

must speak sincerely about my experience: many people, precisely because there is work in Hungary, because it is easy to get a job and it is virtually impossible to go unemployed, have taken the way of selfishness. I am shocked to see that some of the people in our society are again beginning to care only for themselves. They find the five working days meaningful only in that they lead to a good week-end. It is exactly the reverse, order that I consider should be the normal pattern of life. [. . .]

Hungarian Radio: Speaking of moral regression, you have indicated that this might refer not only to work and working morale, but to family life as well. [. . .] Some speak of the crisis of the family.

Bishop Káldy: The crisis of the family is a world-wide phenomenon. It is not a specifically Hungarian illness. The family, in our given historical circumstances, has indeed changed. I regret this. I don't believe that by speaking my mind on this issue I shall become classified as a conservative, stick-in-the-mud, "typically churchly" person, specifically because of my insistence on the significance of the family in modern society — in socialist society as well. Why? Because family provides the atmosphere and the start which determine the whole life of a person. [. . .] If I ask about the human qualities of the citizens who will continue to build our society, then I must attach very great importance to the role of the family. [. . .]

Hungarian Radio: I can hardly believe that only people who constitute the family should be made responsible for the fact that the family is no longer the kind of community it used to be or, as you believe, ought to be. Should not we rather speak of a reaction to certain social and economic factors which result in the fact that the family is no longer what you would like to see?

Bishop Káldy: There can be no doubt that outward circumstances shape family life. Do not think that I am simply plugging for an old and traditional pattern. [. . .] On the other hand, I must tell you that the effect of our society upon [. . .] the life of the family community is sometimes of the negative kind. Mothers are independent bread-winners, and wives, because of their own earnings, are, in economic matters, no longer tied so strongly to their husbands as before. The work of women in various places outside the home is, to my mind, a positive fact. My wife, too, works, and I am glad that she is working. But if it depended on me, I would shorten the working hours of mothers. It is possible that the time will come in our society when mothers will not be required to work 8 hours a day but only 4 to 6 hours, so that they would have time for the family, for the education of their children. Another new motive at work in the family is that women, adult women too, are studying in increasing numbers. Another aspect of this matter is that certain professions — e.g. the medical and educational — are becoming the domain of women, with certain consequences. But there is another problem. When I point it out, I hope I shall not sound like a stickler for propriety in clerical garb. Certain aspects of literary and fine arts in our contemporary society are not serving to heighten our respect for the family. Our Budapest theatres show plays that harm the public image of the family, and many films have the same deleterious effect. I must say that our cinemas offer some western films which I would not let in because they promote moral laxity. The ethic of our society differs from that of a capitalist society.

Church Peace Committee Founded in Hungary

Against the background of the deployment of Cruise and Pershing missiles in western Europe, and the corresponding increased activities of the western "peace movement", the Hungarian press has highlighted the role of the Churches in the country's official "peace movement". On 8 December 1983 the Communist Party daily *Népszabadság* reported the founding of the Church Peace Committee on the previous day. This organisation encompasses the

national leadership of the Lutheran, Reformed, Free Church, Jewish, Unitarian and Orthodox communities. At the head of the Committee stand Bishop Tibor Bartha as President and Zoltán Aranyos as General Secretary. Both are of the Reformed Church. Following its first meeting the Committee issued the following statement: "We see with profound shock that in our times certain powers which frequently refer to the defence of Christian moral and

humanitarian values are preparing for a new war threatening all forms of life on earth with destruction. With all our strength we protest against endeavours directed by the United States towards world domination, which cause the governments of peoples standing beneath the influence of traditional Christianity to accumulate more nuclear weapons. We are convinced about the reasons for these American efforts: the attainment of power supremacy, as well as a greedy interest in drawing great profit from the arms trade. We protest also against the efforts of the imperialist powers to mislead believers by giving the impression that the threat now being directed against the socialist system is in fact defence of the Faith. We give thanks to all those people throughout the world, whatever their world view, who in these days, yielding to human love, courageously protest against the deployment of weapons threatening a nuclear holocaust in Western Europe." The function of the Church Peace Committee, according to *Népszabadság*, will be "the organisation of collective peace and social action among the individual religious bodies", and "to coordinate service for peace with the work of the National Peace Council". The Committee will operate within the framework of the National Peace Council. The formation of the Church Peace Committee comes in the wake of the harassment and dissolution in July 1983 of the independent peace organisation "Dialogue Peace Group".

On 18 February 1984 *Népszabadság* published a feature dealing with the Churches' involvement in the "peace movement", entitled "Our Faith in Peace". This article shed light on the Communist Party's view of the function and aims of the Hungarian Churches' "peace campaign" in both national and international forums:

"The Hungarian Catholic priests' peace movement has had a past of several decades. It would probably be a superfluous exercise to enumerate those political positions for which they have again and again fought, and for which they are now fighting

in the movement against nuclear war, thereby supporting the active foreign policy of our homeland. The weight of the political positions of the representatives of the Hungarian Churches is also felt in international church life. By their actions they take a stand on the side of socialist construction, especially when they are working for the most fundamental international condition of socialist construction. The authority of the Hungarian clerical peace movement is not some kind of Hungarian peculiarity. It is part of the world's increasingly powerful church peace movement, but its strength, and the credit of its word, rest on the basis of the common efforts which characterise the connection between the Churches and the State here in Hungary. The Hungarian clerical peace movement is an active part of the peace movement of our homeland. In the leadership and on the committees of the National Peace Council we find representatives of the Churches. They have won for themselves recognition and an important place, not merely with words springing from their faith, but also with deeds. The leading bishop of the Reformed Church Dr Tibor Bartha has perhaps most accurately defined their aims when he wrote: 'The Christian Church must call a spade a spade, and before the public opinion of the world reveal the role of military and industrial capital.' This is an appreciation of the fact that the campaign for peace has a significance both at home and abroad, and that a nuclear war is avoidable [. . .] The Hungarian peace movement encompasses a wide cross-section of society, in which the Hungarian Churches also play a serious role, thus pulling into that effort many believers who feel they have a responsibility for peace. We live in a difficult age, an age in which all kinds of sound-thinking, peace-loving people must collaborate with each other. Millions are doing this around the world and in Hungary also. Among them we find those Churches that are honourably executing their work. They are lifting up their words for the peace of man in the spirit of *Pax Humana*."

Hungarian Protestant Churches Tackle Social Evils

Since the early 1950s when the State forced the dissolution of the "Union of the Inner Mission" — the umbrella organisation for Hungary's evangelical social relief agencies

— the social work of the country's Protestant Churches has been severely limited. To be sure, the Churches were able to retain a number of old people's and retarded chil-