány Péter University. In 1964 he was appointed archdiocesan consultor; in the same year, he also became general secretary of Catholic Action and, two years later, its director. In 1947 he was made canon of the Archdiocese of Kalocsa. He also began his work to qualify himself for university professorship, later becoming professor at the theological faculty. He was named titular bishop of Ulpiana and auxiliary bishop of Kalocsa in 1951. From 1951 - 1953 he served as university professor and rector in Szeged. Beginning in 1954, he lectured in Kalocsa. In 1961, the Holy Father appointed him apostolic administrator. A short time later he was confined and brought to Kerekegyháza, and in 1967 to Öregcsertő. It was not until 1970 that he was allowed to return to Kalocsa where he is a canon in the cathedral chapter.

Gellért Belon, Titular bishop and Auxiliary Bishop of Pécs, was born on 24 September 1911 in Füzesabony. He attended high school in Debrecen, Kecskemét, and Kalocsa. He studied theology in Budapest and was ordained on 17 June 1934, after which he was an assistant in Fajsz. Later he taught for a time at the archepiscopal seminary in Kalocsa and then served as canon lawyer for the poor in the archdiocesan tribunal. In 1939 he became a professor at the seminary and made a name for himself as a defender of the bond. He was also the diocese's official censor. He was appointed archdiocesan consultor in 1946. From 1947-1962 he was pastor

in Sükösd, for eight years after that in Miske, and since 1970 in Jánoshalma. He was made titular abbot in 1958, and in 1959 titular bishop and apostolic administrator of Pécs, though the Hungarian government has succeeded in hindering his consecration as bishop. He was consecrated bishop in April 1982, after an agreement was reached between the Church and the Hungarian government. Pope John Paul II made him auxiliary bishop of the Diocese of Pécs, but he still serves as pastor in Jánoshalma.

József Cserháti, Diocesan Bishop of Pécs, was born in Lengvel (County of Tolna) on 19 April 1914. He attended secondary school in Bonyhád and by the Cistercians in Pécs. He began his theological studies in the Collegium Germanicum Hungaricum at the Gregorian University in Rome in 1934. He received his licentiate in philosophy in 1937 and his doctorate in theology in 1942. He was ordained on 1 December 1940, was assistant in Ujpetre from 1942 - 1945, and then taught religion at the girls high school in Dombóvár. He was professor of theology in Pécs from 1946-52, in Győr from 1952-56, and at the Roman Catholic Theological Academy beginning in 1956. He became vicar capitular of the Diocese of Pécs on 24 February 1961. As a result of the initial agreements reached between the Hungarian government and the Vatican in 1964, he was appointed titular bishop and apostolic administrator of Pécs. On 23 January 1969 he was made bishop of the Diocese of Pécs. József Cserháti is secretary of the Hungarian Bishops Conference and representative of the Hungarian Catholic Bishops Conference at the European Bishops Conference.

Árpád Fábián, Diocesan Bishop of Szombathely, was born in Kassa in 1926. His secondary education took place in Kassa and in the high school run by the Norbertines in Gödöllő, where he was a novice in 1945. He also began his college studies there, finishing them in the diocesan seminary in Vác. He was ordained in 1951. From 1951-55 he was an assistant and religion teacher in Gödöllő, from 1955-58 in Hódmezővásárhely, and from 1956-60 in Kiskúnfélegyháza. In 1960 he worked for the diocese in the chancery at Vác, was the notary for the diocesan court, and later became the bishop's secretary. He received his doctorate *summa cum laude* in theology in 1964. In 1965 he received a

scholarship and studied Church law in Rome as a member of the Hungarian Papal Institute. In 1966 he became the Institute's prefect and also the official representative of the Hungarian Bishops Conference in Rome. He received his doctorate *magna cum laude* in Church law in 1967. In 1968 he became acting director of the Institute and in 1969 its rector. On 16 March 1972 he was appointed titular bishop and apostolic administrator of the Diocese of Szombathely. In January 1975 he became the diocese's bishop.

József Ijjas, Archbishop of Kalocsa, was born on 5 November 1901 in Baja (County of Bács-Kiskún). He was ordained in 1925, after which he served in Dusnok. In 1928 he went to Rome for further studies and in 1929 was appointed notary and the archbishop's master of ceremonies in Kalocsa. In 1935 he was made titular papal chaplain and also prefect of Saint Emeric College in Budapest. Since that time he has worked closely with the Catholic Action. In 1937 he became vice rector of the hospice in Jerusalem and spent two years studying in the Holy Land. In 1939 he went to Sopron, then to Budapest as prefect of the Central Seminary, and taught for a time at the Pázmány University. In 1941 he was appointed archepiscopal officialis. In 1944 he became a papal prelate. Beginning in 1962 he served as pastor and rural dean in Baja. In 1964 he became titular bishop and apostolic administrator of the Diocese of Csanád. Since January 1969, when Endre Hamvas retired, József Ijjas has been his successor as Archbishop of Kalocsa. Since 1976 he has been a papal assistant to the throne. Archbishop Ijjas is also patron with the right to inspection of the Hungarian Papal Institute in Rome.

József Kacziba, Titular Bishop, was born on 30 June 1914 in Csanytelek (County of Csanád). He completed his secondary school studies with honors at the school run by the Piarists. He studied theology at Vác and also at the Central Seminary in Budapest, where he studied at the theological faculty of the Pázmány University. He was ordained on 20 March 1938. He received his licentiate in theology in 1940 and was religion teacher at the high school in Kiskunhalas. In 1947 he became administrator and then pastor in Cinkota. In 1966 he was made pastor in Rákosszentmihály, and then dean. In 1969 he became titular bishop and apostolic administrator of Győr. Since January 1975 he has been the

bishop entrusted with the inspection of Catholic institutions. He is also the head of the secretarial office of the Hungarian Bishops Conference, vice-president of the Bishops Conference committee for foreign affairs, a member of the supervisory commission of the St. Stephen Society, and since March 1979 president of the Intra-Diocesan National Committee for the Pastoral Care of Tourists.

László Kádár, Archbishop of Eger, was born on 2 September 1927 in Eger. He was ordained in Budapest on 16 June 1950 and served as an assistant in Felsőtárkány, then in Bélapátfalva in 1960, and in Eger in 1965. He was made notary at the diocesan court in 1966, secretary to the archbishop in 1969, and archepiscopal consultor in 1970. He received a scholarship for language studies in France in 1968-69. On 16 March 1972 he was appointed titular and auxiliary bishop of Veszprém and on 5 February 1974 apostolic administrator of the diocese. In January 1975 he became its bishop. In March 1978 he was made Archbishop of Eger. Archbishop Kádár is president of the National Catholic Council for the Preservation of Historical Treasures.

Szilárd Keresztes, Titular Bishop, Auxiliary Bishop of the diocese of Hajdúdorog, was born on 19 July 1932. He was ordained in 1935. He received a scholarship to study in Rome at the Hungarian Papal Institute and received his doctorate in church music in 1957. He was theology professor since 1961, and later also rector, of the seminary of the Greek Catholic Diocese of Hajdúdorog in Nyíregyháza. On 10 January 1975 he was appointed titular bishop of Cunavia and auxiliary bishop of the Greek Catholic Diocese of Hajdúdorog. He is also its vicar general.

Sándor Klempa, retired titular bishop, was born in Graz in 1898. He studied in Jász, Torna, Budapest, and at the University of Grenoble. He received his teaching degree in German and French, has a doctorate in theology, and completed studies at the college of music and at the economic academy in Keszthely. Klempa is a member of the Norbertines from Csorna. He has been in the Diocese of Veszprém since 1948, was chancellor in 1957, then appointed vicar capitular and apostolic administrator by the Holy Father in 1959. He retained this position until 16 March 1972, after which he retired. The Holy Father also appointed

him titular bishop of Bassi. Until March 1979, he was in charge of the pastoral care of tourists.

Endre Kovács, Titular Bishop, Auxiliary Bishop of the Archdiocese of Eger, was born on 6 November 1927 in Egerbakta. He studied theology at the Budapest Theological Academy, where he also completed his doctoral studies. In addition, he studied at the Gregorian University in Rome. He was ordained in 1951. He became acting pastor in Miskolc and then in Eger. He was later made spiritual director at the seminary in the Archdiocese of Eger. On 10 January 1975, he was appointed titular bishop of Media and auxiliary bishop of the Archdiocese of Eger. In addition to discharging his duties of auxiliary bishop he also serves as pastor of the church in Miskolc-Mindszent.

László Lékai, Cardinal Primate, Archbishop of the Archdiocese of Esztergom, was born on 12 March 1910 in Zalalövő. He attended high school in Nagykanizsa and studied theology in Veszprém. As a student at the Collegium Germanicum Hungaricum he received his doctorate in philosophy from the Gregorian University in Rome in 1931. He was ordained in 1934. From 1936 to 1937 he was prefect at the Davidicum in Veszprém, and from 1937-40 was prefect in the minor seminary and professor of philosophy at the major seminary. From 1940-44 he was professor of dogma and prefect at the major seminary, and also defender of the bond in the diocesan tribunal. In 1943 he was appointed episcopal consultor. From 1944-47 he was secretary to the bishop. From November 1944 to February 1945 he was imprisoned by the Hungarian National Socialist Party. In 1946 the Holy Father named him papal chamberlain. From 1948-59 he was pastor and dean in Balatonlelle, from 1959-69 pastor in Zalaszentiván, and from 1969-74 pastor in Badacsonytomaj. Since 1963 he was a judge in the diocesan tribunal and also synodal examiner. On 16 March 1972 he became titular bishop and apostolic administrator of Veszprém, on 5 February 1974 apostolic administrator of the Archdiocese of Esztergom, and in February 1976 Archbishop of Esztergom, which also made him Hungary's primate. Pope Paul VI raised him to the rank of cardinal in the same year. Cardinal Lékai is a member of the Roman congregation dealing with educational matters.

Izidor István Marosi, Titular Bishop and Auxiliary Bishop of the Diocese of Vác, was born in Újkécske (Tizsakécske), which is in the County of Bács-Kiskun, on 27 March 1916. He completed his high school studies with the Piarists in Vác. He studied philosophy for one year at the Gregoriana in Rome and finished his theological studies in Vác, where he was ordained to the priesthood on 21 June 1941. He was then assistant and also religion teacher in Lajosmizse and later in Künszentmiklós. He was also hospital chaplain in Debrecen, pastor in Homok, military chaplain, religion teacher in Szentés, and high school religion teacher in Hódmezővásárhely. In 1948 he became pastor in Szentlőrincváta. Beginning in 1956, he served as pastor in Izsák for 20 years. In 1962 he was named honorary dean. On 1 April 1977, he became pastor of the main parish church in Kecskemét and dean of the Kecskemét deanery. He was given the title of Titular Abbot by Archbishop Bánk, the bishop of Vác, in 1978. In April 1979 Pope John Paul II appointed him titular bishop of Massula and auxiliary bishop of the Diocese of Vác. Bishop Marosi is still a pastor in Kecskemét. He has been president of the Commission on Religious Instruction since 1979.

László Paskai, Coadiutor Archbishop of Kalocsa, was born on 8 May 1927 in Szeged. His high school years were spent at the Piarists' High School for Boys in Szeged. He began his theological studies with the Franciscans in Gyöngvös and, after the dissolution of that order, ended his studies at the Theological Academy in Budapest. On 8 March 1951, he was ordained a priest for the Diocese of Nagyvárád. He finished his doctoral studies at the Theological Academy in Budapest in 1952 and in the same year became the Master of Ceremonies in the chancery of the Bishop of Csanád. In 1955, he became Professor of Philosophy at the Theological College in Szeged and also its librarian, prefect of the seminary, and part-time assistant in a parish. In 1962, he became the seminary's spiritual director. In addition to his philosophy classes, he also lectured on ascetics and liturgy. In 1965, he was appointed spiritual director of the Central Seminary in Budapest. In the same year, he began to lecture at the Theological Academy in Budapest. He spent the summer of 1966 in Louvain, where he studied modern philosophy at the Institut Supérieur de la Philosophie. In 1967, he became Professor of Philosophy at the Budapest Theological Academy, and in 1973 Rector of the Budapest

Central Seminary. On 6 March 1978, Pope Paul VI appointed him titular bishop of the Diocese of Bavagliana and apostolic administrator *ad nutum sanctae sedis* of the Diocese of Veszprém. In March 1979 he was appointed bishop of that diocese. On April 12, 1982, he was made coadjutor archbishop with the right of succession of the Archdiocese of Kalocsa.

Kornél Pataky, Diocesan Bishop of Győr, was born in Pesterzsébet on 11 March 1920. He completed his doctoral studies in theology at the Budapest Theological Academy and was ordained on 30 April 1944. He was then an assistant, and later a religion teacher. From 1957 he was chancellor of the diocesan curia in Csanád. Until his appointment as bishop, he was the diocese's Vicar General. He accompanied the bishop to the Second Vatican Council in 1963. In January of that year he was named titular bishop of Gegi and apostolic administrator *ad nutum sanctae sedis* of the Diocese of Győr. Since April 1976, he has been the diocese's bishop and a member of the council for social and charitable works of the Hungarian Bishops Conference.

Iván Pálos, Titular Bishop, Auxiliary Bishop of the Archdiocese of Esztergom, was born in Komárom on 2 September 1913. He completed his theological studies at the Budapest Theological Academy and was ordained on 21 June 1936. At first an assistant, he then became a religion teacher, military chaplain, religion inspector, and a secretary in the archdiocesan office in Budapest. He was the pro-vicar of Budapest since 1969. On 10 January 1975 the Holy Father appointed him titular bishop of Isola and auxiliary bishop of the Archdiocese of Esztergom. Bishop Pálos is at present also rector of the Esztergom seminary.

György Póka, Auxiliary Bishop of Szombathely, was born on 8 March 1916 in Tornviszentmiklós in the County of Zala. He completed his theological studies at the Pazmaneum in Vienna, where he was ordained on 6 July 1939. After a short period of pastoral activity during which he helped out in parish work in Fertőrákos from 1939-40, he completed his doctoral studies in Vienna in 1940. From 1940-41, he served as prefect in Győr's minor seminary, and was spiritual director of the diocese's major seminary from 1941-46. He served as secretary to the bishop from

1946-57. In 1957 he became diocesan chancellor. After his release — though in the meantime he had been named an honorary member of the cathedral chapter — he substituted for the pastor of the small community in Várgesztes. He served as an administrator in Bó from 1960-1971. In 1971 he became pastor in Csepreg, and later also dean. In 1979 the bishop appointed him as rector of the major seminary in Győr. He became also the head of the cathedral deanery in April 1980. In 1982 he was appointed Titular Bishop of Cubda and Auxiliary Bishop of Szombathely.

Gyula Szakos, Diocesan Bishop of the Diocese of Székesfehérvár, was born in Sótorny (County of Vas) on 10 August 1916. He completed his studies as a Pazmaneum student in Vienna, where he was ordained a priest on 9 July 1938. He finished his doctoral studies in theology in the same year. After serving as an assistant pastor in Kőszeg for one year, he became the episcopal Master of Ceremonies and archivist for the Diocese of Szombathely. In 1943 he was given the title of Episcopal Counsellor. From 1944-48 he was secretary to the Bishop, and from 1948-51 the diocesan school inspector. He was pastor in Zalaerdőd from 1951-74, and at the St. Ladislav Parish in Sárvár until 1979. The title of Papal Chaplain was conferred upon him in 1970. As a member of the pre-synodal examining commission, he served as an examiner for canon law and, as a member of the triennial examining commission, as an examiner for exegesis. In April 1979 Pope John Paul II appointed him titular bishop of Rapido and auxiliary bishop of the Diocese of Székesfehérvár. After the death of Bishop Kisberk, in April 1982, he was made bishop of the diocese. Bishop Szakos is a member of the council for social and charitable works of the Bishops Conference.

József Szendi, Apostolic Administrator of Veszprém, was born on 31 October 1921 in Székesfehérvár. He completed his high school studies with the Cistercians in Székesfehérvár. He was ordained on 24 December 1944 in Budapest and began his pastoral activity in 1945 as an assistant in Zsámbék. He served as an assistant in Csákvár from 1945-46, and became an assistant in the Pesthidegkút-Remetekertváros parish in 1946. In 1946 he again returned to Székesfehérvár where he was a religion teacher until 1948, and a professor of theology from 1948-52. From

1949-52 he was also prefect at the major seminary in Székesfehérvár. He served as a hospital chaplain from 1952-57, and was also the notary for the diocesan court in Székesfehérvár during this time. He was parish administrator in the Csepel-Királyverdő parish from 1957-59, and pastor in Pákozd from 1959-69. He also served as dean from 1964-69, and as a pre-synodal judge since 1964. Beginning in 1969, he taught dogma courses as a professor of theology in Esztergom and was also spiritual director at the seminary there. In 1979 he went to Paris for further studies. Dr. Szendi is a synodal examiner, a member of the triennial examining commission, and a member of the examining commission for the pedagogical qualification for giving religious instruction. Since 12 April 1982, he was appointed Titular Bishop of Pudentiana and Apostolic Administrator of the Diocese of Veszprém.

András Szennay, OSB, Archabbot of Pannonhalma, was born in Budapest in 1921 where he also received his primary and secondary education, attending the Benedictine high school in Budapest. In 1939 he joined the Benedictines and began his studies at Pázmány University where he received his doctorate in 1946. After a short period of pastoral work, he became secretary to the archabbot of Pannonhalma. From 1948-51 he was professor of theology in Budapest. Beginning in 1951, he was librarian at the Budapest Theological Academy, where he also received his degree in library science. He has written articles for Hungarian Catholic publications since 1948. In 1965 he became professor of fundamental theology at the Budapest Theological Academy, in 1968 collaborator of the theological journal *Teológia*, and in 1971 its chief editor. In 1968 he began work with the Roman Secretariat for Non-believers and held the post of national secretary for Hungary in this capacity from 1970-76. He was elected archabbot of Pannonhalma on 6 November 1972. The election was confirmed by Rome in March 1973. Archabbot Szennay is theological advisor to the Bishops Conference.

Imre Timkó, Diocesan Bishop of the Greek Catholic Diocese of Hajdúdorog, was born in Budapest on 13 August 1920. He completed his high school studies at the Benedictine high school in Budapest in 1938 and then entered the Benedictines after obtaining the permission of the Sacred Congregation of Rites. After his novitiate, he studied philosophy

and theology in Rome. He returned to his rite in 1942 and completed doctoral studies at the Pázmány University in Budapest in 1948. He was ordained in 1945, was student chaplain in 1948, completed his prerequisites for the teaching of theology in 1952, became episcopal consultor in 1958, and was given the chair for Oriental theology and homiletics at the Budapest Theological Academy in 1959. In 1962-63, he served as general secretary for the Hungarian bishops attending the Second Vatican Council. In March 1969 Bishop Dudás appointed him vicar of the Greek Catholic diaspora. In 1972, after the death of Bishop Miklós Dudás, he was appointed vicar capitular of Hajdúdorog and in January 1975 he became that diocese's bishop.

László Tóth, Titular Bishop, Auxiliary Bishop of the Diocese of Veszprém, was born in Csákberény (County of Fejér) on 21 April 1912 and ordained in Veszprém on 23 June 1935. He was assistant in Gelse and Keszthely from 1935-36, administrator in Alsópáhok from 1936-38, chaplain in Veszprém from 1938-41, religion teacher in Veszprém from 1941-48, pastor of the Regina Mundi parish in Veszprém from 1948-59, episcopal consultor in 1949, advisor to the diocesan tribunal in 1953, acting parish priest and later parish priest in Nyirák from 1959-73, and pastor in Ajka from 1973-76. In 1975 he was appointed titular abbot of Hahót. On 10 April 1976 he was appointed titular bishop of Baia and auxiliary bishop of the Diocese of Veszprém by Pope Paul VI. Bishop Tóth is a member of the council for social and charitable works of the Bishops Conference.

József Udvardy, Diocesan Bishop of Csanád, was born on 16 February 1911 in Bácsalmás. He studied theology in Kalocsa and at the Gregorian University in Rome, while residing at the Collegium Hungaricum Germanicum. He was ordained in Rome on 25 October 1936. He was then active in pastoral work in Kúnbaja, Baja, and Kalocsa. After this, he was professor of theology and dean of students at the archdiocesan seminary in Kalocsa and later at the seminary in Szeged. He was appointed archdiocesan consultor, and became titular abbot in 1960. In 1959 he became pastor, and later dean, of Jánoshalma. On 23 January 1969 he was appointed titular bishop and apostolic administrator of Csanád. In January 1975 he became the bishop of Csanád.

Priests

The priests referred to in this section do not constitute all of the Catholic clergy presently living in Hungary who are capable of exercising their priestly duties. There are diocesan priests and also priests who were formerly members of religious orders who are no longer permitted by the state to exercise their priestly functions. Some diocesan statistics contain special lists giving the names of diocesan priests not allowed to perform priestly work. In 1975, there were a total of 38 such priests identified as such in five dioceses (Esztergom 19, Győr 7, Székesfehérvár 5, Szombathely 2, Vác 5). These priests are probably included in the statistical data below. No similar statistics for diocesan priests are available from the six remaining dioceses, nor for priests who were previously members of religious orders but not at present in the service of a diocese, although there were probably several hundred of these.

The number of priests actively involved in pastoral activity in Hungary were obtained from Church statistics compiled in 1980 by a group of persons qualified for such work. Although the figures provided by the diocesan chanceries are not considered official, they are used and made public as such by the Church in Hungary.

NUMBER OF ACTIVE PRIESTS According to Age

Dioceses	25-30	31-40	41-50	51-60	61-65	66-70	71-75	76-80	81-85	86-90	Totals
Csanád	8	22	29	32	19	20	16	2	1	—	149
EGER	48	48	108	116	58	65	14	6	—	2	465
ESZTERGOM	18	60	70	88	30	63	27	—	—	—	356
Győr	23	36	64	62	26	40	10	5	—	2	268
Hajdúdorog	12	33	39	37	10	11	2	2	—	—	146
KALOCSA	7	9	13	32	17	15	5	2	1	1	102
Pécs	11	17	36	61	22	32	18	8	1	—	206
Székesfehérvár	12	17	33	59	33	29	10	—	—	—	193
Szombathely	13	29	46	40	25	19	11	8	1	—	192
Vác	27	51	90	98	38	34	9	4	—	—	351
Veszprém	17	54	52	93	55	55	25	7	3	1	362
Totals	196	376	580	718	333	383	147	44	7	6	2790

The disadvantageous age distribution of the clergy in Hungary made itself strongly felt after World War II. (The age distribution among priests in 1946 was still much closer to that of the Hungarian population at large.) The advanced age of Hungary's present clergy is also noticeable in comparison with that of the clergy of the entire Catholic Church. The increasingly advanced age of clergy points to a serious problem for the future, especially in the area of pastoral care in Hungary. In referring to this, the bishop of Győr said: "The sad fact must be admitted that in the coming decade a rapid aging of the clergy will take place... I ask my spiritual brothers to persevere in their service, that is, to remain in active service until grave reasons of health justify their retirement. The faithful will be called upon to show understanding, for unfortunately we will be forced to combine smaller pastoral areas into larger ones." This observation of the bishop is typical for the situation in all of Hungary, as can be seen in the following comparisons of age distribution.

AGE DISTRIBUTION Compared Between Hungarian
Catholic Clergy, all Catholic Clergy, and the Hungarian Population

	Percentage of Persons in Age Groups						Totals
	25-29	30-39	40-49	50-59	60-69	70	
Male population of Hungary*	13.4	22.1	21.2	18.2	14.7	10.4	100.0
Diocesan priests in the entire Catholic Church**	5.1	19.0	23.9	21.7	20.1	10.2	100.0
Catholic Priests in Hungary***	0.5	8.7	15.3	22.0	30.6	22.9	100.0

* on 1/1/1977, *Demographic Yearbook*, 1977

** on 12/31/1976, *Annuarium Statisticum*, 1976

*** according to diocesan statistics: Eger 1975; Esztergom 1970; Győr 1968; Kalocsa 1975; Pécs 1977; Vác 1970; Veszprém 1975. No ages are given in the statistics of the diocese of Csanád and Hajdúdorog, although the age distribution of these dioceses is the same as that of other dioceses.

CHANGES IN THE NUMBER OF PRIESTS: 1969 - 1975

Year	Increase		Decrease		Yearly Losses
	Through Ordinations	Through Laicizations*	Through Deaths	Total	
1969	40	6	80	86	-46
1970	47	17	104	121	-74
1971	46	15	104	119	-73
1972	47	12	89	101	-54
1973	34	17	95	112	-78
1974	38	14	82	96	-58
1975	36	11	93	104	-68

*according to *Annuarium Statisticum Ecclesiae* 1969 - 1975

According to results of the latest studies, the number of active priests has decreased more than 25% in the last 20 years, and will decrease at least another 25% in the next 10 years, unless a radical change takes place in the number of candidates for the priesthood. The already catastrophic decrease in the number of persons involved in pastoral care could be checked through a revival (and official permission for the existence) of religious orders and permission for the development of a diaconate, though at the moment no signs of such a move are evident.

Theology Students

Dioceses ask pastors each year to inform the bishop of young men who have completed eight years of schooling and who are interested in becoming priests; and the priests are to apply for the acceptance of these students in Church-run high schools. Students who feel a serious call and are faced with financial and family problems in connection with attending such a school receive financial assistance from the diocese for their education. With the permission of the bishop, it is also possible to

support such students at the parish level or out of parish funds. Youth, assisted in their education in this manner, are not looked upon as minor seminarians as such, but rather as high school students being educated with the assistance of the diocese. The diocese of Eger, for example, financed the education of 23 students in the school year 1978/79, and 40 in 1979/80. The scholarship for such a student amounts to 1,100 forints monthly. There are no statistics on the number of students who actually enter a seminary or who are eventually ordained, but a list of seminarians studying during the 1979/80 school year shows that almost half come from Catholic high schools. This is less true of diocesan than it is of religious seminarians.

Seminary	From Catholic High Schools in:						Totals
	Győr	Pannon- halma	Eszter- gom	Szent- endre	Buda- pest	Kecske- mét	
Central Seminary	7	6	6	—	—	5	24
Eger	3	1	10	—	1	18	33
Esztergom	1	1	5	1	1	—	9
Győr	12	5	3	—	—	—	20
Nyíregyháza	2	1	8	—	—	2	13
Szeged	1	2	7	—	1	12	23
Benedictines	8	6	1				15
Franciscans	1		8	1			10
Piarists					10	4	14
Totals	35	22	48	2	13	41	161

NUMBER OF THEOLOGY STUDENTS by Year

1940	1941	1948	1954	1956	1965	1970	1975	1979	1980
872	977	1079	525	303	303	244*	165*	284	267

* according to *Annuario Pontificio*

In 1948, there were still 1,079 diocesan theology students and seminarians in Hungary. In addition there were 700 theology students and seminarians belonging to religious orders, and 290 minor seminarians. This means that a total of over 2,000 persons were available for the recruitment of new priests.

Up to 1952, there were 12 diocesan seminaries in Hungary, a central (interdiocesan) seminary in Budapest, and nine theological colleges belonging to the various religious orders. After the disbandment of religious orders, the latter ceased to exist, and in 1952 the 13 seminaries were reduced to six: namely the Central Seminary in Budapest and five diocesan seminaries. Since then, seminarians from several dioceses have been grouped together and divided among the six remaining seminaries.

At present fewer than 60-70 high school graduates, college students, or young people annually request admission to a diocesan seminary. According to the yearly report issued by Cardinal Lékai for 1979, there were 312 theology students in Hungary who are studying for the priesthood. The education and training of candidates for the priesthood in Hungary is undertaken by the following institutions:

Central Seminary and Roman Catholic Central Academy for Theology
(interdiocesan)
1053 Budapest, Eötvös Lóránd utca 5-7

Seminary and Theological College of the Archdiocese
2500 Esztergom, Bajcsy Zsilinszky Endre u. 44
(also for seminarians from the Diocese of Székesfehérvár)

Seminary and Theological College of the Archdiocese
3300 Eger, Foglár utca 6
(also for seminarians from the Diocese of Vác)

Seminary and Theological College of the Bishopric
6720 Szeged, Dóm tér 6
(for seminarians from the Diocese of Csanád and the Archdiocese of Kalocsa)

Seminary and Theological College of the Bishopric

9002 Győr, Káptalandomb 7

(for seminarians from the dioceses of Győr, Szombathely, Pécs, Veszprém)

Seminary and Theological College of the Greek Catholic Bishopric of Hajdúdorog

4400 Nyíregyháza, Bethlen u. 5

Theology students must enter the armed forces to fulfill their military obligation. According to the annual report for 1979 by Cardinal Lékai, 62 of the country's 312 seminarians had performed their military service by the end of 1979. Shortening of military service is no longer granted to theology students, although such consideration is given to students in other fields of study.

THE HUNGARIAN PAPAL INSTITUTE IN ROME

The Hungarian Papal Institute in Rome is a school for priests who, on scholarship, are furthering their academic pursuits. Bishop William Fraknói, a Hungarian historian, founded the Hungarian Institute for History in 1880 in Rome at his own expense. He later entrusted this Institute to the care of the Hungarian state. In 1927, the Hungarian Minister for Religion and Education purchased the Falconieri palace for the Institute, which at the time was called the Hungarian Academy. Since one-third of the purchase cost was paid for from the religion fund, the second story of the palace was placed at the disposal of the Hungarian Church. It was here, within the framework of the Hungarian Academy, that the so-called priests' section came into being. This section was raised to the rank of a papal institute by the Holy See in 1940. It was financed by the Hungarian Ministry of Public Worship and Education.

In 1948, the Hungarian state discontinued its financial support of the Institute and refused Hungarian priests permission for further studies in Rome. In 1952 the State Office for Church Affairs ordered that the Institute be dissolved and the palace vacated. The Institute refused to comply, citing its status as a papal institute. As a result of the partial

agreement reached between the Vatican and the Hungarian state in 1964, the Hungarian government recognized the Institute's existence, guaranteed its right to carry on its activities, promised the Institute financial support, and again made it possible for Hungarian priests to study in Rome.

The Hungarian Papal Institute is a Church institution which exists independently of the state. It is a legal entity in its own right. Being a papal institute, it stands directly under the authority of the Holy See. After state approval has been obtained, the name of the candidate for the post of director of the Institute is submitted by the Hungarian Bishops Conference to Rome. The candidate is then appointed by the Holy See. The present director is Dr. László Dankó.

In February 1965 priests from Hungary again came to the Institute. Since then, 44 priests have studied at the Institute, making a total of 92 years of operation.

From 1976 to 1979 the Institute was being renovated and so was occupied by only one or two priests having scholarships. With the commencement of the 1979/80 academic year, eight theologians studied there.

At a meeting which took place in March 1973, the Hungarian Bishops Conference decided that in the future priests would also be sent to the universities of Paris and Strasbourg for continued studies. Two priests were sent to each of these schools in 1979. Since the fall of 1979, theology students from Hungary have again been studying at the Collegium Germanicum Hungaricum in Rome. At present, there is a student from the Archdiocese of Esztergom, and also one from the Diocese of Vác.

Religious Orders

During the course of the last twenty-five years, significant changes have taken place in the life of Hungary's religious orders. A drastic change in religious life occurred in 1950 when the government issued a regulation

abolishing 94% of the religious orders. This regulation also forbade 98% of Hungary's religious from carrying out their activities and occupations as order members and confiscated 98% of their houses and property. (Legal Regulation No. 34/1950). This program commenced with the deportation of members of religious orders. The exact number of those deported is not known. In 1948 the statistics for religious orders in Hungary were at follows:

Type of Order	Number of Orders	Religious Houses	Members
Orders for Men	23	182	2,582
Orders for Women	40	454	8,956
Totals	63	636	11,538

The largest orders for men in 1942 were:

- Piarists (teaching order): 11 houses, 257 priests
- Benedictines (teaching and pastoral care): 12 houses, 238 priests
- Jesuits (pastoral care): 9 houses, 182 priests
- Franciscans of the province of St. John Capistrano (pastoral care): 25 houses, 166 priests
- Franciscans of the province of the Blessed Virgin Mary (pastoral care): 15 houses, 166 priests
- Cistercians (teaching and pastoral care): 10 houses, 159 priests

In addition to the number of priests listed above, each order also had seminarians who were candidates for the priesthood, as well as a number of religious brothers who were not active in the pastoral ministry.

The largest orders for women in 1942 were:

- Congregation of the Sisters of Mercy of St. Vincent de Paul (hospital work, care of the poor): 90 houses
- Daughters of the Divine Redeemer (hospital care): 72 houses
- Congregation of the Sisters of Charity: 37 houses

Congregation of the Poor School Sisters of Our Beloved Lady from Kalocsa (teaching): 37 houses
 Sisters of Mercy from Szatmár (teaching): 32 houses
 Congregation of the Merciful Sisters of the Holy Cross (hospital care, upbringing of orphans): 31 houses
 School Sisters of Our Lady (teaching): 20 houses

PRESENT STATUS OF RELIGIOUS ORDERS IN HUNGARY

As the result of an agreement between the Hungarian episcopacy and the state, there remain three religious orders for men and one for women with a total of nine houses and approximately 250 members. Each order cares for two Catholic high schools and is allowed to accept two novices yearly as future teachers for the schools.

The religious orders permitted in Hungary are:

Benedictines — Archabbey of Pannonhalma
 Superior: Archabbot Dr. András Szennay, OSB
 9090 Pannonhalma, Vár

Franciscans — Hungarian Province
 Superior: Ernő Pintér, OFM
 1024 Budapest, Mártírok u. 23

Piarists — Hungarian Province
 Superior: László Varga, SP
 1088 Budapest, Mikszáth Kálmán tér 1

School Sisters of Our Lady
 Superior: Eszter M. Jolánta Szobonya
 1092 Budapest, Knézits u. 5-7

Of the former religious who at present are not allowed to live and work as order members, approximately 460 are involved in pastoral care in the various dioceses. About 100 religious reside in the rest home for religious at Pannonhalma; over 700 elderly religious women live in other rest

homes. Some 100 religious priests, brothers, and women are employed by the Church in one form or another as sacristans, organists, office help, rectory housekeepers, and so forth.

Other religious who are no longer allowed to function as such have found jobs in state-run businesses, belong to the older generation of the population, and have either retired or died, have formally withdrawn from religious life, or have left the country — thus contributing to the heavy reduction in the number of religious living in Hungary.

HUNGARIAN CHURCH LIFE

Religious Practice

It must be noted that statistics on the religious practice of Hungary's Catholics were generally not made public. At most, individual statistics were revealed from time to time. Thus, it is impossible to offer a complete, ordered presentation of religious practice in Hungary.

PLACES OF WORSHIP

Diocese	Churches	Chapels	Others	Totals	Year
Csanád	99	78	79	256	1980
Eger	564	90	116	770	1975
Esztergom	191	27		218	1975
Győr	278	88	5	371	1968
Hajdúdorog	143		10	153	1950
Kalocsa	78	40	29	147	1975
Pécs	279	165		444	1972
Székesfehérvár	155	75	11	241	1977
Szombathely	303	16	2	321	1977
Vác	308	67	143	518	1970
Veszprém	530	221	78	829	1975
Totals	2,928	867	473	4,268	

MASS ATTENDANCE

The statistic given below represent attendance at Sunday and Saturday evening masses. These counts were taken in the spring of 1979 in the city of Pécs in the southwest section of the country. This city, which is the county seat of Baranya and also the episcopal see, has a population of 168,000. The counts were taken over two days at Sunday and Saturday evening masses held by approximately 30 priests in about 20 churches and chapels.

Mass Attendance in Pécs	Age Groups				Total	Received Communion during Mass
	0-14*	15-29*	30-54*	55+*		
Saturday						
Evening	80	22	413	568	1,081	399
Sunday	783	932	1,563	3,251	6,529	1,696
Totals	863	954	1,976	3,817	7,610**	2,095

* Placement in age categories was the result of estimates.

** Discounting those who attended two masses, the total for the weekend is about 7,000.

Proceeding from the assumption that 62% of the population is Catholic, there are 104,160 Catholics in Pécs. Fifteen percent of these have sufficient reason for not attending mass, and so are not counted. The results then offer the following breakdown: Of the children and youth up to 15 years of age, 5% attended Sunday mass; of the 15-29 age group, 4%; of the 30-54 age group, 7%; and of those over 54, 22%. An average of 8-9% of the Catholics in Pécs attended Sunday mass. This average is similar to statistics obtained in some Western countries, though there is an essential difference in the age distribution. In western countries it has been observed that a large proportion of those attending mass are elderly; however, there are also a large number of children and youth attending mass, which is not the case in Hungary. The children and youth under age 15 constitute 20% of the population, but make up only 11% of those attending mass. Twenty-six percent of the population falls into the 15-29 age category, but only 13% of those attending mass come from this category. Thirty-four percent of the population is 30-54 years old, but only 26% those attending come from this category. Although only 20% of the population are over age 54, this age group accounts for almost half of those attending mass.

In the city of Budapest, which has about 2,000,000 inhabitants, dependable estimates which take into consideration the 15% who are to be excused suggest that barely 10% of the faithful attend Sunday mass, which means that about 100,000 Catholics fulfill their Sunday obligation. There is a strong tendency in Budapest for cross parish lines and visit a

few preferred churches. Another factor making the pastoral care of the faithful in Hungary's large cities difficult is that generally no churches or pastoral care centers have been erected in newly built suburbs, satellite cities, and large residential districts.

RECEPTION OF THE SACRAMENTS

Eucharist. The scant information available seems to indicate that the number of faithful in Hungary who receive communion is increasing. Nevertheless, it cannot be said that more frequent reception of holy communion is a general phenomenon throughout the country. Especially in those areas where the approach to religion is still rather conservative, which is to some extent the case in the small cities and villages, the practice of receiving communion whenever one attends mass has not yet taken hold. It is estimated that about 30% of those attending mass in Budapest receive communion; in other large cities of the country, it is about 20%. The percentages, however, can vary greatly from those given here depending upon local conditions.

In connection with this, it should be noted that communion in the hand has still not been introduced into Hungary. In 1977, it was approved by the Bishops Conference only "for visitors from other countries in order to avoid problems."

Baptism. At the reception of baptism, ever greater stress is being given to Canon 750 §2 which calls for an examination of each given situation to determine whether a Christian upbringing for the child can be expected. The Priests' Senate of the Diocese of Vác has suggested as a working principle (and Archbishop Bánk has given his approval) that, in families where a tendency to areligiousness is concretely observable, the baptism of children not be denied but put off until a later date. Such would be the case (a) if the parents do not want the child baptized, (b) if the parents have not been married in the Church, though no hindrance to their marriage exists, or (c) if the parents already have a child who would be old enough to receive first communion but has neither received it nor taken part in any type of religious instruction. In such cases, the pastor

should make an effort to help the family in question in order to bring about the prerequisites necessary for Christian upbringing of the child to be baptized.

The Bishops Conference has prescribed instructions for parents and baptismal sponsors. This instruction generally takes place at an agreed upon meeting in the form of a free discussion. If several children are to be baptized at one time, the pastor usually tries to set the baptism for a time (such as on a Sunday morning between two masses) when the faithful can participate in the ceremony.

The Hungarian translation of the new baptismal ceremony, the use of which is now obligatory in all dioceses, appeared in 1974.

Confirmation. In Hungary, confirmation is becoming increasingly important for persons already beyond school age. Confirmation instructions present a good opportunity either for rectifying situations where no religious instruction was received at all in school, for supplementing insufficient religious knowledge, or for refreshing that which is already known. This type of confirmation instruction is generally held throughout the year in the form of religious instruction in the churches. For school children, for whom the matter of religious instruction has already been regulated, a one-month confirmation course can officially be given. Some parishes have already begun extending confirmation instruction to the confirmation sponsors.

Confession. In Hungary it is generally possible for the faithful to go to confession before and, to some extent, during holy mass. Only here and there, especially in the cities, does one come across attempts at setting up confessional and conversation rooms. Efforts in this direction often fail not only because of financial difficulties, but also because of the attitude of the faithful. Penance services are seldom found in Hungary. Attempts in this area are confined primarily to pastoral youth care. The extent to which the faithful fulfill their Church obligation of going to confession at Easter time is not numerically known. Since pastoral activity in Hungary necessarily takes place mainly within church walls, and confession at present still constitutes an essential part of such activity, it can be

assumed that a good percentage of practicing Catholics still fulfill this obligation.

Sacrament of the Sick. As for the sacrament of the sick, those involved in pastoral care are trying to encourage the sick or their relatives to request reception of the sacrament on time, i.e., if possible while they are still at home, rather than waiting until they have been admitted to the hospital. If it is the wish of sick persons, the hospitals generally allow them to be visited by a priest and receive the sacrament of the sick. Interest in receiving this sacrament is generally in harmony with the normal state of religious practice in Hungary. According to its statistics for 1973 in a Budapest parish, 48% of those who died had received the sacrament of the sick, which was considered "a good ratio."

In connection with the pastoral care of the sick and aged, there are local parish efforts being made at obtaining the names of sick and aged persons living in the parish area from those who normally collect the parish contributions of the faithful. Another initiative takes the following approach to the problem: those who wish a parish visit or parish help can have their names and addresses placed on the bulletin board in the entrance to the church. Within the framework of its pastoral activity, one parish created a special pastoral service for the sick. Better pastoral care of the sick is also promoted by the booklet recently issued by the Hungarian Bishops Conference entitled *Handbook for the Pastoral Care of the Sick* which is to be adhered to by all Hungarian dioceses as of Easter 1975. The booklet contains liturgical and pastoral guidelines for hearing confessions, dispensing the sacrament of the sick and *viaticum*, paying sick calls, administering confirmation when there is imminent danger of death, and for the entrustment and consecration of the dying to God. In a general pastoral introduction, the essential aspects of the sacraments and the Christian meaning of human illness are discussed and suggestions for the care of the sick offered.

For several years now, some parishes have been providing a communal anointing of the sick for aged and sickly persons not confined to their beds. This religious celebration, which is always attended by several hundred persons, has been well received by the faithful.

Marriage. Various pastoral problems have arisen recently in connection with Church marriages. In cases where a couple is interested in a Church wedding only for external social reasons and because it is traditional to get married in the church, and who actually show no intention of leading a Christian life, priests who take Christian life very seriously are beginning to advise against a Church wedding.

Since weddings tend to be seasonal (most are held during the summer vacation period) priests often experience great problems in setting up dates for them and providing for adequate premarital instruction. There are some attempts being made to hold marriage courses involving physicians and psychologists, but there is little chance at the moment of meeting need for better preparation.

Statistical Comparison of Catholic Baptism and Church Weddings

Year	Total Live Births*	Total Catholic Births**	% of Catholic Baptisms***	Total Marriages*	Total Catholic Marriages**	% of Catholic Marriages***
1969	154,318	86,648	90	95,614	32,378	55
1970	151,819	74,646	79	96,612	29,851	50
1971	150,640	86,392	92	94,202	41,741	71
1972	153,265	89,362	94	97,710	41,839	69
1973	156,224	93,756	97	101,610	34,994	56
1974	186,288	97,347	84	99,962	34,974	56
1975	194,240	97,778	81	103,775	33,111	51
1976	185,405	92,798	81	100,472	31,349	50

* Yearbook of Statistics

** *Annuario Statisticum Ecclesiae*, according to the statements of the Hungarian Bishops Conference

*** 62% of Hungary's population is Catholic. These figures represent percentages of that 62%.

The above data indicate that more than half the Catholics have Church weddings, and that over 80% have their children baptized. These official figures do not include the number of baptism and Church weddings which are kept secret for fear of adverse effects.

SOCIALIST CEREMONIES

In 1959, as a form of competition with and replacement of the Church's sacraments and sacramentals, the state introduced ceremonies for the social celebration of family events. Every citizen should receive the feeling that "from the cradle to the grave his path in life is being attentively followed and sincerely participated in by society, that he is being supported by the comradeship of his fellow workers. He should become used to the idea that our fate is not decided by supernatural powers, but rather by us, through human society, and through the laws of life itself." As explained in the Party press when discussing the goals of the socialist ceremonies, "the main idea behind family celebrations is not one of renunciation, but rather the realization that the changed personal and social relationship seek expression both in celebration and in grief." In 1962 the social celebrations of family events was given a legal basis through a regulation issued by the Minister of the Interior. In 1970 the Ministry of Education issued regulations on social celebrations of namegiving, marriage, and civil memorial ceremonies held at the death of a family member. Sufficient literature is available to provide the organizers of such ceremonies with appropriate texts for putting on the program, holding speeches, and so forth.

A Party and government decision of 1970, which was backed by sufficient funds, led to the creation of a net of organizational offices throughout the country to promote the civil celebration of social and family events. In 1970 there were six such offices; in mid - 1973 there were already 55 offices and four institutes. (In Budapest there are no such offices or institutes. Instead, special advisers in each of the six city district offices are responsible for the organization of social celebrations.) The intention and aim of these organizational offices is to provide worthy nonreligious celebrations of important family events (weddings, namegivings, burials) and to quickly facilitate the spread of these new practices. Each office is subordinate to its city council, and is provided with information and guidance by the Institute for Public Education. Besides family ceremonies, these office also organize celebrations for the presentation of personal identity cards at age 14, for the completion of special training programs, for retirement, and so on.

The offices, which cooperate with the workers councils, see as their most important duty the organization of civil marriages within a festive framework. In connection with weddings, the offices take care of practically everything the couple might wish. They secure photographers, have invitations printed (and even send them out if necessary), and organize the meal and honeymoon. Champagne can also be requested for a toast at the wedding. The couple can choose organ or popular music, and also have sound recordings made.

Attention is also given to harmonizing traditional customs of the individual counties with modern practices. This, it is said, "becomes increasingly important since the revival of old traditional customs could make the (state-run) family-oriented services, which are already generally accepted in the cities, more appealing in those rural areas which are still influenced by religious practices." Some of the institutes and offices have introduced additional social services such as baby sitting and marriage and family counselling. In the so-called "club" for those intending to marry, the future marriage partners are brought up to date on ethical and legal family matters, family planning, ways of owning their own home, and so forth.

The namegiving ceremony usually occurs at the parents' place of employment and is celebrated for several infants at a time, rather than just one. "The savings books and toys contributed by the place of employment, as well as the touching programs put on by the Young Pioneers from the schools as a form of greeting have already become an intrinsic part of the namegiving ceremony," states the director of one of the urban offices. A secretary from one place of employment, on the other hand, complains that if the employer did not contribute at least 500 forints, the parents would not bother having the namegiving ceremony.

Not many offices organize funerals, since this is the job of the funeral institutes. These institutes take care of all the details involved, such as the death announcement, ordering a casket, finding a speaker, selecting music, and so on. The offices responsible for organizing socialist celebrations expend every effort to insure the proper solemnity for such social funerals. As a result, there are offices dedicated to instructing

speakers for such occasions. (The final honors are generally paid to the deceased by those at his place of work, and the greatest drawback everywhere at such funerals is the absence of a good speaker.) In some areas of the country, the city band will assist at social funerals in the nearby villages free of charge.

Most persons feel great need for the participation of the Church at funerals. The December 1973 issue of the ideological Party journal *Pártélet* (*Party Life*) suggest that double funerals might be accepted as a standard practice, holding at different times both a civil and a Church funeral. This is the only ceremony, however, where double celebration is not condemned by the Party.

Devotional Forms

Hungary's Church utilizes and encourages all religious practices still acceptable today in an effort to intensify the religious life of the people.

Until the dissolution of the religious orders in 1950, there were two unusually successful retreat houses (for men — Manréza, Budapest-Zugliget, run by the Jesuits; for women — Pécel, run by the Society of the Sacred Heart) whose programs were attended by great numbers of persons. Since then, closed retreats exist only for priests. Evening presentations in the churches are all that is available to the laity.

At present there are plans to build a weekend retreat house capable of accomodating 30 persons. Six Jesuits (an order officially forbidden in Hungary) have received state permission for continued studies in Rome where they will concern themselves with the newest methods of holding retreats. Upon their return to Hungary they will put these methods into practice at the country's new retreat house, which will be opened presumably in the mid-eighties.

Before the Second World War, parish missions were highly promoted and held in great numbers. Shortly after the close of the war, several large regional missions were still held, but the movement soon lost momentum.

Of the various series of religious talks intended for the laity, the most well-known are the Advent and Lenten Sermons which have been held annually for half a century at the Budapest university church. These so-called conference talks, which are given by well-known preachers, are primarily intended for the intellectual stimulation of well-educated segments of the population. On the parish level, series of talks given by visiting priests, especially in Advent and Lent, are intended as a form of retreat and special pastoral care and are being mentioned more frequently in the Catholic press. One reads, for example, of retreats for retired persons which take place during Lent on four consecutive weekday mornings, or of three-day retreats also held during Lent.

In the information available on religious life, mention is also made of occasional devotions which have developed into traditions, such as the First Saturday devotions held in different churches in Budapest each month, the holy hour for the sick held on 11 February in Budapest and other places, the day for the sick, the Corpus Christi and Resurrection processions which take place within or around the churches, and the Vesper services in the Hungarian language which is held on various occasions, has become a tradition in many places, and is well-frequented. The processions commemorating the feasts of St. Stephen and of the Sacred Heart used to be attended in large numbers but now may no longer be held. In 1979 the university church held for the first time, in cooperation with the Greek-Catholic Church, a public "Day of the Eastern Church." Until then, such presentations were held by and for the Theological Academy only.

Presentations of church music, outside of or within a mass framework, are held in many places, even in the rural churches. These presentations are quite varied, ranging from classical music to rock masses, African bongo drum masses, and newly discovered Hungarian folk prayers.

Great interest is also shown in presentations dealing with some aspect of religious culture. These presentations are held in the churches and regularly announced in *Új Ember*, the Catholic weekly newspaper. Most of these are held in Budapest, though some do take place in the provinces. The following is a sample of some of the presentations

announced in *Új Ember* in 1979:

- The passion of Jesus as expressed in art (Meditational slides)
- The life of St. Francis of Assisi and a pilgrimage to Assisi (Slide presentation)
- A literary and musical Way of the Cross (Devotional service)
- Poets on the path of penance. (Lenten devotional service)
- Presentations of the Passion of Christ in folk tradition
- Way of the Cross (Devotional service with guitar music)
- The trial of Christ (Slide presentation)
- An Easter mystery play from the 13th century
- The School Sisters of Our Beloved Lady in Hungary (Meditation)
- Meditational evening commemorating the anniversary of the death of a well-known Christian actor with holy mass, a photo exhibition, and an evening of music

An unusually large number of presentations occur at Christmas time: shepherd and mystery plays, puppet crib plays, etc., which are held in connection with the feast day masses.

Masses held for special segments of the population are also deserving of mention. These masses are especially encouraged by Cardinal Lékai. In Budapest, there are the so-called masses for the aged and infirm, for senior citizens, for grandmothers, pilgrimade masses for pregnant women, masses for widows and orphans, for the blind, and for those hard of hearing. These masses are usually held on a monthly basis.

Religious festivities surrounding commemorations of church consecrations and titular feasts of shrines (pilgrimages) are still well frequented in Hungary. A booklet on Marian shrines, which appeared in 1971, lists 49 such places. There are other, less well-known pilgrimage sites dedicated to Mary and to various saints or to some aspect of religion such as the Holy Cross. All of these are being visited by an ever larger number of persons. *Új Ember* regularly contains announcements of pilgrimages and church consecration feasts and encourages the faithful to participate in them. Huge crowds of faithful generally come to a pilgrim shrine on its titular feast. In connection with these nationally celebrated consecration feasts and pilgrimages, the official daily news-papers criticize the

negative aspects of the mass gatherings involved in such devotional forms, whereas the Catholic papers speak of the beneficial effects of the celebration.

In connection with Church laws on fasting, the Hungarian Bishops Conference decided in December 1966 that Ash Wednesday and Good Friday would be days of strict fasting, and that no meat was to be eaten on the Fridays during Lent. Further, there would be a general dispensation from these regulations on all Church feast days as well as on Fridays which happened to be Hungarian national holidays or non-Church holidays.

In addition to Sundays, the following Church feast days and national holidays are work-free in Hungary: New Year's Day (1 January); Liberation Day (4 April); Day of the Worker (1 May); Easter Monday; Constitution Day (20 August); Day of the Socialist October Revolution (7 November); Christmas (25 December); Second Christmas Day (26 December). The remaining Church feast days, unless they fall on a Sunday, are considered by the state as days of work. Because of this, the Hungarian Bishops Conference petitioned the Holy See to either transfer these Church feasts to a Sunday or abolish them. In response, the Holy See decreed in December 1972 that the feast of the Epiphany (Three Kings) would be on the Sunday falling between the 2nd and the 8th of January, the feast of the Ascension on the 7th Sunday after Easter, and Corpus Christi on the Sunday after Holy Trinity Sunday. Christmas, New Years, and the Assumption (15 August) remain unchanged and continue to be obligatory Church feast days. The feasts of Saints Peter and Paul (29 June), All Saints (1 November), and the Immaculate Conception (8 December) are no longer considered obligatory feast days. In adhering to this decision, the Hungarian College of Bishops ordered that masses be held in the churches on the original dates of the feasts of the Epiphany, the Ascension, and Corpus Christi according to the weekday schedule; however, on these three dates, which are no longer Church holidays, priests were to hold at least a special evening mass for persons still interested in commemorating these feasts.

Base Communities

The tendency in the Church at large to form small religious groups is also noticeable in the life of Hungary's Church. Small Church groups have existed in Hungary for almost 30 years. Their activity is concerned almost exclusively with interpreting and deepening the basic principles of the faith, with putting the life of faith into practice, and with the active expression of Christian love and witness to the faith.

In 1946, when religious associations became illegal in Hungary, these small Church groups took over the dynamic role played by the associations in the life of Hungary's Church, although they were unable to continue the social activities of the original religious associations. These new base communities are determined to abstain from any activity having political undertones. It is thus more correct to refer to them as "small Church groups" rather than as "base groups."

Most of these small groups, which are composed of friends, have as their goal the embodiment of a "small Church of renewal" within the framework of the larger Hungarian Church, a Church which is slow to change and weighted down by external political problems as well as internal ones. Many group members express their convictions in this area through active involvement in the Church (choir, parish community, etc.); others exhibit a greater desire for independence, though still considering themselves a part of the Church.

The Hungarian State Security Force has for decades considered all formations of religious groups to have political motives and has characterized their undertakings as activities inimical to the state. The persons involved are accused, among other things, of plotting against the government. They are brought into court even when investigations show that the religious group in question does not concern itself with any political matters at all and that its members exhibit absolute loyalty to the state. In the past, this approach has led to unjust sentencing and imprisonment of numerous members of small Church groups. At present, all signs seem to indicate that since the end of 1976 the country's politicians have changed their approach toward the small Church

groups. Instead of holding trials of priests and employing the powers of the judiciary, they have called upon the bishops to “create order” within the Church in order to guarantee that the “legal norms” set up by the state are adhered to. This was the government’s way of indicating that it considered the bishops to stand at the head and be in charge of the country’s religious life. The bishops would be considered responsible for everything occurring in the religious life of Hungary. The Hungarian Bishops Conference has twice officially dealt with the matter of small Church groups. In a statement issued at their winter session in 1976, they asked the small Church groups to “always be receptive to the guiding words of legally appointed bishops, since what they say — and of this all can be certain — stems from genuine love and the intention of promoting the common good of the Church.” Further, a bulletin issued in connection with the spring session of 1977 stressed ever more clearly the necessity of remaining within the prescribed framework: “Beneficial activity can be promoted only by those groups which, in accordance with the most recent Bishops Synod held in Rome and in cooperation with the hierarchy, recognize the Church’s Holy Office and are willing to function within the framework of proven parish and diocesan forms of pastoral activity.”

When asked about this topic, which has been the object of intense discussion in the last half of the 70’s, Cardinal Lékai stated in an interview on 31 March 1977 for the Hungarian section of Vatican Radio that these small Church groups “can be an infusion of new life into the Church if they are willing to participate in the deepening of Christian life and the Catholic faith. They can serve as good ground for the growth of the faith only if they genuinely cooperate with Church authorities, especially with the bishops and the Church’s Holy office.” The Hungarian hierarchy is especially interested in utilizing the planned retreat house as a form of intellectual support for the intellectual development and continued faith education of interested small Church groups.

Religious Instruction

On the basis of the regulations found in Law No. 5 of 1949, the

presentation of religious instruction in the primary and non-specialized secondary schools has been greatly impeded through discriminatory measures and various reprisals. (In other types of schools, e.g., in the trade schools, there is no provision at all for the presentation of religious instruction.) Verbal or written registration for a child's religious instruction must be made by one or both parents on a day specially set for this purpose. The religion classes can take place only before or directly after regular classes. The pupils who take part in religious instruction are placed together in groups which are to be of the size of normal school classes. (It often occurs that pupils of different ages and sometimes even from different schools are placed together in the same group.) The religion teacher must be authorized by the state to give religious instruction. He may not be a member of the teaching staff, may not enter the teachers lounge, and may not assume any other curricular or extracurricular activities. The religion classes can be monitored by the school principal, by a member of the teachers union appointed by him, or by the chairman of the parent organization. The achievements of the pupils cannot be graded, nor may any type of disciplinary action be taken against the pupils. New regulations stemming from Government Decree No. 39 of 1957, and which are in force at present, have changed none of the above directives.

Directly after the issuance of these regulations, in 1949, 80% of the pupils were still taking part in religious instruction. By 1955, the number participating had sunk to a national average of 40%. In 1960, it was 25%; in 1965, 10%. In 1975, only 6-7% of the pupils — mainly those in the villages — still took part in religious instruction. In Budapest and the larger cities religious instruction has been almost completely discontinued as a result of the crippling regulations and the administrative chicanery practiced by state agencies. The State Office for Church Affairs, which is responsible for state supervision of religious affairs is, in principle, willing to investigate the abuses perpetrated by the executive agencies. A complaint of this type, however, carries with it a large personal risk for parents and pupils which the parents generally prefer to avoid.

The decline to 6-7% in the number of pupils participating in religious

instruction for the year 1975 means numerically that, of the estimated 735,000 pupils which are considered Catholic (62% of the 1,188,000 pupils in Hungary, those who would normally take part in religious instruction), no more than approximately 50,000 actually received instruction in the schools, and these, as already stated, are almost all pupils living in the villages. The numerous reprisals involved finally led to the conclusion that parents could hardly be expected to take upon themselves any longer the difficulties connected with religious instruction of their children in the schools. Upon registration for religious instruction, educators urgently warned parents of the unavoidable harmfulness of a "two-fold upbringing" upon the child, i.e., the diametrics existing between religious upbringing and an upbringing in the spirit of materialism as offered through the school. It could also be the case, it was pointed out, that participation in religious instruction might prove disadvantageous for the child should he, at some future date, wish to apply for acceptance at the university. And parents, too, would have to expect difficulties in the furtherance of their careers. In the face of such problems, a majority of parents began looking for other possibilities for religious training of their children. At the beginning of the 50's, former members of religious orders often visited families and gave private religious instruction. Since this was forbidden by law, hence illegal and thus prosecutable by the authorities, it proved to be no solution to the problem.

The first step toward religious instruction held in the churches (referred to as "church religious instruction") came in 1950. In the course of an agreement between Church and state, the latter gave the Church the right to hold so-called Christian instruction in the churches, as called for in the *Codex Iuris Canonici*. This concession encouraged both clergy and parents to make religious instruction available in the churches for children who were not receiving it in school. Until that time, religious instruction in the church had been confined to first communion classes (a total of 16 hours over a two-month period) and confirmation classes (a total of 8 hours during a period of one month). The expanded church religious instruction began to be attended by youth interested in becoming acquainted with the truths of the faith, since no opportunity for this had existed due to the lack of religious instruction in the schools.

The state, for its part, was interested in setting up certain compulsory norms for the so-called Christian instruction. It could only take place as a type of sermon in monologue form. The children could not be divided into groups, nor was it allowed to ask questions of the children or to use visual aids. Since these restrictions were not anchored in law, the more courageous members of the clergy simply ignored them. In fact, they pointed to modern pedagogical requirements and methods as support for their actions, and found ways and means of making religious instruction in the churches quite attractive.

The bishops themselves had no common stand on church religious instruction. Some of the bishops were all in favor of the initiatives of the clergy and gave them their full support. Other bishops, however, were not disappointed to see the development of evangelization in this form, but did nothing to protect their priests, mostly assistants, from the chicanery of the local government agencies. Instead, these bishops were more prone to direct their efforts at dampening the enthusiasm of the people in their dioceses most actively involved in the instruction, since, they said, one must work toward promoting good relations between Church and state. Some bishops gave in to the pressure from the authorities and transferred successful religion teachers to other parishes. Christian instruction in the churches, therefore, was dependent not only upon the activity of the religion teachers, but also upon the attitude of the local government authorities. Those priests who succeeded in reaching a *modus vivendi* with the local authorities in other matters experienced no problems with church religious instruction either. This meant that, in the end, numerous, completely different situations with respect to church religious instruction began to develop within the country, a state of affairs which did not please the central political leadership at all.

In the interest of promoting a unification of the norms, and in order to gain control over religious instruction which, in many cases, had become all too successful, state agencies demanded that the bishops agree to a regulation of church religious instruction. In return, the state would recognize religious instruction as an officially authorized form of religious education. Despite the protests of some of the bishops, an

agreement of this kind was signed on 15 November 1975 and became effective on 1 January 1976.

Contrary to the expectation, as stressed by József Ijjas, Archbishop of Kalocsa at the Bishops Synod in 1975, that this agreement could be considered a reason for rejoicing, it soon became evident that it had put the Church at a grave disadvantage. The local authorities interpreted the regulations which resulted from the six points of the agreement as an extensive restriction upon the church religious instruction which had been taking place up to that time. According to the new regulations, by a certain time at the beginning of the school year local authorities are to be given an exact schedule of the hours during which church religious instruction will be held. One of the two hours allowed for church religious instruction is to take place on Sunday directly after the end of the youth mass. The participants can be divided into only two groups: the 6-10-year-olds, and those over 10 years. The formation of a second group within the same age category is only allowed when the number of participants in the group exceeds 35-40. Each parish is allowed a maximum of 2x2 groups with 40 participants in each group, which means that not more than 160 children are allowed to receive church religious instruction. An additional regulation states that a state representative, usually the school principal, is to control the visual aids used in the church. This control extends de facto over both the religious instruction itself and the pupils taking part in it. As far as the visual aids are concerned, the bishops themselves agreed to state examination of the material. This control function is a decisively important point, since up to the time of the agreement the Church was able to carry out any kind of religious activity within the churches free of any government control.

With these regulations, which were a definite disadvantage to the Church, it became obvious to all that the radical approach of the political leadership, under the guise of "regulating", was from the very beginning aimed at a drastic restriction of church religious instruction. For example, on the pretext of controlling the number of participants, an attempt was made to require the religion teachers to submit a list of pupils' names. In an attempt to scare the children away, the school principal personally came to the church at the time of instruction. Finally,

the methods of intimidation and chicanery which had been tried and proven successful in discouraging religious instruction in the schools were used against the church religion teachers and the parents. Certain of these measures were eased somewhat after Party Chairman János Kádár's visit with the Holy Father. It is no longer required that the pupils be divided into two younger and two older groups. If an appropriate request is filed by the catechist, the four groups can be formed along differently determined age guidelines. Even the formation of a fifth group is possible. For a good reason, the bishop can transfer the Sunday religion hour to a weekday. The state retains for itself the right to examine whether religious instruction actually takes place within the sphere of church religious instruction. The exercise of this control function, however, has at present been placed in the hands of the bishops.

Until 1970, the religion books in use were those compiled by Endre Hamvas during the era between the two world wars. These were five books used for the eight classes of elementary school; the *Basic Teachings of the Faith* and *Ethics*, also compiled by Hamvas, were used in the secondary schools. New printings of the books appeared every one or two years: printings of 40,000 copies of the two books for the first through fourth grades, and printings of 10-15,000 copies of the other books. The changed form of religious instruction destroyed the usefulness of these religion books, since they had been written for classroom religious instruction. At the Bishops Conference in 1968, it was announced that proposals for new religion books adapted to the changed circumstances would be accepted for review. The initiative proved especially popular among the younger priests, who organized several work groups to compile new books. The first of these, which appeared in 1970, was called *Our heavenly Father Loves Us* and was intended for the 5-6-year-olds. In 1971 the *Religion Book for First Communicants* was published; in 1972 came the book *Christian Life* for the 9-10-year-olds. The best book is *Our Faith and Our life*, which was published for teenagers in 1975. Finally, in 1976, the book *The History of Salvation*, in which a small booklet of liturgical songs was included, was published for the 12-14-year-olds. A new 30,000 copy edition of these religion books appears every two years (whereby there is a yearly need for 30,000-34,000 copies).

The authors were confronted with an entire series of problems in compiling the new religion books. The publication of a history of the Church, for example, was not allowed by state agencies. The chapter on religious orders and their activities was censored, since it was said, a propagation of the orders is out of step with present times in Hungary. The Hungarian Bishops Conference called for new religion books (setting 15 May 1980 as the final date) for first communicants, children who had already received their first communion, and children about to be confirmed. These would replace the books used up to now: the *Religion Book for First Communicants* and the religion book *Christian Life*. The religion book for those about to be confirmed would be entirely new. This will bring up to six the number of religion books in use.

Much attention in Hungary is understandably paid to the continued education of religion teachers. In addition to the so-called conferences, one widely used form of continuing education is that of retreats for religion teachers, almost all of whom are priests. The ideas offered center on the teaching of religion; the participants are offered professional training. The retreats for religion teachers are held in common for all dioceses before the commencement of the new school year and are thus most important. In 1975, the Consultation Office for Religious Instruction was opened in Budapest. This office has developed into a genuine religious instruction center, especially for the Archdiocese of Esztergom.

The theology extension course for lay people, which was begun at the Budapest Theological Academy in September 1978 after two years of preliminary preparations, helps promote continued religious education. The lessons are planned as a continuous course which takes place over a period of three years. This is, on the one hand, in accordance with the three-year-type course, which falls under the jurisdiction of the regulation concerning extension courses; on the other hand, i.e., within the framework of theological studies, it conforms to the shorter course, the so-called *cursus minor*. There are several reasons why the method of instruction being used in the course is only temporary and still in the trial stage. Due to the newness of the undertaking and their own lack of experience in this area, the course designers turned to other countries for advice, though the method of instruction employed by the Academy was

adapted to the specifically Hungarian circumstances. In the present course plan, special emphasis has been given to the so-called "consultations," which take place on three weekends (Saturday and Sunday) per semester. The course participants take part in these in groups of 40. Questions are sent to them before each weekend and must be answered in writing. The professors and course members then come together to discuss and evaluate the answers given. In addition, the students report on the course work they have already completed. These weekends also offer them an opportunity to talk about their personal problems. In an introductory talk, the individual professors explain the approaches students should take in studying the manuscripts they have been given. (At present, the manuscripts received by the extension course participants contain the material offered in the regular courses given at the theological college. Plans have already been made, however, to publish manuscripts written specifically for extension course members.) These consultation weekends are conducted by professors from Budapest's Theological Academy, assisted by professors from Hungary's various seminaries.

The theology extension course was something long hoped for by Hungary's Church, and is of great importance for it. A constantly recurring need of the faithful played a major role in the decision to offer the course, namely, their need for a better understanding of the faith. There was also hoped that an expanded knowledge of theology would increase the laity's ability to actively participate in Church life. The statutes presently governing the course, however, stand in mutual contradiction to one another. On the one hand, the educational regulations required by law are adhered to for administrative reasons. On the other, successful completion of the course does not permit the exercise of activities for which special training is required, such as holding religious instruction, carrying out the duties connected with the diaconate, or administering a parish. All of these, however, are positions which persons in the Western Church can take over without further ado upon completion of a theological course.*

* In the year 1981, at the first graduation, Cardinal Lékai announced that as a result of negotiations with the state, the graduates may hold religious instruction in the churches.

Catholic Schools

Before takeover by the state (1948) most schools in Hungary were confessionally run.

Type of School	Number of Schools			Catholic Schools	
	Total	State	Catholic	Teachers	Pupils
Primary Schools	3,002	986	1,240	1,998	128,412
Elementary Schools	4,086	1,633	1,663	7,161	271,128
Secondary Schools	365	192	86	430	8,882
High Schools	173	74	48	631	3,572
Teacher Training					
Colleges	60	14	31	285	6,193
Nursery Teachers					
Training Colleges	4	1	3	37	279
Commercial Schools	61	43	12	144	1,886
Trade Schools	25	17	5	93	810
Agricultural Schools	35	27	5	65	440
Theological Colleges	27		23	222	635
Totals	7,838	2,987	3,116	11,066	422,237

In addition, the Church had over 176 nurseries, 27 technical schools, one nursing school, one home economics school, four schools for professional training, 20 continuing education houses, one law academy, eight seminaries, 167 colleges and boarding schools, and one theological faculty.

At present, only eight Catholic high schools with an average of 300 pupils per school are still in existence. These schools, and the boarding schools connected with them, are subsidized by both the Church (four religious orders, each running two high schools, receive from mass collections approximately one million forints yearly) and the state (each high school receives 10,000 forints yearly).

Catholic high schools at present permitted in Hungary are:

Two High Schools for Boys run by the Benedictines at the Archabbey of Pannonhalma:

9090 Pannonhalma, Vár
9022 Győr, Széchenyi tér 8

Two High School for Boys run by the Hungarian Province of the Franciscans:

2509 Esztergom, Bottyán János u. 10
2000 Szentendre, Sallai Imre u. 18 (also for Girls, without boarding school)

Two High Schools for Boys run by the Hungarian Province of the Piarists:

1088 Budapest, Mikszáth Kálmán tér 1
6000 Kecskemét, Jókai u. 1

Two High Schools for Girls run by the School Sisters of our Lady:

1092 Budapest, Knézits u. 5-7
4024 Debrecen, Béke u. 24

A gradual decrease in the number of pupils in the Catholic schools is noticeable. In the fall of 1979 there were a total of 1,958 pupils. One of the reasons for this is that students receiving their diplomas from Church schools are automatically at a disadvantage when it comes to acceptance at a university.

Church Associations and Organizations

There was a strong upsurge in associations in Hungary at the turn of the century. In 1862, there were 579 associations. In 1878, there were 3,995 associations; in 1932, 14,365; and by 1937, 16,747. Between 1917 and 1937, the number of Catholic associations rose from 55 to 157. These comprised several thousand local groups. Most of these associations were forbidden by Decree 7330/1946.

Since the time of the decree ordering their dissolution, associations and societies still active within the framework of Hungary's Church are comprised mainly of the clergy and have to do for the most part either

with administrative matters or the state-promoted political orientation of Church life.

PARISH COUNCILS

Parish councils have existed in Hungary since 1918. After repeated restructuring and reorganization, administrative and tax regulations were set down in 1939 which are still valid today.

According to the episcopal letter issued in 1968, the task of these councils is that of preparing and managing church buildings, caring for the management of the cemetery, carrying out functions in connection with the liturgy, and helping organize processions. A genuine involvement in running parish life, however, is still lacking today. Recently pastors have been called upon by the bishops to reorganize the parish councils: women should be elected to them and efforts should be made to attract young, active members and to assign them appropriate areas of activity (responsibility for church funds, etc.). For various reasons, however, parish councils still play more a nominal role rather than genuinely representing the faithful.

DIOCESAN PRIESTS SENATES

In March 1968, at which time they also decided upon unified guidelines binding for all Priests Senates in Hungary, the Hungarian College of Bishops issued the following instructions regarding the formation of diocesan Priests Senates (EPSz):

It is the task of the Senate to assist the bishops both in an advisory and active capacity in leading the diocese and carrying out his duties of office. The diocesan bishop is president of the Priests Senate.

The number of priests serving in the Senate is determined by the bishop, who is to take local conditions into consideration; the number should

comprise approximately 8-10% of all priests in the diocese, including those who are already retired. One third of the members are designated by the bishop. The remaining two-thirds are elected through secret ballot by the priests of the diocese. These elections are to be conducted in such a way that all groups of priests in the diocese are represented. Should such representation remain uncertain, or should the bishop not have obtained a suitable representative from every area through the election process, it is then the duty of the bishop, through his right to appoint members, to create an appropriate balance in the Senate. The Senate members are elected for three-year terms.

Once a year the bishop calls the Senate together for an official consultation. He sets up the agenda, decides the topics to be debated and those who are to speak. No resolutions are passed at these consultations. If agreement is reached on given topics, the results of these discussions are placed in the protocol in the form of a "suggestion," "proposal," or "statement."

Priests Senates were founded in 1968. Since 1969 annual meetings have taken place in all dioceses on a regular basis. In all of them, the most important topics are the continued education of priests, priests' salaries, the Church tax, relations between assistants and pastors, i.e., between younger priests and older ones, and questions of priests' dress. Other topics of discussion include vacation schedules for priests, plumbing installations in the rectories, increased efficiency in the parishes, problems concerning homilies, adult catechetics, dispensing the sacraments, and so forth.

CATHOLIC ACTION MOVEMENT

The fact that the Catholic Action movement was founded in Hungary in 1936 harmonized well with plans for combining the various Catholic and special-interest associations, and for organizing the activities taking place within parish communities. Associations had flourished, and their activities took place for the most part within the framework of the Catholic Church, thus making a coordination of their activities imperative.

According to the by-laws issued in 1936, Catholic Action in Hungary was a type of parent organization. It was not an association in its own right, but represented instead the joint activity of all the Catholic organizations interested in working together. This is what made Hungarian Catholic Action different from that of other countries. In Hungary, the organizations participating in Catholic Action, and the parishes within which these organizations functioned, retained their independent leadership and activities. Catholic Action did not exercise any type of jurisdiction over them.

Although Catholic Action groups were not formed on the parish level, Catholic Action's national and diocesan organizations achieved noteworthy success in bringing together and consciously guiding the activities of other Catholic parish associations. Hence, parish-level Catholic Action groups existed only on paper from 1936-1946, although, according to the by-laws, these parish organizations were supposed to play the most active role. This situation shows the limitations that were placed upon Catholic Action in Hungary. The document calling for the dissolution of Catholic organizations, which was issued by the state in 1946, did not specifically refer to Catholic Action. Nevertheless, this organization lost in one fell swoop its most important field of activity. As a result of the obstructive events occurring in the life of Hungary's Church, Catholic Action's activities were greatly restricted. The organization has since been confined to a national office which has been able to carry on only a small amount of activity in its own name.

The present Church-political situation forces religious life in Hungary to take place mainly on the parish level, though not in the way envisioned by the plans of Catholic Action. As reported in newspaper articles, the activity of the national presidency of Hungary's Catholic Action takes place within the framework of:

- Religious festivities: St. Stephen's Day Celebrations; a mass commemorating the anniversary of the papal crowning; a requiem mass for the deceased Pope; festivities commemorating a bishop's jubilee; devotions on the first Saturday of the month in Budapest; other Church celebrations.

— Religious radio programs and press activity: Catholic Action produces monthly Hungarian radio programs entitled, *The Half Hour of the Catholic Church*; further, it is involved in the publication of the following Catholic newspapers and journals: *Magyar Kurir (Hungarian Courier)*, *Új Ember (New Man)*, *Vigilia (Vigil)*, and *Teológia (Theology)*.

— The St. Francis of Assisi Hospital in Budapest, owned formerly by religious sisters, was secularized with the disbandment of religious orders. The state assures in this hospital (the only one with a chapel) 30 medical beds and ten surgical beds for church personnel (priests and laity, active and retired) and for their relatives. The right of assignment to the hospital is in the hands of Catholic Action.

— Catholic Action's Center for Catholic Collections is entrusted with inventorying and supervising Church valuables, such as archives, books, and museum pieces.

— Catholic Action is in communication with other countries. It organizes receptions for foreign priests; pilgrimages for Hungarian priests in foreign countries; foreign trips for Hungarian Church delegations; the examination of religious books received from other countries, etc.

CATHOLIC COMMITTEE OF THE NATIONAL PEACE COUNCIL AND *Opus Pacis*

The Catholic Priest for Peace Movement, which is patterned after the Czechoslovakian organization, was founded in Hungary in 1950. The country's political leadership expected that this organization, which has as its motto, "Service to Peace," would help blend the social potential of the Catholic Church with the overall political situation of the country. The ways and means attempted in reaching this goal resulted in Church excommunication of various members of the clergy who had played leading roles in the effort, as well as Church censure — even from Rome —

of certain press publications (*A kereszt* [*The Cross*]; *Bulletin Catholic Hongrois* [*Catholic Hungarian Bulletin*]). To prevent a split within the clergy as a result of the state-favored Peace Movement, an attempt was made to create a special framework for the promotion of genuine Church efforts at peace. This was cited in a press report published in May 1957:

The Hungarian episcopacy has begun negotiations with the national Peace Council which have resulted in the following agreements:

1. In cooperation with the National Peace Council, the episcopacy will found the "Catholic Committee of the National Peace Council" (*Országos Béketanács Katolikus Bizottsága, OBKB*) to further common efforts for the promotion of peace.

OX2. The episcopacy will carry out Catholic peace efforts within the work of the Church — in agreement with the National Peace Council — in a Catholic peace movement named *Opus Pacis*. *Opus Pacis* will take up and promote the ideas on peace of the National Peace Council and its Catholic Committee. To promote its own growth, as well as for organizing and carrying out its task, *Opus Pacis* will form an organizational or executive committee. Three or four political talks per year will be offered by the Catholic Committee of the National Peace Council for the country's priests. These talks will replace the so-called "peace gatherings" which were earlier held in each diocese. Winning the active support of young priests is the special concern of these political talks.

COMMITTEE FOR FOREIGN AFFAIRS of the Hungarian Catholic Bishops Conference

According to reports in the Hungarian press, the Bishops Conference entrusted two bishops in June 1966 with the task of examining the Hungarian's Catholic Church's foreign relations and taking steps toward regulating them. At the same time, the national presidency of Catholic Action was called upon to systematically attend to the Church's foreign relations and handle the resulting obligations.

The Committee for Foreign Affairs of the Hungarian Catholic Bishops Conference was officially founded in September 1966 (address: Károlyi Mihály utca 4-8/III/I/8, H-1053 Budapest). Its purpose is "to systematically organize and expand relations with Catholic agencies, bishops, and laity of other countries. The committee will try to carry out this goal especially through visits, organizing pilgrimages, and exchanging press publications. By exchanging publications, the committee hopes to keep itself informed on intellectual developments and new techniques appearing in other Catholic countries, and also provide other countries with insight into the actual life and situation of the Hungarian Church." Of the present members of this committee, only the president and his representative (whose functions are mostly nominal) are members of the Bishops Conference. Other people on the committee are either prominent members of the Priests for Peace Movement or lay persons. The managing secretary general and the deputy secretary general are also the director and the secretary general of Catholic Action. In the building housing the national presidency of Catholic Action, a boarding house — the St. Paul Boarding House — provides accommodations for guests from other countries.

CATHOLIC PRESS OFFICE of the Hungarian Bishops Conference

The activity of the press office, which began its work in 1980, consists primarily in defining areas of responsibility and developing coordinated reporting for domestic and foreign use on the life of the Church in Hungary.

ECCLESIA COOPERATIVE

The Ecclesia Cooperative was founded on 4 September 1951. Its purpose was handle the procurement and sale of church supplies. Both priests and laity obtain from it equipment needed for church purposes, such as chalices, vestments, soutanes, prayer books, etc. It is also involved in the publication and sale of books. This cooperative is the only commercial enterprise of its kind in the country.

NATIONAL HUNGARIAN ST. CECILIA SOCIETY

The National Hungarian St. Cecilia Society (*Országos Magyar Cecilia Egyesület, OMCE*) was founded in 1897 to promote Church music. It has made significant contributions, especially in revising Hungarian religious folk songs. At present, its efforts are directed toward compiling a new collection of church songs and adapting old ones to the new liturgy. It also sponsors performances of Church music and monthly devotions incorporating liturgical music. According to a charter recognized by both Church and state authorities, the Society (functioning as the Hungarian National Cecilia Association [*Országos Magyar Cecilia Társulat, MCET*]) has, since 1967 advised the Hungarian Bishops Conference in matters of Church music and implemented decisions reached by the Conference in this area.

CANTOR COURSES

Almost every diocese holds cantor training courses each summer. Cantor training in Budapest (under the supervision of OMCE) is divided into three summer courses and is especially well known.

NATIONAL CATHOLIC COUNCIL FOR THE PRESERVATION OF RELIGIOUS ART and Historic Monuments

The National Catholic Council for the Preservation of Religious Art and Historic Monuments (*Országos Egyházművészeti és Műemléki Tanács, OEMT*) is a body comprised of individual diocesan committees concerned with the concrete task of preserving the Church's historic treasures. The Council, which works with the state's supervisory body for national art treasures, meets twice yearly.

ROMAN CATHOLIC CHARITY SERVICE

The Roman Catholic Charity Service began its activity as a social

subcommittee in 1950 as a result of the agreement reached between the Bishops Conference and representatives of the Hungarian Peoples Republic. Its first major task was that of finding space in old age homes for old and/or infirm members of religious orders. Since these people had become homeless as a result of the dissolution of the religious orders and the seizure of their houses, it became imperative to provide accommodations for them. The Charity Service also sought to provide these persons with financial support. For religious women who had no special training or were unable to work in state industries, the Church Charity Service founded *Solidaritas* in 1953. This was a small-industry cooperative association which employed several hundred religious either in its workshops or in cottage industries. In 1953 the Church Charity Service also took over the care of the old age home for diocesan priests and the management of three Church-run health resorts (Mátraszentimre, Hajdúszoboszló and Hévíz). Employees of the old age homes and of the Hungarian Papal Institute in Rome are former members of religious orders and are under the supervision of the Church Charity Service. Some of the maintenance and operating expenses for the old age homes are paid by the state; most of the cost, however, is covered through contributions from the faithful and through annual collections taken up by the Church for this purpose, as well as through contributions from the European Relief Fund (Vienna) and from religious working in various industries.

Old age homes for secular priests

Church subsidized		
8000 Székesfehérvár, Petőfi utca 2		50 Persons
Diocese subsidized		
9700 Szombathely, Várköz 1		20 Persons
2500 Esztergom, Dobosi u. 12		10 Persons
6300 Kalocsa, Szabadság tér 3-5		6 Persons

Old age home for members of religious orders

State subsidized		
9090 Pannonhalma, Vár 1		100 Persons
For religious women		
State subsidized		

5100 Jászberény, Marx tér 1	100 Persons
2372 Dabas-Gyón, Vasút u. 10*	80 Persons
2600 Vác, Vak Bottván tér 1	80 Persons
8427 Bakonybél, Apátság	70 Persons
8083 Csákvár**	65 Persons
3892 Hejce	50 Persons
2081 Piliscsaba, Kálmán utca 7	25 Persons
Church subsidized	
2621 Verőcemaros, Castl Migazzi	70 Persons
7694 Püspökszentlászló-Hosszúhetény	30 Persons
7624 Pécs, Szent István tér 23	60 Persons
For lay persons (mothers of priests, etc.)	
Church subsidized	
7624 Pécs, Szent István tér 13	45 Persons
1112 Budapest, Dayka Gábor u. 102-104	120 Persons
Rest homes for priests	
4200 Hajdúszoboszló, Wesselényi utca 1	
8280 Hévíz, Petőfi u. 15	
3235 Mátraszentime, Bagolyirtás, <i>Stella Home</i>	
Rest home for the Archdiocese of Eger	
5309 Berekfürdő, <i>Renovo Home</i>	
Rest home for the Diocese of Pécs	
7815 Harkány, Arany János u. 25	
Rest home for the Diocese of Székesfehérvár	
8230 Balatonfüred, Csók u 24	
Private rest home for priests	
2687 Bercel, Roman Catholic Parish	

* The county is now taking over the administration of the home and is reserving accomodations for lay people only.

** At the present, admission is also granted to church employes, women who taught religion and mothers of priests.

The construction of a sanatorium for priests, which was to have been run by former members of the Brothers of Mercy, did not come about, since the state was unwilling to allow an independent hospital administration and the acceptance of novices by the order to provide for future hospital personnel.

RELIGIOUS PUBLISHING

After the Second World War, there were about 20 Church publishing houses in Hungary. These were nationalized in 1948. Today only two Catholic publishing houses remain: The Saint Stephen's Society (Szent István Társulat), founded in 1848, and the Ecclesia Cooperative (Ecclesia Szövetkezet), described above. The latter is concerned primarily with the publication of religious works of an aesthetic nature. The St. Stephen's Society, on the other hand, publishes religion books, official liturgical publications, the Bible, and works of sacred music. Both publish popular and intellectual theological works, prayer books, and specialized literature.

The addresses of the two Catholic publishing companies are:

St. Stephen's Society

1053 Budapest, Kossuth Lajos utca 1

Ecclesia Publishing Company

1016 Budapest, Dezső utca 3

The Book and Devotional Shop of the Ecclesia Cooperative

1053 Budapest, Károlyi Mihály utca 4-8

The number of new religious books as well as the number of copies per edition are kept extremely low. The situation has improved somewhat in that, with the approval of the State Office for Church Affairs, some of the Hungarian-language religious books appearing in other countries have become available to Hungary's Catholic population. The following table offers an overview of the number of Catholic books appearing in Hungary since World War II:

1945	1946	1947	1948	1949	1950	1951	1952	1953	1954
62	112	202	114	20	10	—	1	—	4
1955	1956	1957	1958	1959	1960	1961	1962	1963	1964
4	4	8	9	6	11	13	8	18	10
1965	1966	1967	1968	1969	1970	1971	1972	1973	1974
8	17	20	13	15	21	27	28	19	19
1975	1976	1977	1978	1979	1980				
24	16	17	16	13	27				

The years from 1945-1980 can be divided into three major periods as far as the publication of religious books is concerned. From 1945-48 large numbers of religious works were published in Hungary, but hardly any noteworthy religious Hungarian-language publications appeared in other countries. From 1949-1953 religious publications were completely suppressed in Hungary, though there was increased activity in this area in other countries. From 1954 to the present, about the same number of Hungarian-language Catholic books have been published in Hungary as have been published in other countries.

The two Catholic publishing houses are unable to satisfy the needs of the country's more than six million Catholics. Only 0.3% of new books appearing in Hungary each year are published by these two houses. The interest in religious topics can be seen in the large number of state publications being sold which have to do with religion, although these books mainly offer critiques of religion. Two such books are: *A Small Lexicon of the History of Religion (Vallástörténeti Kislexikon)*, 1971—23,000 copies, 1973—34,000 copies; *The World of the Bible (Biblia világa)*, three editions, 171,000 copies.

Prayer books, too, are constantly in short supply. Of the seven or eight prayer books in use, a new edition is published annually and sold out within one to two months. Those not able to purchase one must wait until the next edition is published.

In five years (1975-1980) there appeared 1,190,000 copies of books, notes, brochures, and other publications by the St. Stephen's Society (and fewer by the Ecclesia Cooperative). For the sake of comparison, in 1979 a total of 8,153 books with 92 million copies appeared in Hungary. There were 7,000-8,000 literary and intellectual works and 30 having to do with sports. No more than 16 Catholic books appeared in 1978; in 1979 there were only 13 books and some second editions.

In contrast to the low prices charged for books published by state-run companies, the prices of Catholic books are unusually high, not because the publishers of religious books are interested in large profits, but rather because religious books — in contrast to those on other subjects — are completely unsubsidized.

In 1946, Catholic newspapers and magazines accounted for 11.3% of all Hungarian periodicals. Catholic publications appeared weekly, 17 once or twice monthly, and 20 less often. This number was already smaller than before the war when there were two daily Catholic newspapers, 18 weekly ones, 25 monthly ones, and three which appeared on a quarterly basis. The publications available at present for Hungary's more than six million Catholics are:

- The weekly newspaper *Új Ember (New Man)*, 90,000 copies
Chief editor: Ferenc Magyar
1364 Budapest, Box 111 (Kossuth Lajos utca 1)
- The monthly magazine *Vigilia*, 12,000 copies
Chief editor: Béla Hegyi
1364 Budapest, Box 111 (Kossuth Lajos utca 1/I/I)
- The mimeographed daily information service of the Catholic news agency *Magyar Kurir (Hungarian Courier)*, 1,200 copies
Chief editor: Dr. János Golyák
1364 Budapest, Box 41, (Károlyi Mihály utca 4-8/II/9)
- The quarterly theological journal *Teológia*, 4,000 copies
Chief editor: Dr. András Szennay
1053 Budapest, Károlyi Mihály utca 4-8/III/I/8
- The biweekly publication of the Catholic Priests for Peace Movement, *Katolikus Szó (Catholic Word)*, 14,000 copies

Chief editor and managing editor: Géza Szabó
1016 Budapest, Dezső utca 3

It is characteristic of the Catholic press situation in Hungary that its publications are overwhelmed by the volume of nonreligious publications. There are 26 daily papers and five weeklies. Five political journals are published monthly, and one quarterly. As for publications having to do with entertainment, culture, and science, there are 13 weeklies, three periodicals appearing twice monthly, 28 monthly, 18 quarterly, and six appearing six times yearly. As for religious press publications, there are a total of four weeklies, four that appear twice monthly, four monthly, and two quarterly. For the Catholics, who make up about 65% of the population, there are only four or five periodicals available: one appearing weekly, one twice monthly, one monthly, and one quarterly. The *Magyar Kurir (The Hungarian Courier)*, mentioned above, is a daily newspaper available to a small circle of readers, mostly priests. It is published in lithograph form in editions of 1,200 copies.

RELIGIOUS RADIO PROGRAMS

The Hungarian Radio allows the Catholic Church about 15-20 half-hour slots during the year to air religious programs. Approximately 25% of these programs are for members of the Greek Catholic Church. They are aired on Sundays from 7:00-7:30 A.M. on the second station (Petőfi Station). These programs, some of which are very good, are produced under the direction of Catholic Action. Most of them are taped masses held in various Budapest parishes and then cut to fit into the air time available. The short air time makes it impossible to acquaint the population with the possibilities opened up through the new liturgy, especially since seven to eight minutes of program time is taken up by the sermon given at mass. *The Religious Half Hour of the Catholic Church*, as aired on Hungarian Radio, is often an unthematic excerpt from a mass. Yet the fact that these programs are listened to by about 140,000 persons (2% of Hungary's adult population) makes them a valuable avenue for evangelization.

CHURCH FINANCIAL SITUATION

Until the end of the Second World War, the Church covered a large part of its expenses through proceeds from its landholdings. Because of these landholdings, however, the Church was often accused of feudalism, despite the fact that according to the system of large land-ownership then in force in Hungary, the Roman Catholic Church (as can be seen in the figures below based on a statistical survey made in 1935) owned only a relatively small percentage (5.2%) of Hungary's arable land.

Of the 16,081,844 cadastral yokes of land (1 yoke = the amount of land that can be plowed by one yoke of oxen in one day) in all of Hungary, 15,114,504 cadastral yokes were arable. Of this, 11,371,903 cadastral yokes were actually usable, i.e., accessible. The remaining 3,742,601 cadastral yokes of arable land (which included Church-owned land) were only partially accessible. The *usable* amount of land within partially accessible landholdings were distributed as follows:

1. State property	224,645 cad. yokes		
2. Villages, cities	525,597	"	"
3. Common property	843,429	"	"
4. Public and private funds*	241,066	"	"
5. Primogeniture holdings	773,288	"	"
6. Bravery award lands	32,643	"	"
7. Roman Catholic Church	790,164	"	"
8. Greek Catholic Church	13,806	"	"
9. Reformed Church	97,045	"	"
10. Lutheran Church	20,063	"	"
11. Orthodox Church	3,529	"	"
12. Unitarian Church	282	"	"
13. Jewish community	904	"	"

* Of these, 84,451 cad. yokes belonged to the Religion Fund and 20,954 to the Study Fund. These funds were created from nationalized Church property and were administered by the state. They were also used for the general support of the Church.

14. State and private schools	8,822 cad. yokes
15. Credit institutes	84,983 " "
16. Stock companies	82,335 " "
Total	3,742,601 " "

The Church also received state support in the form of so-called congrua, pay supplements for lower ranks of the clergy. The money for this was acquired by the state for the most part through payments from the bishops and from larger benefices, though some of it also came from the Religion Fund.

As a result of the land reform carried out in 1945, most land was taken from the owners. The Churches were given back 19,739 cadastral yokes, though this amount has decreased considerably in the years that followed. As a result of political and economic events occurring after World War II, the Church lost a large part of its sources of income. Since at the same time the Church also lost institutions which it had been supporting (see the chapters on schools and church institutions), the economic reorganization of the Hungarian Church was extremely limited. The agreement reached between the government and the episcopacy on 30 August 1950 guaranteed for a period of 18 years a gradually reduced material support of the Church to help it meet its material needs. This regulation of the Church's finances was agreed to under the supposition that by 1968 the Catholic Church would be capable of paying its own expenses through income resulting from the voluntary Church tax as well as through contributions from the faithful. For this reason, and also to achieve a balance between the Church's income and expenses, the dioceses considered setting up a financial adjustment fund and ordered a unified bookkeeping system for all dioceses in Hungary. This plan was never carried out, partly because it was incapable of making the Church self-supporting, and partly to avoid state control. It has therefore remained the task of the individual dioceses to organize their finances as they think best. In view of the difficult financial situation of the Church, and also for political reasons, the state postponed the gradual reduction and eventual cessation of financial support to the Church, as agreed upon in 1950. In January 1980, the State decided to continue annual state

financial aid to the Churches at the level received by them in 1979 until 31 December 1984. Contributions from Catholics in other countries remains a necessary source of financial support for the Hungarian Church. It is estimated that at present 60% of the financing needed for Hungary's Church comes from its parishes and the faithful, and 25% from state subsidies and 15% from the faithful in other countries. The dioceses themselves generally have no income sources of their own, though they do exercise a controlling influence on the distribution of the money they receive.

Parish Contributions

A pastoral letter from the bishops describes the sources of income for parishes (i.e., the financial basis of the Hungarian Church) as follows: "In line with the agreement reached between the Hungarian government and the episcopacy, the Church has the right to collect a so-called Church-tax (or contribution) from its faithful in order to support the institutions cared for by it and pay the salaries of Church employees. This is not a tax in the ordinary sense of the word, since it is not a mandatory but rather a voluntary contribution of the faithful. One way to collect these contributions is to assign responsible parishioners to visit the faithful individually. This is not to be viewed, however, as simply a collecting of contributions. In connection with this, parishes are obligated to set up a cost estimate, requiring diocesan approval, in order to meet necessary expenses. It is the job of each parish to determine, on the basis of its estimate, how these costs are to be distributed among the individual members of the parish. The resulting sum, however, is always a suggested contribution; the faithful can give either more or less according to their financial means. Only the money required for planned expenses can be brought together in this way. Money for all other expenses must come through the Church, from Church collections, from offering boxes erected in the churches for specific causes, or through the usual collection in the church." The parish contributions of the faithful are to amount to 0.5% of their annual income. The parish retains 18-20% of this sum. There are no statistics available, however, on the extent to which the faithful honor this Church tax obligation, although it can be

assumed that the situation in a Budapest parish, where 50% of the faithful contribute to the parish's support constitutes a representative average for the entire country.

The Church tax covers the running expenses of the parish, the salaries of the persons working for the parish (cantor, servers, bell ringers, office help), the salary supplements of the pastor and assistant, various general diocesan undertakings (the seminary fund for the education of theology students [*Seminaristicum*], funds for the support of the diocesan cathedral [*Cathedraticum*] and the central administrative offices), the obligatory contributions to the diocesan pension fund and to the social institutions run by the diocese and the Bishops Conference, and so on. Only incomplete data is available on the amount of these contributions. Since new tasks involving pastoral care and the life of the Church are above all the concern of the central offices of the diocese, the expenditures of these offices are constantly on the rise.

Some of the regular Sunday collections are annual ones which take place on a nationwide basis. The money contributed must be turned in by all the parishes for the following purposes: for the Catholic secondary schools, seminarians, the missions (charitable purposes), and sick and aged members of religious orders. The individual dioceses also call for collections which are repeated on a regular basis. In the Diocese of Szombathely, for example, the entire collection taken up on the first Sunday of each month must be turned over to the bishop, as must the collection on the feast of Sts. Peter and Paul on 29 June or the following Sunday if it is on a weekday, the "papal coronation" collection (Peter's Pence), the collection on Good Shepherd Sunday, the collection for the charity fund, and the Sylvester collection taken up on the 31st of December. The latter is used to help support the cathedral and the seminary. In addition to regular Church collections, the bishops sometimes call for special collections used mainly to cover building and renovation costs on structures used for Church purposes. Such national collections were taken up, for example, to renovate the home for diocesan priests in Székesfehérvár.

Since such collections are for important Church purposes, instructions are sometimes given regarding the money which is to be turned in. One diocese, for example, has decreed that "the amount of money actually collected is to be sent in. Should this sum not be equivalent to an average of five fillérs for each person in the parish, the parish treasury must supplement the sum from other sources to bring it up to five times the number of the faithful."

In addition to the nationwide collection, another two were taken up in Vác for the church which was being built in Kunadacs in commemoration of the St. Stephen jubilee. The Diocese of Győr had a special collection in 1973 for the renovation of its seminary, and the Archdiocese of Esztergom had one to repair the Christian museum.

Nationwide collections were also taken up for charitable purposes, such as to aid the war-torn Vietnamese people and to help the victims of a flood in Hungary. The faithful are also willing to contribute generously in cases of poorer parishes which submit requests for help to Hungary's Catholic press publications.

State Support

The money given the Catholic Church by the state since the agreement reached between the government and the episcopacy on 30 August 1950 amounts to about 34 million forints yearly. This money is paid out mainly in the form of salary subsidies for priests, state contributions for the care of sick and aged priests and religious, and as a state subsidy to be used for repairing and maintaining historical Church edifices. The salary subsidy of priests, which is issued by the state (the so-called *congrua*), varies between 420 and 1,200 forints montly. This money is paid directly to individual priests by the State Office for Church Affairs. According to the estimates of competent diocesan authorities, the state salary subsidies paid directly to priests in the Diocese of Veszprém amount to about 3,000,000 forints annually (1970). At present, no state salary subsidy is received by about 200-300 priests officially allowed by

the state to carry on pastoral work, nor are any subsidies given to priests who do not have state permission for priestly work.

Support from Other Countries

Since some of the money contributed to priests in Hungary by faithful in other countries is a private matter, no statistics are available on the amounts involved. Generally, however, the amount received by individual priests does not exceed the amount normally sent to friends or relatives as a gift or given while on a tourist visit to Hungary. Most Church contributions, however, are officially made by charity organizations, especially by the European Relief Fund, the charity organization of the Austrian and German Bishops Conferences, as well as by the fund set up for helping priests in Eastern Europe (Aid to the Church in Need).

Some of the support for Hungary which comes from the European Relief Fund takes place on the diocesan level. Each bishop of Hungary's eleven dioceses receives financial assistance on a percentage basis for active and retired members of the clergy, for the construction of churches, and for providing means of transportation for priests. In addition to the clergy and other persons connected with the Church, needy laity also receive support from the European Relief Fund. The contributions of this Church charity service amounted to more than 25.6 million forints in 1973. Of this sum, 36.4% was used for the building of churches; 17.9% for priests' pensions, old age homes and members of religious orders; 15.4% for means of transportation and for pastoral and cultural concerns; 12.2% for medicine and financial assistance for people in need; 6.0% for Church schools, seminaries, and the theological faculty; 4.5% for printing supplies and religious books; and 6.4% for other expenditures. In 1979, Hungary's Catholic Church received 1.9 million German marks from the European Relief Fund, as well as an additional 1.5 million marks for the construction and renovation of buildings. In the same year, the Aid to the Church in Need fund contributed 1 million dollars.

Diocesan Economic Functions

The following financial matters are the responsibility of diocesan offices: making sure money is available for the minimum wage of active priests, providing necessary financing for the education of future priests, organizing and supporting the priests' pension fund, offering help for special needs of the clergy and the pastoral care service, and providing building aid and credit for renovating the diocese's churches and rectories. The chancery also represents the diocese in supporting Church concerns on a national level.

In Hungary's dioceses, the bishop is not directly involved in the collection of the voluntary Church tax from the faithful or in the payment of salaries for the active clergy. Even the congrua granted by the state is paid directly to individual priests by the State Office for Church Affairs. In order to care for the functioning of this completely decentralized system of finances, a financial adjustment system is set up by the bishop. The first such system was established in 1961 in the Diocese of Székesfehérvár. In connection with the salaries of priests, the statutes of this "status fund" proceeded on the principle that all priests actively involved in pastoral service should receive a set salary which would gradually increase in proportion to their years of priestly service. This salary should equal that of a high school teacher. If the money furnished for the priest's salary by the parish and the additional state congrua received by him do not together equal the set minimum salary, the sum still required would be paid out of this "status fund." Such a diocesan auxiliary fund was also introduced in the Diocese of Pécs in 1964 and soon thereafter in the other dioceses. The money for these funds comes from various types of dues and collections received from the parishes, from contributions received from other countries, and so on. In every diocese, the fund is administered by a commission specifically set up for this purpose. These commissions are variously named in the different diocese, and the members are usually chosen in such a way as to provide a territorial representation of the diocese. The following offers examples of the help provided by this fund: In the Diocese of Székesfehérvár, a total of 46,304 forints were paid to 81 priests in 1970 in the form of salary supplements. The Greek Catholic territory of Miskolc, which is apostoli-

cally administrated, paid eight priests 30,000 forints in 1971 to help them with the costs of raising their children, and 80,000 forints to priests in the form of old age allowances and social subsidies. In the Diocese of Vác, 54 priests received financial assistance from the social works fund, and another 62 priests had similar help through contributions received from other countries. The Archdiocese of Eger used 55,000 forints from its fund in 1967; in 1970, 82 pastors received financial assistance totaling about the same amount. The archdiocese's self-help fund, however, is not able to meet all existing needs. In 1973, parishes requested from the fund renovation subsidies amounting to over 1 million forints; during the same period, the fund's income amounted to only 400,000 forints. Therefore, in distributing the money not only the financial need of the parishes was examined, but also such things as whether the parishes were following the new liturgical guidelines and those for the dispensation of the sacraments, whether the parish had paid the prescribed parish contributions, whether the new stole fee regulations were being followed and diocesan dues to the chancery were paid up. For years now, this diocese has been granting money for interior renovations only in very special cases, and if a new rectory needs to be built, it may not be larger than 110 m² (or 150 m² if it houses more than one priest).

In order to provide money for priests' pensions, each diocese has set up its own pension fund administered by a special committee responsible for pension-related matters. The pension fund receives money from the pension dues of priests and parishes and sometimes from contributions coming from other countries. The system of prescribed dues is not the same in all dioceses, although about the same sum is involved. In most dioceses, the level of personal dues is determined according to the total income of the individual priest (up to 1,800 forints — 3%; up to 2,300 — 4%; up to 3,000 forints — 5%; for every additional 1,000 forints — an additional 1%). In the Diocese of Vác, priests older than 70 are not required to pay any pension dues. All pastors in the Vác Diocese pay 80 forints monthly, as well as five forints for each marriage and funeral. The pension dues of the assistants are determined according to the number of persons in the parish.

In most dioceses, the employer's share which is to be paid into the pension fund by the parishes amounts to 7% of the total salary drawn by

all priests pastorally active in the parish's territory. In the remaining dioceses, the share is determined according to the number of faithful. In the Diocese of Győr, for example, the pension dues of individual parishes is 50% of the sum total of the money each parish is to pay annually to the chancery. The chanceries have, nevertheless, been forced many times to pay additional money into the pension funds from other sources of income or through contributions from other countries, since the dues cover only a part of the pensions which must be paid out. The European Relief Fund has also made known its intention to reduce soon its retirement supplements, which will be followed by their complete cessation in the foreseeable future.

The National Catholic Reserve Fund was set up by the Hungarian episcopacy to support the country's Catholic secondary schools, which are important for the education of Hungary's future priests. The fund also helps maintain the central seminary in Budapest, pay the costs of the cantor courses, help cover the costs connected with the publication of new religion books, and offer financial assistance for other undertakings in Hungary involving the Church and religion. To maintain this fund, each diocese must pay into it a set amount. The fund itself is administered by the episcopacy. In the diocese of Győr, the amount to be paid by each parish is determined by the number of faithful. As of 1 January 1980, the amount was five forints per faithful; in the cities, the amount is set at 15% of the collected Church tax. In parishes of over 5,000 persons in the Diocese of Veszprém, four forints are to be paid for each persons in the parish.

When examining the overall economic functions of the diocese, it can be said that, in the highly decentralized economic system of the Hungarian Church, organization as such is more important than actual economic management. The total income and expenses of the chanceries, as seen in the annual accounts of the dioceses, are relatively small. The annual account for the Archdiocese of Eger, for example, roughly offers the following picture for 1979:

Total expenses for the main area of the Archdiocese of Eger, as well as for the northern areas which formerly belonged to the Dioceses of Kassa,

Rozsnyó, and Szatmár, amounted to about 3,000,000 forints broken down as follows:

Pensions	over 1,300,000 forints
Education of seminarians	873,000 "
Personal financial assistance	over 445,000 "
Material costs from self-help funds	220,000 "
Overhead for the cathedral	68,000 "
Archdiocesan library	33,000 "

In the same year, a total of about 860,000 forints was given to 25 parishes in the form of financial assistance by the European Relief Fund.

Clergy Income

The salaries of Hungary's clergy are presently determined through a complicated system consisting of three sources of income (parish payments, the state *congrua*, and a diocesan supplement) and, in addition, the natural goods received from the parish (living quarters, heat, electricity). There is no uniform determination of priests' salaries on a national basis; instead, the salaries vary from one diocese to another. The minimum salary for a priest in the Diocese of Csanád, for example, is 2,200 forints, which comes from the *congrua*, the parish payment, and, in small parishes, a salary subsidy from the auxiliary fund. The previous minimum salary of 1,800 forints was raised to 2,200 on 1 January 1980. In parishes already receiving financial aid, half of this increase is paid by the parish, and the other half from the auxiliary fund in the form of a salary subsidy. In the Diocese of Győr, the minimum salary was raised 300 forints. The maximum salary which a priest can receive from his parish was set at 4,000 forints.

The pastors are generally obliged to furnish the assistants (who reimburse them in some way) with full room and board and cleaning and laundry services. The assistant, for his part, reimburses the pastor for the costs involved by paying him a sum approximately equivalent to the expense involved. This he does by giving the pastor either his *congrua* or

half of his salary. In many places, the pastor receives a monthly payment from the parish to cover the living costs of the assistant.

The income which priests receive from performing special pastoral services, from mass stipends, and from the so-called stole fees are not included in their salaries in any of the dioceses. It is required, however, that an exact record be kept of stole fees. Beginning in 1980, unified stole fees were set down for the entire country.

Clergy Retirement Benefits and Health Insurance

Beginning on 1 January 1980, the Hungarian Bishops Conference put into effect a uniform pension system which individual dioceses are to adhere to in determining retirement benefits. Nevertheless, some differences do exist. The Official Gazette No. 1 of the Diocese of Csanád for 1980 lists the following for priests pensions:

Disability pension	1,500 forints & 290 forints monthly	1,790 forints
After 35 years of service	2,000 forints & 290 forints monthly	= 2,290 forints
After 45 years of service	2,300 forints & 290 forints monthly	2,590 forints

The explanation for the above gradation is as follows: The base pension payments contain three annual increases of 70 forints (210 forints). Beginning on 1 January 1981, this sum was increased again by 70 forints monthly. In addition to these categories, there is also an age increase payment of 20 forints monthly for those with 35-45 years of service.

In the Archdiocese of Esztergom, each priest who has reached 60 years of age and has put in 35 years of service receives a pension of 2,000 forints. This sum is increased 70 forints for each additional year of service, which means that after 40 years of service, which is the maximum, the priest receives a pension of 2,700 forints.

In the Diocese of Veszprém, the base pension is 2,290 forints, which increases to 2,700 forints after 45 years of service.

In the Diocese of Győr, priests can first request retirement at age 65. The base pension at that age is 2,100 forints, increasing to 2,300 forints after 45 years of service, which is the maximum.

The pension for priests who receive a state pension (e.g., from having worked in a state-run business) is subsidized by the diocese to bring it up to the sums given above. Since the state pension increases 2% each year, the supplemental diocesan payment is decreased by an equal amount.

Priests living in the state-subsidized home for retired clergy give 80% of their pension payments to the home to cover their living expenses.

In order to reduce pension inequities in the case of former members of religious orders, the episcopacy declared in 1969 that "all religious, both educators and those in pastoral care, who are involved in diocesan work, are allowed to include the years in which they did not work for the diocese but where already ordained when computing the amount of pension for which they are eligible."

Hungary's priests have guaranteed health insurance in accordance with Legal Regulation No. 35 which went into effect in 1955, and Implementary Provision No. 71/1955 of the Council of ministers. The priests' health insurance dues are paid by the State Office for Church Affairs or by the appropriate Church agencies.

Church Construction and Renovation

Work on Church buildings requires approval of the State Office for Church Affairs. Compared with the great need for such buildings, few churches and rectories are being constructed. Almost insurmountable financial difficulties are connected with the maintenance, renovation, and modernization of already existing churches and rectories. What makes such renovational work even more expensive is that most

churches are considered historic architectural treasures. Much larger sums of money are required for the renovation of such buildings than for normal ones. In the period from 1976-1979, 701 buildings were renovated by the Church. Of the 135,547,611 forints required, 33,296,000 forints, or approximately 1/4 of the total costs, were paid for by the national agency in charge of preserving historical art treasures.

The Church offices responsible for the renovation of churches and church buildings keep two things in mind when involving themselves in such activities: "On the one hand, those who take an indifferent stand toward the Church should notice that our Church is supported by a living, regenerative force; on the other, a renovated church is a joy to the faithful who attend mass there and are disappointed when the house of God is far below the standards of their modernly built and furnished homes." (Cardinal Lékai). Seen in this light, Church construction and renovation projects have "a pastoral goal too." (Bishop Cserháti).

A special activity of Hungary's Church is the construction of a chapel to Mary Our Beloved Lady of Hungary in the crypt of St. Peter's in Rome. This chapel was completed and consecrated by the Pope in October 1980. According to Cardinal Lékai, "This Marian chapel will be a place where Hungarians still living in their own country, and also those now residing in other countries, can come together in brotherhood and peace — a place too where every meeting will contribute to the peace of Europe, the *Pax Europa*."

It might also be mentioned here that in Esztergom there is a very worthwhile Christian Museum. A museum of Catholic folk-religion is also being constructed by the Church.

STATE LAWS AFFECTING THE CHURCH

List of Laws/Regulations/Decrees

Nationalization of Church Property: Legal Regulation Nr. 600/1945 of the Provisional National Government (see pp. 142-145)

Abolishment of Varied Treatment for Different Recognized Confessional Groups: Law Nr. XXXIII/1947

Nationalization of Church Schools: Law Nr. XXXIII/1948 (see pp. 145-156); Implementary Provision Nr. 8000/1948 (see pp. 147-156)

The Equality of All Citizens: §49

Freedom of Conscience: §54/1

Separation of Church and State: §54/2, I/1972 of the Constitution of the People's Republic of Hungary, Law Nr. XX/1949

Abolition, Division and Unification of Funds: Legal Regulation N. 2/1949

Abolition of Obligatory Religious Instruction: Legal Regulation Nr. 5/1949 (see p. 156); Department Order Nr. 1101/1-1949 (184) (see pp. 156-157); Department Regulation Nr. 1101-11-1/1950 (see pp. 157-159); Government Regulation Nr. 21/1957 (see pp. 159-161); Implementary Provision Nr. 39/1957 (see pp. 161-166); Agreement between the State Office for Church Affairs and the Hungarian Episcopacy (see pp. 166-167)

Swearing-In of Ecclesiastical Persons: 4288/1949

Separation of the Theological Academy from the State University: Legal Regulation Nr. 23/1950

Nationalization of the Church Archives: Legal Regulation Nr. 29/1950; Department Regulation Nr. 1610/1950; Department Regulation Nr. 1610-44/1950

Disbandment of Religious Orders: Legal Regulation Nr. 34/1950 (see pp. 167-168)

Establishment of a State Office for Church Affairs: Law Nr. I/1951 (see p. 168); Regulation Nr. 110/1951 (19 May) of the Council of Ministers (see pp. 169-170); Legal Regulation Nr. 33/1956 (see p. 170); Legal Regulation Nr. 25/1959 (see pp. 171-172); Regulation Nr. 33/1959 (2 June), (see pp. 172-173); Legal Regulation Nr. 11/1967 (see p. 173)

Establishment of a Church Fund: Regulation Nr. 170/1951 of the Council of Ministers (see p. 174)

Appointments to Church Positions: Legal Regulation Nr. 20/1951 of the Presidential Council (see p. 175); Legal Regulation Nr. 22/1957 (see pp. 175-177); Regulation Nr. 18/1959 (see pp. 177-179); Government Regulation Nr. 23/1971 (see p. 179); Decree Nr. 1/1971 of the State Office for Church Affairs (see pp. 180-181)

State Health Insurance for Ecclesiastical Persons: Legal Regulation 23/1953; Legal Regulation 39/1955; Regulation Nr. 71/1955 (31 December) of the Council of Ministers (see pp. 181-183)

Social Security: Legal Regulation Nr. 40/1958; Government Decree Nr. 67/1958; Regulation Nr. 5/1959 of the Ministry of Labor (see pp. 183-188)

Special Questions Involving the Press: Government Order Nr. 26/1959; Implementary Provision Nr. 4/1959

Crimes Against Religious Groups: Law Nr. V/1961; Legal Regulation Nr. 4/1959

Education: Law Nr. III/1961; Legal Regulation Nr. 24/1965; Department Order Nr. 9/1965; Government Order Nr. 27/1965

Non-Religious Community Celebrations of Family Events: Department Order Nr. 104/1962; Department Order Nr. 15/1970

House tax: Government Decree Nr. 49/1962; Department Order Nr. 6/1963

Preservation of Monuments: Legal Regulation Nr. 9/1963; Department Order Nr. 1/1967

Continuation of Landed Property and Land Use: Law Nr. IV/1967; Government Order 36/1967

State Subsidies: Government Decision Nr. 1026/1968 (see p. 188)

Annual fairs: Department Order Nr. 14/1968

Cemeteries: Government Decision Nr. 1008/1970; Department Order Nr. 10/1970

Income tax: Government Order Nr. 43/1971; Department Order Nr. 36/1971

Agreement between the Government of the People's Republic and the Catholic College of Bishops (1950): (see pp. 188-190)

Partial Agreement between the Hungarian Government and the Vatican (1964): (see pp. 190-191)

Nationalization of Church Property

Regulation Nr. 600/1945 of the Provisional National Government (excerpts)

Chapter III. Divestment of Landed Property

§9 In the matter of divestment of landed property, attention is to be given to the actual amount owned on 1 January 1944, whereby all agriculturally-used real estate belonging to a single owner is to be

treated as a whole. The expropriation of wooded areas is to take place as set down in §19.

- §10 To facilitate the redistribution of the land, landed property exceeding 100 cadastral yokes (1 yoke = the amount of land which can be plowed by one yoke of oxen in one day), or landed property which exceeds 50 cadastral yokes and is located within 30 miles of the capitol, must be laid claim to, for which compensation is to be given.
- §12 Taking into consideration the results of the procedure prescribed by §17, in the case of agriculturally-used landed property encompassing 100-1,000 cadastral yokes, and also in the case of landed property — independent of the size of the given property — which belongs to municipalities, communities, and churches, as well as foundations, in each case 100 cadastral yokes of land are to be excluded from divestment procedures.

Should, in a community or group awaiting land distribution, the land which is to be distributed be too small in relation to the number of persons having a right to a share of the land, the national council for the regulation of land ownership is permitted to order that the entire landed property of a natural persons affected by the expropriation be utilized. In this case, the person obligated to relinquish his property rights is to be given 100 cadastral yokes of equivalent property in another part of the country.

- §17 A committee of three members, consisting of a representative of the Ministry of Agriculture, the Ministry of Social Welfare, and the Ministry of Public Worship and Education, is required, in consultation with experts, to examine all land owned by special funds which are designated for specific cultural purposes or are administered by public foundations so as to examine whether the cultural purpose or the purpose of the foundation is in the public interest, the amount of landed property necessary to fulfill this purpose, and whether the cultural institution or foundation has some other source of income at

its disposal which makes its landed property capable of being relinquished.

Should the committee referred to in the above paragraph not consider the cultural or foundational purpose to be in the public interest, the entire landed property of the foundation is to be laid claim to. The land which exceeds the property necessary for achieving the purpose — which may not be more than 100 cadastral yokes — is to be confiscated; where another appropriate source of income is available, the land is to be confiscated in its entirety. In both cases, compensation is to be made for such expropriations. If the committee mentioned in paragraph 1 considers the foundation's purpose to be in the general interest and this purpose cannot be carried out through the land still remaining in its possession, the government will provide other means to ensure the purpose's fulfillment.

§19 Every wooded area exceeding 10 cadastral yokes must be relinquished. If, however, the wooded area to be relinquished in part of a landed property not greater than 100 cadastral yokes, the owner is to be compensated in appropriate measure in another area by the Land and Property Foundation. The living and inanimate inventory belonging to the property to be relinquished, the farm buildings, etc., are to be laid claim to irregardless of whether they belong to the person required to relinquish the property or to another. Of the living and inanimate inventory, only as much as is necessary for working the remaining land, or the land leased, is not to be laid claim to. The total inventory, however, cannot be more than is required for the farming of a total of 200 cadastral yokes.

Chapter VII. Compensation.

§39 In putting this regulation into effect, the principle that, with the exception of persons mentioned in §4, the owner is to receive compensation for the confiscated land, the mobile and immobile inventory of the businesses, etc. is to be used as a guideline. Compensation of the owners or the payment of mortgage holdings

up to the sum of the total compensation is the obligation of the state. The compensation sums to be paid by persons who were allotted landed property are to be used for erecting a fund to regulate the ownership of landed property; this foundation will be used by the state to compensate land owners to the extent the fund is in a position to do so.

Chapter VIII. Various Enactments

§50 Insofar as the seized or confiscated property partially serves Church purposes as the result of a patronage or benefice, appropriate Church authorities can lay claim to landed property for this purpose.

Nationalization of Church Schools

1. Law Nr. XXXVIII/1948

Concerning the takeover by the state of schools not supported by the state, the nationalization of property in connection with this, as well as the assumption of their personnel into state service.

(The complete text of the law was not published.)

2. Proclamation of the Draft of the Bill

The draft of the bill states that, with the exception of theological colleges, deacon and deaconness training centers, etc., used exclusively for Church purposes, the presently non-state schools, their boarding facilities for pupils, and kindergartens are to be taken over by the state. The government can make exceptions to this decree. As of the first day of the month after this law goes into effect, the teachers of confessionally-run schools are to be considered state employees with no change in their pay scale. Their previous years of service will be taken into consideration. In the same manner, the state will take into

its service all permanent employees of the teaching institutions. The buildings and the mobile and immobile inventory, as well as the remainder of the property used to maintain the school of the confessionally-run teaching institutions, become the property of the state as part of a foundation for public education.

In the justification for this decree, it is mentioned that the costs of maintaining confessional schools have been assumed mainly by parents, communities, and even the state ever since the Compromise of 1867. Although Church communities passed on to the secular communities a large part of the support costs, especially since the introduction of free public education, these Church communities have not given sufficient attention to modern expansion and development of the primary schools. Since the liberation, they have not been in a position to fulfill the duties connected with supporting a school to the extent done so before. The spirit present in these schools, especially because of the unregulated relations between Church and state and because of the retention of outdated economic and social concepts, was not in the interest of either the public or the demands of democracy.

In the rationale for the decree, it is also stated that: "In the primary schools connected with Church high schools, it often happens that a type of conscious social selection takes place in the admission process. High tuitions are collected either openly or in an indirect manner whereby, disregarding also the principle of free education, the system of social classes continues to be maintained." It is further observed that "it is especially regrettable that in numerous Church schools educational ideals stand in conflict with democratic goals." The rationale goes on to say, in regard to the higher education, that the law schools of the Church are institutions which have lost their purpose, that the former Church teachers college for upper-level elementary teachers has become superfluous since the introduction of the primary schools, and that educational institutions which exist to teach the truths of the faith and for other Church purposes will not be affected.

The close of the section justifying nationalization mentions that "the draft of the bill affects in no way the presently existing system in our

schools of obligatory instruction in faith and morals, but is only concerned with the unity and development of the educational system.”

In: *Szabad Nép (A Free People)*, 15 June 1948

3. *Implementary Provision* of the Ministry of Public Worship and Education Nr. 8000/1948

§1 Institutions Taken Over by the State

Under §1, par. 1 of Legal Article Nr. XXXIII/1948 (concerning the assumption of maintenance costs of non-state schools by the state, the takeover of ownership by the state of property connected with these schools, and the absorption of their personnel into state service) fall the schools supervised by the Minister of Public Worship and Education: confessional, communal, social (association), special group, and private academies; pedagogical institutions for upper-level elementary teachers; high schools; pedagogical institutions for men and women; lyceums; educational institutions for kindergarten teachers; upper-level elementary schools; elementary schools; primary schools; and also schools teaching therapeutical arts, unless an exception is made by the government regarding §1, par. 2 of the legal article.

Under §1, par. 1 of the legal article fall the boarding facilities attached to a primary or higher school, i.e., boarding facilities in which the majority of pupils attend a primary or higher school. Boarding facilities can be considered attached to a school even when not in the same building as the school.

Not affected by §1, par. 1 of the legal article are those youth boarding facilities not attached to a school, i.e., a house whose occupants are mainly college students or seminarians, a house for students or orphans, or a house supported by a benefice. In disputed cases, it is the Minister of Public Worship and Education who

decides whether a home for youth is to be considered a boarding facility attached to a school or not.

§2 Institutions Not Taken Over by the State

1. Because they are teaching institutions used exclusively for Church purposes, the following schools will not be taken over by the State: theological colleges; Church-run higher pedagogical institutions which do not bestow a state-recognized degree; educational institutions for religious and clergy; high-level educational institutions for rabbis; colleges for religion teachers; Baptist seminaries; educational institutions for deacons and deaconesses; Church music schools; institutions for the training of missionaries; charitable educational institutions; orphanages; houses for the aged and the poor; and other institutions founded to carry out works of Christian charity.

2. Further, sections of youth homes which otherwise fall under §1, par. 1 will not be taken over if members of religious orders, seminarians, or young persons preparing themselves for Church service live there. This decision does not affect the so-called minor seminarians, who cannot be considered actual seminarians. It is the duty of the Minister of Public Worship and Education to decide on a case-by-case basis the extent to which, and also the conditions under which, the youth living in the part of the institutions which has not been taken over are to be allowed to participate in the benefits enjoyed by that part of the youth house which has been taken over by the state.

§3 Administrative Matters

1. A school which has been taken over by the state is to promptly have a shield placed on it which makes its state character immediately noticeable. If the name of the school contains another designation in addition to the name of the locality (be this the name of the founder of the school, a prominent person of our country, or

the person running the school), it is for the Minister of Public Worship and Education to decide upon the name of the school in specific cases.

2. The enrollment list for schools taken over by the state are to be given to the state director. The director is permitted to issue duplicates of school grade reports. Such duplicate reports are to be affixed with the state school seal.

3. In the schools taken over by the state, the old seals may not be used after 31 July 1948.

4. The school administration office or some other office which formerly supported the school is required, at the request of the head master or the school inspector, to make available to them within eight days from the time of request all files containing decisions regarding either individuals or some other specific matters.

5. The ecclesiastical or other autonomous offices lose all their regulatory rights in connection with schools or school boarding facilities taken over by the state. Effective at the time of their takeover, the schools and school boarding facilities are subject in all matters to the existing regulations for state school boarding facilities. The time at which the state-appointed director (school head) takes over the school and its boarding facilities is to be considered the time of takeover.

6. All orders issued by the office of the former school administration in connection with the inspection of the school or school supervision lose their effectiveness immediately. This regulation does not affect the supervision of religion classes.

§4 The Transfer of Non-State Employees

1. Those employees are to be considered as permanent employees falling under §2, par. 1 of the legal article who are full-time

employees, i.e., who have not been temporarily hired. Such a fulltime employee:

- a. if he was paid a subsidy, is to be given a normal position in accordance with his previous one.
- b. if he was not paid a specific salary but was permanently employed by the head of the school, is to be given a normal position in accordance with his previous one.
- c. if he was not salaried, but put in at least one year of service and was employed full-time, is to be given a normal position in accordance with his previous one.
- d. if the head of the school only temporarily employed him for a period of less than a year and he did work full-time, is to be given a position in the new system and an appropriate salary in light of his past one.
- e. insofar as he falls under clauses a-d and was paid an hourly wage, is to be taken over as an hourly-paid employee or paid a set sum.
- f. who was not involved in teaching, and who worked for at least eight hours a day for at least two years, is to be given a normal position in accordance with his previous one.
- g. who was not involved in teaching, and who worked for at least eight hours a day but for less than two years, is to be given a job in accordance with his previous position, though not with permanent standing.
- h. who was not involved in teaching and who did not work eight hours a day is to be paid on a daily scale.

2. If the employee had a position up to now for which he was not sufficiently trained, he is to be employed in a manner appropriate to his actual training and continue to receive the same salary as before until he achieves the rank equivalent to his pay either through advancement or appointment.

3. A person is not to be considered a permanent employee who worked full time but only on a temporary basis (e.g., as a substitute in case of sickness) for a period lasting less than an entire school year. The Minister of Public Worship and Education is to make a

case-by-case decision regarding the employment of such persons. In the new system, such an employee is to be given either an hourly or daily wage, or an appropriate salary.

4. The Minister is also to decide on the transfer of those Church employees who are involved in both teaching and pastoral care.

5. An employee who was a prisoner of war is to be requalified independent of whether his dependents received support payments or not. In the requalification process, the clauses of this article, par. 1, are to be applied in the same manner for such employees.

6. Until state authorities have officially approved the hiring of an employee, the requalification is to be considered definitive only when the employee is able to produce the documents required for filling the position in question.

7. If the employee falling under §2 of the legal article did not accept his requalification and does not make a decision to accept the requalification before at least 10 July 1948, he is to be considered as having resigned his position and has no right to legal recourse.

8. The employee who has not yet taken the oath of office prescribed in Nr. 1850/1946 in the directive of the prime minister (*Magyar Közlöny — The Official Hungarian Gazette* Nr. 47) is required to take the oath within eight days after the regulation goes into effect or, should his requalification occur after the regulation has gone into effect, he is to take his oath before the director within eight days after his requalification. The director is to hear the oath in the presence of the school inspector (or the head master of the secondary school). The employee is to receive a copy of the oath as it is contained in the protocol. A second copy is placed in the school archives, and a third copy is given to the school inspector (or the head master of the secondary school).

§5 Local Benefices

1. The local benefices to be provided by the person maintaining the school are abolished. The teacher who has been accepted into state service receives from his previous local benefices a piece of land which is bound up with his person. This land, which according to §3, par. 1 of the legal regulation has become state property, is to be paid for by such a teacher in accordance with its value. Until further notice, such a teacher is to pay an indemnity appropriate to the benefice land used by him in accordance with the value set down for its use (Ministry of Public Worship and Education Nr. 5,400/1946, §4). He can also make use of his option to waive his rights to his benefice lands, which in this case are to be considered school property. The authorities of municipalities, communities, and business concerns are to continue as before to grant the benefits which they previously granted on an institutional basis to persons employed as head masters, teachers, or teaching personnel.

2. Compensation for outstanding support payments dating back earlier than 16 July 1948 cannot be demanded from the party supporting the school.

3. The Minister of Public Worship and Education is to decide on a case-by-case basis the extent to which benefice lands or living quarters of a village school teacher also employed as a cantor falls under the stipulations contained in §3, par. 1 of the legal regulation.

§6 Pensions

1. Pension provisions of employees who were accepted into the service of the state on the basis of §2 of the legal regulation must be computed as if the employee had spent the computable years of his earlier position in state service.

2. In computing the applicable years of service, the rules applied to state employees in a similar position are to be used. The years of

service of the employee which are applicable according to the pension regulations of non-state teaching personnel must also be counted.

3. The transfer of the employee into state service does not affect pensioning or indemnifications set for a fixed date occurring before 1 July 1948. However, the pension costs of such an employee do not become the obligation of the National Pension Institute for Non-State Teaching Personnel, but rather of the state treasury. The already set pension of such an employee can be corrected through the application of pars. 1 and 2 of this article.

§7 Pending Disciplinary Actions

A disciplinary action pending against an employee of a village, interest, social (associational), or private school is to continue to be carried out. A disciplinary action against an employee of a confessional schools is to be placed in the hands of the head master of the school inspector by the competent disciplinary authorities of the former school administration. The disciplinary action is to be carried out in accordance with the regulations for disciplinary actions against state employees. Actions and behavior of an employee which are not considered disciplinary offences according to the discipline regulations for state employees are not to be considered as such.

§8 Property Taken Over by the State

1. According to §3, par. 1 of the legal article, buildings of the school which has been taken over, as well as the school's boarding facilities and the remainder of the property used to support the school, are to be transferred to state ownership. Accordingly, as long as property rights on the immobile property which falls into the area governed by the legal regulations is not noted in the land register, or until the regulation of the matter (resulting from the takeover), should that be necessary, has taken place in accordance with ordinances still to be issued, on the basis of the property takeover the school building,

or the part of the building used for school purposes in which the school is housed, the school land, the school training field, the school's model economic undertakings, the school sports field and playing field, the building housing the school boarding facilities or that part of the building in which the school boarding facilities are located, the property on which the school boarding house is located and also the garden connected with the property of the school boarding house and used exclusively for this school boarding home — insofar as these things were the property of the party supporting the school or the school boarding facilities, they are to be taken over by the state. Also to be taken over by the state are the landed property of the village school, the benefice lands of the teachers, the living quarters and gardens of the teachers and school porter which were placed at their disposal as a payment in the form of natural goods, as well as all other types of immobile property which are intended for school use in the normal manner.

2. To the extent that the types of property wealth listed under immobile property in par. 1 do not become the property of the state in their totality, the Minister of Public Worship and Education is to decide from case to case, after questioning the party which formerly supported the school, which immobile property (or parts thereof) are to be taken over by the state. To the extent that some part of a building remains in the possession of the former supporter of the school and the other part becomes the property of the state, a temporary agreement is to be reached on the common use of the facilities (central heating, water supply, canalization, common stairways, common storerooms, etc.) until such time as a regulation of these questions, as mentioned in par. 1, is achieved.

3. If the building or the rooms taken over by the state were not used exclusively as teaching facilities but also for other purposes (masses, parish office, meeting hall of the parish, meeting hall for youth associations, etc.), such use of them to the same extent as before must be provided unless another way of providing for these activities is available.

4. The Minister of Public Worship and Education is to decide from case to case whether a school building or its rooms are to be taken over if the building was not intended for school purposes or was only used temporarily as such.

§9 Other Property Taken Over by the State

1. According to §3, par. 1 of the legal article, the furnishings of the schools and the school boarding facilities become the property of the state: the mobile or installed furniture and the heating, washing, bathing, cleaning, cooking, janitorial, water supply, lighting, and conveyance facilities located in the schools, or the school boarding facilities, on training fields or in workshops, on the grounds of school youth associations, on the sports field or playing field, or in the rooms. The furnishings of those rooms and parts of buildings which are not taken over by the state do not become state property.

2. To the furnishings which are to enter into the possession of the state belong the entire living and inanimate inventory used for educational purposes, for teaching, for theoretical as well as practical training, for school administration, as well as that used to carry on the (school's) normal activities (e.g., audio-visual material, teaching aids, staff and pupil libraries, school linen, cooking utensils, etc.). Not to be considered a part of the furnishings of the school and the school boarding facilities are pictures, statues, or other commemorative objects (pictures of saints, religious statues, pictures depicting the life of the founder or of a member of the teaching order, the section of the library exclusively concerned with religion, etc.) of a religious nature. The supporter of the school is permitted to remove these articles. From the furnishings of the school and school boarding facilities are also to be excluded those things not placed in the building for teaching or educational purposes but rather because of practicality or because of the inability to be put somewhere else (private property of employees and pupils, furnishings of rooms intended for Church purposes, collections and libraries, etc. not intended for school purposes). If the school boarding facilities do not have their own kitchen, only

those kitchen furnishings become state property which exceed those necessary to provide for the needs of the previous supporter of the school for non-school purposes. In situations where a dispute arises, a decision will be made by the Minister of Public Worship and Education.

Abolition of Obligatory Religious Instruction

1. Legal Regulation Nr. 5/1949

- §1 In accordance with the stipulations of §54 of the Constitution of the Hungarian Peoples Republic concerning the separation of state and Church, religious instruction in the schools is not obligatory.
- §2 This legal regulation becomes effective with the day of its publication. The Minister of Public Worship and Education is responsible for its implementation.

2. Department Order Nr. 1101/1-1949 (184) of the Ministry of Public Worship and Education

On the authority of Legal Regulation Nr. 5 (184) of 1949, which was issued by the Presidential Council of the Hungarian Peoples Republic, the Minister of Public Worship and Education decrees as follows:

- §1 With the beginning of the 1949/1950 school year, religious instruction is no longer obligatory.
- §2 Parents wishing the participation of their children in religious instruction must make this known to the school either orally or in writing on or before 15 September.
- §3 The Minister of Public Worship and Education is responsible for the costs connected with religious instruction.

§4 This regulation becomes effective with the date of its publication.

3. *Department Regulation Nr. 1101-11-1/1950 (15 September)* of the Ministry of Public Worship and Education

The Ministry of Public Worship and Education decrees the following on the authority of §2 of Legal Regulation Nr. 5/1949:

§1 Religious instruction in the schools is to take place through special religion teachers paid on an hourly basis.

§2 1. Religious instruction will be given by special religion teachers in those cities (communities) and schools in which the weekly amount of religious instruction given reaches the number of hours considered the minimum number of hours for teachers employed at the school in question.

2. The special religion teacher's main job is to give religious instruction. The teacher may not have any other kind of job with an annual salary or income to provide a secure source of income for his costs of living.

3. Table 4, which is included in Government Order Nr. 8250/1948 (1 August), provides a salary and a special family payment for a special religion teacher. His health insurance costs and vacation time are determined according to the guidelines for public service employees.

4. The executive committees of the county councils (the city councils of the capital) are each year required to report to the Ministry of Public Worship and Education by at least 15 September the number of pupils enrolled for religious instruction according to city (community) school as well as according to confessional membership.

§3 1. In those cities (communities) and schools in which no special religion teachers are employed, religious instruction is to be given by religion teachers paid on an hourly basis.

2. The religion teacher who is paid on an hourly basis is to be paid according to the number of hours of religious instruction given. His hourly wage is to be that of the given hourly wage of the educators at the school in question. Church employees, who as clerics receive a supplemental salary, will be paid, when giving religious instruction, only for the number of hours of instruction which exceed eight hours weekly.

§4 1. The appointment of special religion teachers and also those paid on an hourly basis is handled by the executive committee of the county council (in Budapest, the city council of the capital) upon the recommendation of the proper Church authorities.

2. Only persons who have received the special training required for giving religious instruction may be appointed to give religious instruction, be it as a special religion teacher or as one paid on an hourly basis. In cases where a dispute arises as to whether someone has the necessary special training or not, a decision is to be made by the Minister of Public Worship and Education.

3. The executive committee of the county council may deny religion teachers who take an inimical stance toward the Peoples Democracy or its enactments permission to give religious instruction either as special teachers or on an hourly basis. Persons whose permission to give religious instruction is revoked may not be appointed to teach religion in other schools.

§5 1. The religion teacher is required to draw up exact teaching and class plans based on the teaching plan and instruction book approved by the Minister of Public Worship and Education and is to carry on his teaching activity in accordance with these plans.

2. With the exception of religious instruction, religion teachers may not be employed for any other type of educational activity (substitute teaching, corridor duty, or supervising children on school outings). Religion teachers are not permitted to participate in faculty confer-

ences and are to be in the school building only during the time religious instruction is actually given.

§6 1. The religious instruction hour may take place only after the last regular school hour has been completed. This hour of religious instruction may take place only in the school, and the religion teacher may not have the pupils come together for any kind of activity outside of the school.

2. Pupils registered for religious instruction are to be placed in learning groups, the size of which is to be determined by the average number of pupils in a class in the given school; it is within this framework — according to the system of undivided, or partially divided, schools — that religious instruction is to take place.

3. The pupils are to be given no grade for religious instruction taken as a school subject. No disciplinary measures may be taken against pupils who have skipped hours of religious instruction.

4. The teaching activity, class procedures, and the class plan of the religion teacher are to be examined by the authorities in charge of teaching in accordance with the rules set down for other persons working in an educational capacity. This control function is the responsibility of the director; for this he can also employ the services of persons generally involved in overseeing educational activity, the homeroom teacher, the president of the parents association, as well as the official of the teachers union who is responsible for such matters.

§7 The directives contained in the present regulation become effective with the beginning of the 1950/51 school year. At the same time those contained in previous legal regulations lose their force should they be in contradiction with the present regulation.

4. Government Regulation Nr. 21/1957 (4 March)

In accordance with Legal Regulation Nr. 5/1949 of the Presidential

Council of the Peoples Republic, religious instruction is no longer to be considered an obligatory school subject. In the interest of carrying out this legal regulation, the Hungarian Revolutionary Workers and Farmers Government decrees as follows:

§1 1. In conformance with §54 of the Constitution in accordance with the principle of free exercise of religion; as well as in the spirit of the agreements reached between the state and the Church, religious instruction is to be considered a fully private matter of the country's citizens. Care must therefore be taken to ensure that the country's citizens have the option of allowing their underage children to either take, or not take, part in religious instruction in the elementary and high schools.

2. The free decision to take, or not take, part in religious instruction is respected. All those are to be threatened with legal consequences who:

- a. misuse religious instruction for political purposes inimical to the social, economic, or state system of the Hungarian Peoples Republic.
- b. are interested in influencing through force, threat, or misinformation the decision to take, or not take, part in religious instruction.
- c. try to hinder religious instruction or participation in religious instruction through force or threats.

§2 1. Religion is to be offered as an elective subject in the elementary and high schools.

2. In accordance with the schedule of the given schools, religious instruction can be offered two hours weekly outside of the period of obligatory instruction either before or after the time for normal classes.

3. Religious instruction can be offered from the beginning to the end of the school year.

4. Should the school director, because of a lack of sufficient room, be unable to provide appropriate space within the school building itself for some of the pupils registered for it, the religious instruction of these pupils is to be permitted to take place in a Church building.

§3 1. Yearly registration for religious instruction is to take place at the latest one week after normal school registration. The time set for this registration must be announced in the press and radio, as well as by the school director.

2. Registration for religious instruction can take place in the schools at which the pupils are registered for normal school instruction.

3. Whether underage children are to take part in religious instruction or not is to be left up to the discretion of the parents or guardian.

4. In registering a child for religious instruction, proof of the assent of the parents or guardian must be offered.

§4 The offering of religious instruction and the control of this instruction by the Church may only be carried out by persons who have been appointed for this purpose by the Church, have the necessary special training, and have received the necessary permission from the cultural department of the executive committee of the county council (city council of the capital, city council having county jurisdiction).

§5 This regulation becomes effective on 1 June 1957. The Ministry of Public Education is responsible for its implementation.

5. *Implementary Provision Nr. 39/1957* of Regulation Nr. 21/1957 of the Hungarian Revolutionary Workers and Farmers Government Concerning Religious Instruction.

1. Registration for religious instruction is to take place each year in all elementary and high schools on a day designated by the Ministry of Public Education. The directors of the elementary and high schools are required to make the registration date public, provide a room where the registration can take place, and also provide the necessary number of teachers.

2. The pupil may only register for religious instruction at the school at which he is registered for normal instruction. Late registrations are to be accepted only from pupils who were retested, or tested late, in some subject. In the case of a change of schools, the school director will certify, at the request of the parents, whether the pupil was registered for religious instruction or not. An underage child can be registered for religious instruction only if one of the parents, or the guardian, requests the participation of the child in religious instruction. This request must be made orally (or in written form if they are not able to appear) in the presence of the school director or the teachers who are taking care of the registration.

3. A list of names of children registered for religious instruction is to be drawn up according to the class in which they belong. The list must contain the pupil's present number, his name, the name of the mother, and religion. On the day after registration the school principal is required to inform the educational department (educational department of the capital) of the executive committee of the county council (the city council with county jurisdiction) of the number of pupils registered for religious instruction. To facilitate the appointment of religious teachers, the school principal must send this list of pupils to the proper office of the local Church authorities before 1 September of each year.

4. A complaint made by the parents or guardian concerning an illegal registration procedure (for religious instruction) and is covered by §1, par. 2, point b or c of government regulation Nr. 21/1957 is to be examined and corrected by the head of the educational department (educational department of the capital) of the executive committee of the county council (city council with county jurisdiction).

5. Religious instruction is to take place within the school building. Should the school principal, because of a lack of sufficient room, not be able to provide appropriate space within the school building itself for the religious instruction of some of the pupils registered for it, these pupils are to be permitted, as an exception, to receive their hours of religious instruction in a Church building.

The school principal will recommend the approval of this move and, on the basis of his recommendation, approval will be given by the educational department (educational department of the capital) of the executive committee of the county council (city council with county jurisdiction). In such a case, the costs arising through the use of Church buildings must be assumed, without reimbursement, by the Church involved.

6. In accordance with the directives of the school principal and in light of the normal school hours, the hours of religious instruction are to take place either before the first hour of normal classes or after the end of the last class hour. In the case of staggered class hours, the religious instruction may also take place in time available between normal classes. Religious instruction is to be offered for two hours weekly. At the request of the religion teacher, the two hours of religious instruction may be offered in one session if this does not conflict with the school schedule and activities. If the two hours of religious instruction are held in a Church building, the time of instruction must be set in such a way that it fits in with the school schedule.

7. The pupils registered for religious instruction are generally to be divided into groups the size of normal school classes. If too few pupils have registered for religious instruction in the individual schools, the pupils from several schools are to be placed together in a single group. If even after the possible combination of pupils from various schools, the number of pupils involved has not reached the number in an average school class, or when the distance between the schools makes such a combination impossible, then the group of pupils participating in religious instruction may be smaller than that of the average school class.

8. It is the duty of the school principal to exercise a supervisory function in connection with the hours of religious instruction, irregardless of whether they are held in the school or in Church facilities. The supervision of groups resulting from a combination of pupils from various schools is to be carried out by the principals of the schools in question as agreed upon by them. Church supervision of the religious instruction may only be carried out by persons who have been appointed by appropriate Church authorities and have received the approval of the head of the education department (head of the education department of the capital) of the executive committee of the county council (city council with county jurisdiction). The time of an inspection by Church representatives must be made known to the school principal in advance.

9. In each school year, religious instruction is to begin on 15 September and end on 31 May. Only the students registered for religious instruction may participate. The religion teacher is required to refuse to let students participate who are not registered for religious instruction.

10. The pupils are to receive no grades for religion, nor may any disciplinary measures be taken against students who have not attended some of the hours of religious instruction.

11. Religious instruction in the schools is to be carried out by full-time religion teachers and by those paid on an hourly basis. Religious instruction is to be given by a full-time religion teacher if the weekly number of hours resulting from religious instruction amounts to at least 22 hours a week. Should the weekly number of hours of religious instruction amount to less than 22 hours weekly, the religion teacher is to be paid on an hourly basis.

12. Religious instruction may be given on a full-time or hourly basis only by persons who have been appointed as religion teachers by Church authorities and have been approved by the head of the educational department of the executive committee (educational department of the capital) of the county council (city council with county jurisdiction). The appointment as religion teacher, as well as the approval to give religious instruction, can only be granted to persons in the service of the Church

who have the special training required for the giving of religious instruction. In disputed cases as to whether a person has had sufficient training in this area, the final decision is to be made by the Ministry of Public Education.

13. The head of the educational department (the educational department of the capital) of the executive committee of the county council (city council with county jurisdiction) can refuse approval of persons appointed to give religious instruction on a full-time or hourly basis, or revoke approval already given when the religion teacher in question takes an inimical stance toward the constitutional system of the Hungarian Peoples Republic. The religion teacher in question may call on the Minister of Public Education to discuss possible legal steps in protesting the withdrawal of his approval.

14. The full-time religion teacher is to be paid a salary in accordance with Government Regulation Nr. 8250/1949 and, to the extent he qualifies for it, a family support payment. To facilitate the computation of salaries, before 15 September of each year the head of the education department (education department of the capital) of the executive committee of the county council (city council with county jurisdiction) is to pass on to the State Office for Church Affairs of the Ministry of Education a list of the special religion teachers.

15. Religion teachers working on an hourly basis will be paid 6.60 forints per hour for the number of hours of religious instruction held. Church employees who, as clergy, receive a salary subsidy, will be paid only for the hours of religious instruction which exceed eight hours weekly. School principals are twice yearly required, by the 20th of February and the 30th of June, to submit to the education department a report on the number of hours of instruction given by religion teachers paid on an hourly basis. The education department will then pass on the report to the State Office for Church Affairs of the Ministry of Education, which will then remit payment for these hours.

16. The religion teacher is required to teach according to the textbook approved by the Minister of Public Education. Further, the teacher is to

keep a personal record of the material presented and is to strictly adhere to the established school order and discipline. The religion teacher is not considered a member of the faculty and therefore may not be involved in any other school activity (substituting, helping supervise school outings or pauses between classes) other than religious instruction. The religion teacher may not participate in faculty conferences, nor may he be in the school building other than during the actual time of religious instruction.

These provisions become effective with the day of their publication. The directives contained therein are to be put into effect with the beginning of the 1957/58 school year. At the same time, all earlier decrees and provisions issued by the Ministry concerning religious instruction are no longer in force.

6. Agreement between the State Office for Church Affairs and the Hungarian Episcopacy Concerning a Unified Regulation of Religious Instruction (Catechetics) in the Churches.

1. Church religious instruction may take place only in the church or in some other room used for Christian worship. When necessary, it may be held (in winter) in the sacristy. This instruction may take place in two one-hour periods each week.

2. One of the hours of church religious instruction is to take place on Sunday after the so-called children's mass. The second is to take place on a weekday at a time which does not conflict with the school plan and discipline of the pupils.

3. Participation in church religious instruction is optional. Church religious instruction for those from 6-10 years old and for those over 10 may be held separately. If in a church each of these groups have more than 35-40 participants, each group may be divided into two groups.

4. In church religious instruction, use may be made of all study helps useful for instruction, such as religion books, audio-visual aids, etc., which are allowed in school religious instruction. As with religious

instruction in the schools, attention is to be given in the use of these teaching aids to the provisions concerning state supervision.

5. No grades may be given for the achievement of pupils in church religious instruction, nor may children be reprimanded for missed hours of religious instruction. Use may be made of liturgical forms utilized in Church ceremonies, such as common prayer, songs, a dialogue between priests and the laity, etc.

6. As with confirmation and first communion instructions, the pastors must annually notify the local councils responsible for these matters before the 15th of October (in 1975 by the 15th of January) of the time and place of church religious instruction.

This regulation becomes effective on 15 January 1975.

Disbandment of Religious Orders

Legal Regulation Nr. 34/1950

§1 As of the date this legal regulation goes into effect, permission for religious orders to be active in the territory of the Hungarian Peoples Republic is revoked. Excluded from this regulation are religious men and women serving as teachers who are needed in appropriate numbers for teaching activities in the Catholic confessional schools.

§2 All religious orders whose permission to be active is revoked in accordance with §1 are required to cease their activities in the territory of the Hungarian Peoples Republic on the date the present law goes into effect.

§3 The question of which teaching orders are to be allowed to continue their activity on the basis of §1 will be determined by the Minister of the Interior in consultation with the Minister for Public Worship and Education.

§4 This legal regulation becomes effective with the day of its publication. The Minister of the Interior, in consultation with the Minister of Public Worship and Education, is responsible for ensuring the implementation of this regulation, giving attention to the stipulation that the members of those orders no longer having permission to function, in accordance with the present regulation, leave their religious houses within three months.

Establishment of a State Office for Church Affairs

1. Law Nr. I/1951

§1 1. To take care of matters involving the state and religious groups, especially to implement the arrangements and agreements reached with individual religious groups and to ensure the support of religious groups by the state, a State Office for Church Affairs is to be established.

2. The State Office for Church Affairs is under the authority of the Council of Ministers. A commission set up by the Council carries out this control function.

§2 1. The stipulations concerning the organization, responsibility, and activity of the State Office for Church Affairs will be laid down by an order of the Council of Ministers.

2. A special category must be provided in the national budget to cover the personnel and material costs involved in the organization and activity of the State Office for Church Affairs.

3. With the establishment of the State Office for Church Affairs, the area of activity of the Ministry of Public Worship and Education will no longer extend to matters regarding religion; accordingly, in the designation of this Ministry, reference to responsibility for religious matters is to be avoided.

§4 The Council of Ministers is responsible for putting the above law into effect.

2. Regulation Nr. 110/1951 (19 May) of the Council of Ministers

§1 Within the area of responsibility of the State Office for Church Affairs (here in after referred to as "Office") established by Law Nr. 1/1951 fall:

- a. The implementation of arrangements and agreements reached with the individual Churches and religious groups.
- b. Supervision of material and personnel matters of Churches and religious groups which involve state support.
- c. State support in providing for personnel and material required to maintain the Church and confessionally-run high schools which have been kept in operation.
- d. Provision for the outlay connected with religious instruction in the schools.
- e. Regulation of Church foundations and other Church property rights.
- f. Development of Church-related legal norms and providing for their implementation.
- g. Regulation of matters dealing with freedom of conscience and the free exercise of religion, as well as provision for Church functions to be carried out without disruption.
- h. All other obligations in matters of religion for which the Minister of Public Worship and Education was responsible until Law Nr. 1/1951 went into effect.

- i. Implementation of orders issued by the Council of Ministers on matters concerning religious bodies, as well as the exercise of a control function over them.

2. State superintendence of the Church and confessionally-run normal high schools still permitted to function in accordance with the agreement reached with the individual Churches and religious groups is to be carried out by the Minister of Education (Legal Regulation Nr. 14/1951 - §5, par. 2). The Minister of Education is responsible for supervising the religious instruction held in the schools.

§2 1. The Office will be headed by a president who will be appointed by the Presidential Council of the Peoples Republic at the recommendation of the Council of Ministers.

2. The president will be supported in carrying out his obligation by a vice-president who will be appointed by the Council of Ministers upon the recommendation of the Council president.

3. The personnel of the Office will be named, or assigned to various positions, by the president.

§3 The division of work and personnel within the Office, as well as the regulation of the order of business, is to take place at the directive of the president in accordance with the rules regarding business procedures for public offices. In its order of business, the Office stands in direct contact with the various Ministries and the other state agencies.

3. Legal Regulation Nr. 33/1956

§3 The State Office for Church Affairs which was established in accordance with Law Nr. I/1951, as well as the National Committee for Physical Education and Sports which was established in accordance with Legal Regulation Nr. 2/1951, are abolished effective 31

December 1956. Their responsibilities will be taken over by the Ministry of Public Education.

§4 This legal regulation becomes effective with the date of its publication.

4. Legal Regulation Nr. 25/1959

§1 1. A State Office for Church Affairs is to be established to carry out the obligations involving the state and religious bodies.

2. The Council of Ministers is to exercise a supervisory capacity over the State Office for Church Affairs. This supervisory role of the Council is to be carried out by one of its members.

§2 1. The State Office for Church Affairs is to be headed by a president who is to be appointed by the Presidential Council of the Peoples Republic at the recommendation of the Cabinet.

2. In carrying out his obligations, the president will be supported by a vice-president who will be appointed by the Cabinet.

§3 1. The stipulations regarding the organization, responsibility, and activity of the State Office for Church Affairs will be laid down through orders issued by the Council of Ministers.

2. A special section must be provided in the national budget to cover the personnel and material costs involved in the organization and activity of the State Office for Church Affairs.

§4 1. This legal regulation becomes effective with the day of its publication. The Council of Ministers is responsible for its implementation.

2. As of the date this Law goes into effect, the stipulation of Legal Regulation Nr. 33/1956 which entrusts this sphere of activity of the

State Office for Church Affairs to the sphere of activity of the Ministry of Public Education is no longer in effect.

5 *Regulation Nr. 33/1959 (2 June)*

§1 1. Within the area of competence of the State Office for Church Affairs (hereinafter referred to as "Office") which was established through Legal Regulation Nr. 25/1959 of the Presidential Council of the Peoples Republic fall:

- a. The implementation of agreements reached with the individual Churches and religious groups.
- b. Oversight of material and personnel matters of Churches and religious groups which involve state support.
- c. State support in providing for the personnel and material required to maintain the Church and confessionally-run high schools which have been kept in operation.
- d. Allocation of money provided in the budget for religious instruction in the schools and supervision of its use.
- e. Regulation of Church foundations and other Church property rights.
- f. Development of Church-related legal norms and provision for their implementation.
- g. Regulation of matters dealing with freedom of conscience and the free exercise of religion, as well as provision for Church functions to be carried out without disruption.
- h. Implementation of orders issued by the Council of Ministers on matters concerning religious bodies, as well as the exercise of a control function over them.

2. State superintendence of the Church and confessionally-run high schools still permitted to function in accord with the agreement reached with the individual Churches and religious groups is to be carried out by the Minister of Public Education. The Minister of Public Education and the state agencies responsible for the educational system are to supervise the religious instruction held in the schools.

- §2 The personnel of the Office will be named, or assigned to various positions, by the president.
- §3 The division of work and personnel within the office, as well as the regulation of the order of business, is to take place at the directive of the president in accordance with the rules regarding business procedures for public offices. In its order of business, the Office stands in direct contact with the various Ministries and other state agencies.
- §4 This regulation becomes effective with the day of its publication. As of the date this law goes into effect, Point 2 of Government decision Nr. 1045 (21 April 1957) concerning the sphere of activity of the Ministry of Public Education is no longer in effect.

Legal Regulation Nr. 11/1967 Concerning the Modification of Specific Stipulations of Legal Regulation Nr. 25/1959 Regarding the Establishment of a State Office for Church Affairs.

- §1 1. A State Office for Church Affairs is to be established to carry out matters involving the state and religious bodies.
2. The Council of Ministers is to exercise supervisory capacity over the State Office for Church Affairs.
- §2 1. The State Office for Church Affairs is to be headed by a president appointed by the Council of Ministers (according to Decision Nr. 25/1963 of the Presidential Council of the Peoples Republic).

Establishment of a Church Fund

Regulation Nr. 170/1951 of the Council of Ministers

- §1 1. To provide the material security necessary for the performance of Church-related activities and tasks, the Council of Ministers of the Hungarian Peoples Republic has decided to establish a Church Fund (hereinafter referred to as "fund").
2. The fund is to cover the material and personnel costs of the Churches.
- §2 1. The fund's income will come from state contributions which will be set aside for the Churches in the national budget, from the value of agricultural property which was freely relinquished by the individual Churches, as well as from income coming from other sources.
2. A separate category is to be set up within the fund listing the value of the agricultural property relinquished by the individual Churches.
- §3 1. The fund is to be administered by the State Office for Church Affairs.
2. The State Office for Church Affairs is required to provide the Council of Ministers with an annual report on the administration of the fund.
- §4 1. The fund is not required to pay any kind of taxes or charges.
2. The state support of the fund must be listed in the budget of the Presidential Office of the Council of Ministers.
- §5 The implementation of this regulation is to be carried out by the president of the State Office for Church Affairs in consultation with the Minister of Finance.

Appointments to Church Positions

Legal Regulation Nr. 20/1951 of the Presidential Council of the Peoples Republic Concerning the Regulation of Appointments to Church Positions. (Press report)

The Presidential Council of the Peoples Republic passed a legal regulation on 3 July 1951 which deals with appointments to special Church positions. The regulation states that archbishops, titular bishops, bishops, auxiliary bishops, archabbots, abbots, and provincials of religious orders can be appointed to serve in Hungarian territory only after approval has been obtained from the Presidential Council of the Hungarian Peoples Republic. This regulation also applies to appointments to the above-mentioned Church positions which have taken place since 1 January 1946. The regulation became effective with the day of its publication; its provisions concerning appointments to the above-mentioned Church positions are to remain in force until such time as an appropriate provision is developed as a result of bilateral agreement.

In justification of this regulation, it is stated that for centuries appointments to the more important Church offices was left up to the state in Hungary, and the Church only had the right to confirm them. Even during periods in which, for one reason or another, no use was made of the right of appointment, the more important Church positions were filled only after consultation with and approval of the Hungarian government. Since 1945, however, the Vatican unilaterally and of its own accord ceased that formerly accepted practice and no longer bothered to first obtain the approval of the Hungarian government before issuing appointments. This makes it necessary for the legal regulation to retroactively cover appointments made since 1 January 1946.

Legal Regulation Nr. 22/1957

In accordance with §54, par. 2 of the constitution, the Hungarian Peoples Republic calls for the separation of Church and state in the interests of guaranteeing freedom of conscience. Accordingly, state agencies shun the

patronage rights which were practiced for centuries by Hungarian heads of state and which had a far-reaching influence upon the life of (Hungary's) Roman Catholic Church. To protect the sovereignty of the state, however, it is necessary to guarantee the protection of state interests in appointments to Church offices. For this reason, the Presidential Council of the Peoples Republic issues the following legal regulation:

§1 1. In all appointments to office and bestowal of honors, as well as in the entrustment of specific tasks which, according to the provisions of canon law, fall within the jurisdiction of the Roman Pontiff, and furthermore in the exercise of all these functions within the territory of the Hungarian Peoples Republic, prior approval of the Presidential Council of the Peoples Republic is required. This regulation also applies to cases involving transfers and removal from office.

2. In the appointment to or the abolishment of episcopal sees of the Reformed and Evangelical Churches in Hungary, in appointing the head curators of Church districts, or general or Church-district supervisors, in filling the positions of president and vicepresident of the Jewish religious community in Budapest, as well as that of the presidents of the Orthodox and Reformed Jewish rabbinical councils, prior approval of the Presidential Council of the Peoples Republic is required.

§2 1. For the filling of offices (elections, appointments), changes in appointments, or abolishment of the following positions to be considered valid, prior approval of the Ministry of Public Education is required:

a. the offices of cathedral chapter members, which are dependent upon the appointment of Roman Catholic diocesan bishops (archbishops), episcopal (archepiscopal, cathedral chapter) vicars and, as far as diocesan (Church province) offices are concerned, that of the heads of diocesan (Church province) offices, the deans and (in the cities and main communities of the individual districts) the pastors (local priests).

b. the positions at all theological academies (colleges, theologates), institutions for the training of rabbis — specifically, the positions of rector, dean, director, professor, and directors of confessional secondary schools.

2. Should he wish to do so, the Minister of Public Education may transfer the jurisdiction granted him by the above paragraph to some other state agency.

§3 The types of state permission required for the filling of offices, changes in appointments, or the abolishment of positions are to be regulated through agreements between the state and the individual Churches. Until such agreements go into effect, the appointments (changes in appointments, removals from office) falling under §1, par. 1 can only take place on a case-by-case basis according to agreements between the state and the Roman Catholic Church. The ways of filling (making changes in, or abolishing) positions referred to in §1, par. 2 and also §2 will be handled through a regulation to be issued by the Hungarian Revolutionary Workers and Farmers Government.

§4 The stipulations contained in §1-2 of the above legal regulation apply to all appointments, changes in appointments, and removals from office which have taken place in the positions listed since 1 October 1956.

§5 This legal regulation becomes effective with the day of its publication, whereby Legal Regulation Nr. 20/1951 is no longer in force.

Regulation Nr. 18/1959 (6 April)

§1 Before filling Church positions listed in Legal Regulation Nr. 22/1957 (hereinafter referred to as LR) under §1, par. 2, the Church authorities responsible for filling the positions are to request prior state approval from the Presidential Council of the Peoples Republic through the avenue of the state agency responsible for this matter; before filling the positions listed in §2 of the legal regulation, they are to contact

the proper state agencies. This also applies to cases involving transfer or removal from office.

- §2 The filling of the positions listed under §§1 and 2 of the LR are to be considered valid, and only then made public, when the proper Church authorities have received the approval of the state. This provision also applies to cases of transfer, change, or removal from office.
- §3 Should a Church position become vacant and the proper Church authorities do not seek to fill it, in the interests of providing spiritual care and leadership and unhindered religious training, the proper state agency will undertake the necessary steps (to fill the vacancy) after a 90-day vacancy for positions falling under §1 of the LR and after a 60-day vacancy for positions falling under §2 of the LR.
- §4 1. In all new appointments, those persons who fill a position falling under §1 or §2 of the LR are required within 60 days from the day of their appointment to take the prescribed oath contained in Regulation Nr. 1000-1/1950 of the Ministry of Public Worship and Education.
2. Persons occupying a position listed in §1 of the LR are required to take the oath in the presence of the president of the Presidential Council of the Peoples Republic. Persons occupying a position listed in §2 of the LR are required to take the oath, depending upon the locality in which they are active, in the presence of the president of the executive committee of the county council (city council of the capital, city council of cities with county jurisdiction) in question.
3. Two copies of the oath-taking ceremony must be placed on record. Both copies are to be signed by the person taking the oath and the persons before whom the oath is taken. The person taking the oath is to receive a copy of the ceremony; the second copy is to be kept in the archives of the agency at which the oath was taken.
4. Church persons who do not fall under §1 or §2 of the LR are required within 60 days of their appointment to take the oath

prescribed in par. 1 in the presence of the president of the executive committee of the county council (city council of the capital, city council of cities with county jurisdiction) in question.

5. The persons falling under §1 and §2 of the LR, as well as those members of the clergy who are not affected by the regulation and did not take an oath to the Hungarian Peoples Republic before the time of the publication of this regulation are required to take the oath prescribed in par. 1 before the persons stated in par. 2, or par. 4, within 60 days after this regulation goes into effect.

§5 This regulation becomes effective with the day of its publication.

Government Regulation Nr. 23/1971 Concerning the Necessary Approval by the State for Filling Individual Church Offices.

On the basis of §3 of Legal Regulation Nr. 22/1957, the Hungarian Revolutionary Workers and Farmers Government decrees as follows:

§1 The filling (transferring, and vacating) of Church offices of the Catholic, Reformed, and Evangelical Churches, as well as those of the Jewish religion are to be regulated according to the agreements reached with the designated Churches.

§2 The way in which the necessary state approval is to be obtained for filling Church offices in the case of Churches and faith communities not mentioned in §1 is to be regulated by the president of the State Office for Church Affairs.

§3 This regulation becomes effective with the date of its publication, at which time Government Regulation Nr. 18/1959 is no longer in force.

Decree Nr. 1/1971 of the State Office for Church Affairs Concerning the Necessary State Approval for Filling Church Offices

On the basis of the authority entrusted to me by Government Regulation Nr. 23/1971, I declare the following concerning the forms of approval necessary for filling (transferring, changing, or vacating) Church offices of the Churches (faith communities) mentioned in §2 of the above regulation:

§1 For the validity of an election (appointment) to an office or for the vacating of an office, the bishop and general curator of the Unitarian Church in Hungary, the chief Church dignitaries (bishops, vicars, administrators) of the Orthodox Churches, as well as the president of the council of the Free Churches of Hungary require prior approval of the president of the State Office for Church Affairs.

§2 1. The remaining national leaders of the Churches and Free Churches of Hungary mentioned in §1 require no previous state permission for the election (appointment) to or release from an office. Instead, the chief authority of the Churches in question — the Presidential Office of the council of the Free Churches of Hungary in the case of member Churches belonging to the council of the Free Churches of Hungary — is to report the election (appointment) to an office, or its vacancy, to the president of the State Office for Church Affairs within 15 days.

2. If the president of the State Office for Church Affairs raises no objection within 15 days after receiving notification, this is to be considered an acknowledgment of the action.

§3 1. Persons occupying Church offices are required to take the oath prescribed in §1, par. 4 of Regulation Nr. 4288/1949 of the Council of Ministers within 30 days after their election (appointment).

2. Persons occupying Church offices listed in §1 are to take the oath in the presence of the president of the State Office for Church Affairs. Persons occupying an office listed in §2, depending upon the locality in which they are active, are to take an oath in the presence of the president of the county council (city council of the capital).

3. Two copies of the oath-taking ceremony must be put on record. Both copies are to be signed by the person taking the oath and the person before whom the oath is made. One copy of the record is to be given to the person taking the oath; the second copy is to be kept in the archives of the agency at which the oath was taken.

4. A person occupying a Church office is required to renew his oath only when he is elected (appointed) to a higher office.

§4 This decree becomes effective with the day of its publication.

New Mode of State Agreement of Approval in Church Affairs (Press Report of June 1971)

The new mode of state approval is to be put on record. Prior approval of the Presidential Council of the Peoples Republic still remains necessary for filling the highest Church offices; in the case of other Church offices, the approval of the State Office for Church Affairs is required. In contrast to the procedure in force up to now, it is sufficient in the case of certain Church appointments and elections that the state agencies be notified by the proper Church authorities after they have taken place. In these cases, the appointment is to be considered approved by the state if the State Office for Church Affairs does not raise any objection within 15 days. In filling less important Church offices, neither prior state approval nor later notification is required. After their appointment or election, Church persons are required to take the prescribed oath in the presence of the Presidential Council of the Peoples Republic or before the president of the county council (city council of the capital).

Social Security and Health Insurance

Regulation Nr. 71/1955 (31 December) of the Council of Ministers Concerning the Implementation of Legal Regulation Nr. 39/1955 Regarding the Health Insurance of Workers.

The Health Insurance of Non-Employed Persons

§59 1. The following students are insured: Full-time students at universities and colleges, pupils of the primary and secondary schools who are living in boarding facilities, candidates (aspirants) who are participating in training programs, and those who are attending trade and technical schools.

2. The National Council of Unions (SZOT), in consultation with the president of the State Office for Church Affairs, may also issue directives at variance with the stipulations mentioned in point 1 in the case of health insurance for students at theological colleges or pupils at Church secondary schools who are living in boarding facilities.

§61 1. Of the clergy and persons employed by the Church, the following are insured: pastors and assistant pastors who are in active Church service or retired and have been declared insured by the president of the State Office for Church Affairs; further, those who, with the consent of the president of the State Office for Church Affairs perform other Church services or are the recipients of retirement care after the performance of such service, as well as the widows and orphans of the above-mentioned retired persons.

2. (A Textual Modification in Accordance with §2 of Government Regulation Nr. 66/1957 - 29 September)

Both persons active in the service of the Church and also the members of their families have a right to insurance benefits under the same conditions and to the same extent as employed workers and their dependents. The above-mentioned persons, however, are not eligible for sick pay or post-maternity payments.

3. Church persons who are the recipients of retirement benefits and also members of their families, as well as dependents of Church persons who are the recipients of retirement benefits, have a right, in accordance with the stipulations laid down in §58 par. 4 and par. 7 of the regulation, to insurance benefits to the degree determined by the stipulations.

Health Insurance Costs and Premiums.

§86 f. The premiums for Church persons who are not officially employed, but are either in active service or in retirement, are paid either by the State Office for Church Affairs or, in special cases decided upon by the State Office, by the proper Church agency.

Time at which the above becomes effective:

All previous legal regulations having to do with health insurance are herewith no longer in effect, including Regulation Nr. 100,900/1949 of the Ministry of Health concerning the health insurance of both active and retired members of the clergy of specifically mentioned and recognized religious groups.

Regulation Nr. 5/1959 of the Ministry of Labor Concerning the Implementation of Legal Regulation Nr. 40/1958 Regarding Social Security for Workers and Government Decree Nr. 67/1958

(§§40-50). Computation of years of employment preceding 1 January 1952).

Time Spent by Former members of Religious Orders in Active Service:

§87 1. In computing the amount to be paid a former member of a religious order, the time from 1 January 1929 until the state takeover of the schools (16 June 1948) during which the person was employed as an educator (high school professor, teacher, kindergarten teacher) in non-state schools (primary or secondary schools, higher grade-schools, pedagogical institutions, kindergartens, trade schools, social welfare or health institutions, etc.) is to be recognized provided that the member of the religious order accepted the requalification resulting from the state takeover.

2. The period of employment referred to in par. 1 for a member of a religious order who was a teacher, requalified, and became state-employed must be computed as time spent in public service.

3. The period of employment of an educator who was a member of a religious order and did not accept requalification, or did not make a declaration concerning his requalification within the stipulated time, can only be computed if the person:

- a. became employed within five years of the date of the state takeover and
- b. worked at least one year as an educator, and
- c. was employed as an educator on 1 June 1957 (cut-off date).

4. In computing employment time, a legitimate period of employment spent in pedagogical activity must also be taken into consideration if the educator, who was a former member of a religious order, was not employed in pedagogical activity at the time of the state takeover due to some form of disablement or because of a transfer to another area of activity and who therefore did not transfer into the service of the state and was not in a position to make a declaration in this regard.

5. The time of employment of those members of religious orders who were already full-time public service employees before the time of the state takeover of the schools is to be computed without an examination of any other conditions, in accordance with the provisions for computing the employment time of public employees.

§88 1. The time of employment which a member of a religious order spent in non-pedagogical activity not covered by social security or health insurance plans simply because of his status as a member of a religious order must be taken into account in accordance with the provisions of §87 par. 2 and 3 of the regulation insofar as the individual in question was also involved in such employment after 31 December 1944.

2. Time spent in nursing or health care are to be taken into account, as laid down in the rules, in accordance with the computable periods of obligatory social security and health insurance (§§40-50), providing that the former member of a religious order:

- a. was employed in a hospital or other institution not run by the order.
- b. was employed in a hospital or other institution run by the order, but this institution was not exclusively for the nursing and care of members of religious orders or at the time the member of the order became employed at this institution intended exclusively for the care and nursing of members of religious orders, it had already been taken over by the state.

3. The time of employment of a member of a religious order who was employed neither as an educator nor in nursing or some other type of health care but instead in some other area of employment (doorkeeper, housekeeping, cook, etc.) must be computed as employment time if the member of the religious order did not perform this work for the other members of the religious order who were living with him, but rather primarily for institutions run by the order, such as a school, kindergarten, day care center, home for the indigent, etc., or if the member of the religious order first entered into such employment when the institution intended exclusively for members of a religious order had already been taken over by the state.

4. The time of employment spent by a former member of a religious order in household activities or some other activity solely for the benefit of other order members in the community cannot be computed in determining the amount of benefits.

§89 The time of employment of deaconesses and members of the social missionary societies which was spent by women who were members of religious orders in their capacity as religious women is to be computed in accordance with the guidelines laid down in §88.

§90 1. The time of employment of a member of a religious order which was spent in the field of education is to be taken into consideration through a letter of recommendation issued by the department of Education or, in its place, a certification issued by Church agencies and approved by the State Office for Church Affairs of the Ministry of Education.

2. If the former member of a religious order who was a teacher cannot prove that he was transferred into the service of the state, certification that the person in question accepted the requalification must be requested from the State Office for Church Affairs of the Ministry of Education.

3. The period of employment of a member of a religious order which was not spent in pedagogical activity is to be taken into consideration on the basis of a certification issued by the Church agencies and approved by the State Office for Church Affairs of the Ministry of Education. In such cases, it is not necessary to examine whether requalification was agreed to and an appropriate declaration was actually made if the institution at which the member of the religious order was employed was taken over by the state as a result of the regulation regarding the state takeover of the schools.

§91 The time of employment of a person who was employed at an institution (hospital, religious house, etc.) run by an order, but was not himself a member of the order, is to be computed in accordance with the regulations applied in the cases of other workers.

The Time of Employment of Church Persons and Employees

§92 1. In computing the time of employment, the time of employment as such of Church persons and employees after 1 January 1929 must be taken into consideration in determining their qualifications.

2. In applying par. 1, the following persons are to be considered Church persons:

- a. ordained priests actively involved in pastoral activity, persons qualified in the field of pastoral care, and priests assisting in pastoral activity (diaspora priests);
- b. for the Jewish faith, rabbis, cantors, prayer leaders (who also perform cantorial duties at times), as well as persons who perform the circumcision ritual;
- c. religion teachers, provided this is their only form of employment;
- d. theology professors, provided they are ordained priests or trained in pastoral care;
- e. persons involved in Church administration, provided they are ordained priests or trained in pastoral care.

3. In applying par. 1, persons to be considered Church employees are those who hold a position (are employed) in Churches (faith communities) or independent bodies and are not referred to in par. 2.

4. The time of employment of Church persons during which they were active in that capacity is to be computed on the basis of a certification of such employment which is to be issued by Church agencies and approved by the State Office for Church Affairs of the Ministry of Education. The time of employment of Church employees spent as such is to be computed if it can be attested to by social security registration, a previous trustworthy certification of employment, or appropriate attestation issued by the record-keeping department of the Church agency and approved by the Office for Church Affairs of the Ministry of Public Education.

5. Those persons are not considered Church persons in accordance with par. 3 who were employed on Church property and in the places of work located there or in the places of work, businesses, institutes, and institutions belonging to Church and religious bodies. The provisions of §§40-50 apply in computing the time of employment of such persons.

6. The pension plans provided for the persons mentioned in par. 5 are to be considered as unrecognized business funds whose obligations were not assumed by the state.

State Aid for Churches

Government Decision Nr. 1026/1968

1. The Hungarian Revolutionary Workers and Farmers Government has decided, at the request of the Hungarian Churches and religious bodies and in the light of the satisfactory relations which have developed between the state and the Churches and religious bodies on the basis of agreements reached in the year 1948 and 1950, that the personal and material subsidies which would cease as of 31 December 1968 are, in the future, to continue to be provided to Churches and religious bodies.

2. The personal and material forms of aid are to continue to be provided yearly until 31 December 1974 at the level provided in 1968. The financial expenditures resulting from such state aid is to be provided for within the framework of the national budget.

3. This decision becomes effective as of 1 January 1969. The Minister of Finance and the president of the State Office for Church Affairs are mutually responsible for its implementation.

Agreements Between the Roman Catholic Church and the State

1. *Agreement* between the Government of the Peoples Republic and the Catholic College of Bishops (30 August 1950)

Proceeding from the desire for peaceful coexistence between the state and the Catholic Church and in the interest of guaranteeing the unity of the Hungarian people and their constructive labor and also to promote the peaceful development of our homeland, the government of the Hungarian

Peoples Republic and the Hungarian Catholic College of Bishops have carried on negotiations and reached the following agreement:

- I. 1. Out of a sense of obligation as citizens, the College of Bishops recognizes and promotes the country's social order and the Constitution of the Hungarian Peoples Republic. The College declares that it will initiate proceedings in accordance with the laws of the Church against those Church-persons who oppose the legally-based social order of the Hungarian Peoples Republic and the constructive efforts of the country's government.
 2. The College of Bishops categorically condemns every type of agitation, irregardless of its source, which is directed against the state and social order of the Hungarian Peoples Republic. The College also declares that it will not permit any improper activity which has political goals inimical to the state and which is in opposition to the religious piety of the faithful and the Catholic Church.
 3. The College of Bishops calls upon the Catholic faithful as citizens and patriots to apply all their energies to the great work which is being carried out by the whole of the Hungarian people under the leadership of the government of the Peoples Republic through the achievement of the five-year economic plan, the raising of the standard of living, and the realization of social justice. The College of Bishops call upon the clergy especially not to oppose the agricultural cooperative movement, since these cooperatives, as a freely chosen merger, have their basis in the moral foundation of human solidarity.
 4. The College of Bishops support the peace movement. It approves of the efforts initiated by the Hungarian people and the government of the Hungarian Peoples Republic in the promotion of peace, condemns all armed instigation to rebellion and the use of the atomic bomb.
- II. 1. The government of the Hungarian Peoples Republic guarantees the Catholic faithful full religious freedom as laid down in the Constitution of the Peoples Republic. The government also guarantees the Catholic Church freedom of activity.

2. The government of the Hungarian Peoples Republic approves the return of eight Catholic confessional schools (six for boys and two for girls) and agrees that a suitable number of men and women who are members of religious orders may function as educators in the Catholic confessional schools.

3. In line with the agreement already reached with the other confessional bodies, the government of the Hungarian Peoples Republic declares its willingness to help cover the financial costs of the Catholic Church. For 18 years, i.e., until the Catholic Church is able to cover its financial costs from its own resources, an appropriate amount of aid — which will be proportionally decreased every three to five years — will be made available for the needs of the Catholic Church. Within the framework of this financial support, the government of the Hungarian Peoples Republic places special emphasis upon guaranteeing an appropriate minimum income for members of the clergy active in pastoral care.

A bilateral commission comprised of representatives of the government of the Hungarian Peoples Republic and the College of Bishops is to be set up to oversee the practical implementation of the above agreement.

2. Partial Agreement between the Hungarian Government and the Vatican (15 September 1964) (Press Release)

Extensive consultations took place between the government of the Hungarian Peoples Republic and representatives of the Holy See on legal and material matters involved in the relationship between the state and the Catholic Church. The government of the Hungarian Peoples Republic and the Holy See have agreed to draw up the results of the discussions which have taken place up to now in a document which is to have binding force upon both parties. For this purpose both parties affixed their signatures to a document and the accompanying protocol in the Ministry of Foreign Affairs on 15 September 1964. Contained therein are some of the points of the actual agreement, the guarantees, the obligations, and the matters still to be discussed; it also contains positions, claims, and reserva-

tions of both parties on specific issues. Both parties have expressed their willingness to continue to exchange opinions in the future in the interest of seeking to achieve agreement in other areas. The documents were signed on behalf of the Hungarian government by its fully authorized representative, József Prantner, Minister and President of the State Office for Church Affairs and, on behalf of the Holy See, by its fully authorized representative, Monsignor Agostino Casaroli, Subsecretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

