

TEACHING LEGAL ETHICS AT THE CATHOLIC UNIVERSITY

The experience of the Pázmány Law School

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Abstract

Across the world, a wide range of concepts and practical approaches have emerged for teaching legal ethics. The specific method adopted by any given law faculty is largely shaped by external regulations governing legal education and by the institution's own academic traditions. Most commonly, professional ethics are taught within one or more courses dedicated to the ethical standards of the various legal professions.

Catholic universities, however, are guided by an additional framework: the apostolic constitution *Ex corde Ecclesiae* (1990), which directs them not only to provide professional and academic training, but also to help students cultivate and practise moral principles that inform their entire lives, ultimately leading to personal fulfilment. This perspective aligns closely with the Aristotelian view and with pedagogical theories that regard the teaching of professional ethics as a means of fostering students' moral character.

From this standpoint, the primary aim of teaching legal ethics is to prepare future lawyers to adopt a strong ethical mindset, to recognise moral dilemmas in their daily work, and to respond to them with conscious and habitual moral reasoning. At the Faculty of Law and Political Sciences of Pázmány Péter Catholic University, the educational system developed in the mid-1990s reflects this approach. Its curriculum places particular emphasis on virtue ethics, seeking to cultivate and strengthen moral behaviour that shapes and enriches the whole of one's life.

Keywords: legal ethics, virtue ethics, character approach, legal professions, legal education, Pázmány Péter Catholic University

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1. Introduction

In jurisprudence – and consequently in legal higher education – it is almost self-evident that the legal system cannot be separated from the moral order of society. Legal practice is shaped not only by statutory rules but also by the ethical standards that govern the legal professions. Each branch of the profession maintains its own code of ethics, supported by institutional mechanisms designed to uphold professional integrity and sanction unethical behaviour.

In Hungary, the training and outcome requirements for the undivided law degree programme specify that graduates must possess a sound understanding of both general moral principles and the ethical norms of the legal profession. They must also be able to identify ethical dilemmas and respond to emerging moral challenges.

The central question, then, is how a Catholic institution of higher education should integrate these themes into its legal curriculum, and what distinctive value it can offer its students beyond the secular framework and the professional codes of conduct applied in Hungary. In what follows, I first examine the external and internal regulatory frameworks and the expectations they create. I then provide a brief overview of the ethical standards governing the principal legal professions. Finally, I consider how the teaching of legal ethics can take on a specific character within a Catholic university – particularly with respect to its content and pedagogical methods. Drawing on my own experience at the Faculty of Law and Political Sciences of Pázmány Péter Catholic University, I outline the key features of legal ethics education as practised at this institution.

2. External-internal regulators, expectations

The requirements for legal education differ to some extent across countries, reflecting variations in legal culture and professional regulation. In the United States, for instance, the American Bar Association (ABA), acting as the principal accrediting body,¹ establishes the overarching standards for legal higher education.² The current Standard 301 stipulates that “[a] law school shall maintain a rigorous programme of legal education that prepares its students, upon graduation, for admission to the bar and for effective, ethical, and responsible participation as members of the legal profession.” Further standards elaborate on additional dimensions of ethical engagement within the legal profession and its teaching. These include duties of ethical responsibility towards clients and the legal system, as well as the expectation that legal ethics should be integrated with doctrinal study, theoretical reflection, and practical skills training.³

¹ Gábor ANDRÁSI: *Teaching Legal Ethics: What Can We Learn From U.S. Standards and Practices?* (19 January 2013). Available at SSRN: <https://ssrn.com/abstract=2203366> or <http://dx.doi.org/10.2139/ssrn.2203366> (Accessed on: 20 October 2025).

² AMERICAN BAR ASSOCIATION, SECTION OF LEGAL EDUCATION AND ADMISSIONS TO THE BAR: *Standards and Rules of Procedure for Approval of Law Schools 2025–2026*. Chicago, American Bar Association, 2025.

³ Standards 302c–d, 304a(1), 702a(7).

In addition to these relatively abstract principles, the American Bar Association (ABA) has also established a set of concrete professional ethical model rules, designed to serve as a template for the ethical codes adopted by individual state bar associations. The *Model Rules of Professional Conduct*⁴ set out detailed ethical guidelines governing a wide range of professional relationships and activities. These include interactions between lawyers and their clients, advisory and advocacy work, relations with third parties, and professional conduct within law firms and legal associations. The rules also address lawyers' public service obligations – such as *pro bono* work and holding public office – the communication and advertising of legal services, and the safeguarding of professional integrity. The *Model Code of Judicial Conduct*,⁵ which applies to judges and judicial candidates, is structured around four principal areas: (1) independence, integrity, impartiality, and the avoidance of impropriety; (2) the impartial, competent, and diligent performance of judicial duties; (3) personal and extrajudicial activities; and (4) refraining from political or campaign-related involvement. In most American law schools, legal ethics is taught within a course entitled *Professional Responsibility*, in which the *Model Rules* constitute the central component of instruction.⁶

In many countries, it is not professional bodies but state authorities that are responsible for defining the training and qualification requirements of individual higher education programmes, including those in law. In Hungary, for instance, this task was traditionally performed by the minister responsible for higher education through ministerial decrees. Since 2022, however, the training and outcome requirements for bachelor's and master's programmes – including the undivided law degree – have been issued not as legal regulations but as ministerial communications.⁷ The current framework for undivided legal education in Hungary⁸ stipulates that graduates should:

- possess a sound understanding of both general ethical standards and those specific to the legal profession;
- be able to recognise ethical dilemmas and respond to new moral challenges;
- identify, analyse, and synthesise social, ethical, and professional legal dilemmas;
- assess the social and ethical consequences of their professional activities and decisions;
- demonstrate commitment to legal aid, *pro bono* work, public interest initiatives, and engagement in civil society; and
- uphold the public interest and dedicate themselves to public-interest legal service.

⁴ <http://bit.ly/49o7k2C> (Accessed on: 23 October 2025).

⁵ <http://bit.ly/43sNUG3> (Accessed on: 23 October 2025).

⁶ ANDRÁSI op. cit. 11.

⁷ See currently on the website of the Ministry of Culture and Innovation: <https://kormany.hu/dokumentumtar/kepzesi-es-kimeneti-kovetelmenyek-2> (Accessed on: 20 October 2025).

⁸ MINISTRY OF CULTURE AND INNOVATION: *Training and Output Requirements for Higher Education Vocational Programmes, Bachelor's and Master's Programmes* applicable from the 2025/26 academic year. (Published: 21 March 2025), 1473–1477. (Accessed on: 20 October 2025).

Alongside the expectations specifically related to legal ethics, the framework also sets out additional requirements that reflect moral values and convey a particular ethical attitude.

Catholic universities, moreover, must adhere to the principles of the Catholic Church. The most significant of these is Pope John Paul II's 1990 apostolic constitution *Ex corde Ecclesiae*,⁹ which repeatedly emphasises that research conducted at Catholic universities must consider the ethical dimensions of the issues under examination. With regard to the mission of Catholic universities, the document declares that

“[a] specific priority is the need to examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective, and the responsibility to try to communicate to society those ethical and religious principles which give full meaning to human life”.¹⁰

In line with this, the normative provisions of the document state that

“[t]he education of students is to combine academic and professional development with formation in moral and religious principles and the social teachings of the Church; the programme of studies for each of the various professions is to include an appropriate ethical formation in that profession. Courses in Catholic doctrine are to be made available to all students.”¹¹

It is also worth noting that in Part I on the identity of Catholic universities *Ex corde Ecclesiae* affirms that one of their essential characteristics is “an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life”.¹²

These provisions are not specific to legal education; rather, they articulate the broader expectations that guide the mission and activity of Catholic universities. Consequently, the teaching of ethical principles and professional ethics should aim to impart a sense of moral purpose that gives full meaning to human life and directs individuals towards their transcendent goal – namely, salvation.

3. Ethics of the legal profession in Hungary

In Hungary, the professional ethical standards governing lawyers are set out in regulations issued by the respective professional associations themselves. The

⁹ JOHN PAUL II: *Ex corde Ecclesiae*, Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities. (15 August 1990), <http://bit.ly/4o6117q> (Accessed on: 23 October 2025).

¹⁰ Part I, 33.

¹¹ Part II, Art. 4. § 5.

¹² Part I, 13. 4.

following section offers a brief overview of the principal thematic areas covered by these regulatory frameworks.

Judges – The *Code of Ethics for Judges* outlines the following key principles:¹³

- Independence and impartiality
- Avoidance of conflicts of interest
- Dignity and equality
- Publicity, social media
- Diligence
- Professional competence
- Honesty
- Respect and cooperation
- Conduct of court administrators
- Responsibilities of members of judicial self-governing and representative bodies

Prosecutors – The *Recommendation of the Prosecutor General on the Ethical Rules of the Prosecutorial Profession* sets out the following key principles and areas of ethical responsibility:¹⁴

- Fundamental duties (e.g. fair, impartial, consistent, efficient, and timely performance of tasks; respect for human dignity and human rights)
- General professional conduct (e.g. preservation of the dignity of the profession; integrity and diligence; independence from external influence; impartiality and avoidance of bias)
- Ethical practice in criminal proceedings (e.g. ensuring fairness, independence, efficiency, and proportionality)
- Ethical conduct in public law matters (e.g. transparency, effective use of resources, and consideration of broader social consequences)
- Private life and public confidence (e.g. maintaining integrity and impartiality in personal conduct to strengthen public trust in the prosecutorial service)

Lawyers and legal practitioners – The *Ethical Rules and Expectations of the Legal Profession* define the following principal areas of professional ethics:¹⁵

- The fundamental duties and responsibilities of lawyers

¹³ Decision 16/2022. (2 March) OBT of the National Judicial Council, https://birosag.hu/sites/default/files/birak_etikai_kodex_.pdf (Accessed on: 23 October 2025).

¹⁴ See: <https://ugyeszseg.hu/az-ugyeszsegrol/ugyeszi-etika/a-legfobb-ugyesz-ajanlasi/> (Accessed on: 23 October 2025). The recommendation was adopted by the National Executive Committee on 3 December 2014. The National Association of Prosecutors also has a code of ethics adopted on 24 April 2001 (Regulations of the National Association of Prosecutors on the fundamental rights, duties and responsibilities of prosecutors), but this does not constitute official guidance for the prosecutorial organisation, only applying to members of the association, see: <https://www.ugyeszek.hu/hu/dokumentumok+-+etikai+kodex.html#1> (Accessed on: 23 October 2025).

¹⁵ Regulation 6/2018 (26 March) of the Hungarian Bar Association (MÜK), <http://bit.ly/48Kc3LV> (Accessed on: 23 October 2025).

- The obligation to maintain professional privilege and confidentiality
- Avoidance and management of conflicts of interest
- Rules governing client mandates and representation
- Determination of legal fees
- Powers of attorney
- Ethical standards in defence work
- Requirements concerning advertising and external communications
- Professional expectations regarding lawyers' websites
- Relationships with other legal practitioners, opposing parties, courts, and public authorities
- Relations between legal practitioners and the Bar Association
- Ethical standards applicable to legal practitioners

Notaries – The *Code of Ethics of Hungarian Notaries* outlines the following principal themes:¹⁶

- General principles (e.g. integrity, independence, impartiality, and commitment to continuous professional development)
- Relation with clients
- The notarial office
- Relation with employees
- Membership in the Chamber
- Advertising
- Protection of confidentiality
- Conflict of interest
- Conduct in private life
- The Ethics Committee

Court bailiffs – The *Code of Ethics of the Hungarian Chamber of Court Bailiffs* includes the following key topics:¹⁷

- Introduction (e.g. conscientiousness, sense of duty, irreproachable conduct, compliance with general moral standards)
- Purpose of the code and concept of disciplinary offences
- Scope of the code
- Rules of ethical conduct: respect for the right of disposal, fair procedure, completion of proceedings within a reasonable time, interpretation and application of the law with regard to the interests of the parties

¹⁶ Regulation 16/2021 (28 June) of the Hungarian Chamber of Notaries (MOKK), <http://bit.ly/49jPIF7> (Accessed on: 23 October 2025).

¹⁷ Issued by the Registrar of the Hungarian Chamber of Judicial Officers on 6 June 2016, subsequently approved by the Minister of Justice, see: https://mbvk.hu/wp-content/uploads/2021/09/etikai_szabalyzat.pdf (Accessed on: 23 October 2025).

- Additional rules of conduct (e.g. professional conduct, law-abiding behaviour in the performance of public duties and in private life, patience and courtesy towards the parties, preservation of the dignity of the profession)
- Conflict of interest
- Relations with courts and authorities
- Relations with other court bailiffs
- Relationship between the court bailiff and the Chamber of the Court Bailiffs
- The court bailiff and their employees
- The bailiff's office

Government officials – The *Code of Professional Ethics of Hungarian Government Officials* sets out the following key principles:¹⁸

- Core principles of professional ethics: loyalty, national interest, commitment, responsibility, professionalism, efficiency, integrity, dignity, impartiality, justice, fairness, proportionality, protection, freedom from prejudice, transparency, cooperation, conscientiousness, setting a positive example, support, accountability, enforcement of professional standards
- Detailed rules of professional conduct: reporting abuses, maintaining impartiality, refraining from activities incompatible with work, not accepting gifts, rejecting offers of unlawful advantages, independence, not taking advantage of one's official position, not misusing data and information, responsible use of official and public resources, increased responsibility in leadership roles, fair procedures when changing jobs
- Unworthy conduct (e.g. defamation of public officials, being drunk or intoxicated in public, sexual abuse)
- Ethical procedures

The typical activities and specific relationships of these professions, which are governed by ethical rules, are broadly outlined in their respective codes of ethics. Each code contains provisions of a fundamental nature, although the degree of abstraction of these rules varies. Certain common elements are evident across the codes; for example, all emphasise the preservation of the dignity of the profession as a moral obligation. Issues such as confidentiality, the management of conflicts of interest, and regulations concerning the advertising of professional services are particularly highlighted in the codes for lawyers and notaries.

At the same time, it is clear that these codes are not intended to constitute a comprehensive moral framework for lawyers that would guide and permeate every aspect of their personal lives. This raises an important question: what should, and indeed must, be taught regarding legal ethics in higher legal education?

¹⁸ Adopted by Resolution 7/2019 (14 December) of the National Assembly of Hungarian Government Officials, <https://mkk.org.hu/node/485> (Accessed on: 23 October 2025).

4. What to teach?

In the absence of a consensus, universities offer a variety of approaches to this question. Donald Nicolson identifies three principal models. (1) The *conventional approach* prioritises the teaching of formal ethical rules established by the legal profession for its members. Instruction typically takes the form of lectures or small-group discussions, in which students learn to apply these rules to concrete cases. The primary focus is on understanding and implementing the prescribed standards of professional conduct. (2) The *cognitive approach* emphasises the gradual development of moral reasoning and evaluative skills. Students are placed in dilemmas where their pre-existing beliefs may conflict with their experiences, creating cognitive tension. Such conflicts can be stimulated through Socratic dialogues or role-playing exercises centred on moral dilemmas, allowing students to explore differing perspectives. Additionally, students are introduced to various ethical theories, such as deontology, utilitarianism, and virtue ethics, which they apply to specific situations. This approach equips students with a conceptual toolkit that can guide decision-making in situations where formal ethical rules are absent or insufficient. (3) The *character approach* focuses on the development of students' moral character, aiming to help them cultivate a personal moral identity. Through extensive practical experience and exposure to moral dilemmas, students not only become sensitive to ethical issues and capable of making sound decisions, but also motivated and courageous to act ethically in routine practice. The emphasis is therefore not solely on knowledge or understanding, but on practical engagement and the strengthening of moral character through action.¹⁹

At its core, the character approach appears to be closely linked to Aristotle's conception of ethics. In the *Nicomachean Ethics*, Aristotle views the purpose of ethics as facilitating the development of one's character in order to become virtuous: "... we are not inquiring into what excellence is for the sake of knowing it, but for the sake of becoming good, since otherwise there would be no benefit in it at all..."²⁰ This development is achieved through the integration of knowledge with personal experience, practice, and habituation.²¹ The objective of cultivating moral character can be likened to the broader aim of ethical education, which seeks to give meaning to life as a whole. This is articulated, for example, in *Ex corde Ecclesiae* regarding Catholic universities: the focus is not merely on the ethical practice of a profession, but on fostering a moral disposition that permeates the entire individual, guiding them towards the pursuit of a fully virtuous life.

At the Faculty of Law and Political Sciences of Pázmány Péter Catholic University, the foundations for the teaching of legal ethics were laid by the faculty's first dean,

¹⁹ Donald NICOLSON: Teaching legal ethics: what, how and why. *Revista de Educación y Derecho, Education and Law Review*, 1. (2011), 5–8. <https://doi.org/10.1344/re&d.v0i01.2231>

²⁰ ARISTOTLE: *Nicomachean Ethics*. Translated by Christopher ROWE, introduction and commentary by Sarah BROADIE. Oxford, OUP, 2002. Book II, 2. 1103b27–29, 112.

²¹ Jan L. JACOBOWITZ & Scott ROGERS: Mindful Ethics – A Pedagogical and Practical Approach to Teaching Legal Ethics, Developing Professional Identity, and Encouraging Civility. *St. Mary's Journal on Legal Malpractice & Ethics* 4, 1. (2014), 201.

János Zlinszky (1928–2015). As a university student, Zlinszky was preparing for an academic career; however, during the communist dictatorship, he was expelled from all Hungarian universities in a show trial and was consequently barred from the academic sphere. For many years, he practised as a legal advisor and lawyer, pursuing his scholarly interests without institutional support, primarily through building connections in Western Europe, particularly in the field of Roman law.

It was only during the political liberalisation of the 1980s that he was permitted to return to the university. He subsequently became a professor of Roman law and later served as a constitutional judge at the Hungarian Constitutional Court, established during the political transition.

As a devout Christian, Zlinszky was deeply committed to the pursuit of moral excellence both as an individual and as a legal professional. Drawing on his extensive practical experience and academic expertise, he focused on legal ethics, seeking to identify the moral values inherent in law and to develop the foundations of ethical legal practice grounded in Christian virtue ethics.²² This virtue ethics approach is by no means unique within legal ethics, particularly when the aim is the cultivation of a moral and virtuous character.²³

János Zlinszky integrated two courses into the curriculum of the five-year undivided master's degree programme in law at Pázmány Péter Catholic University, launched in 1995. The first, entitled *Christian Morals and Legal Ethics*, adopted a virtue ethics framework to explore the nature of individual virtues in general and their significance within the context of legal practice. The course begins with the theological virtues – faith, hope, and love – followed by the cardinal virtues of prudence, justice, courage, and temperance. It then addresses additional virtues and values, including humility, obedience, perseverance, patience, silence, mercy, conversion, fidelity, and chastity. The book of the same title further includes chapters on freedom of conscience; property and the moral responsibilities of owners; the protection of the vulnerable; a Christian perspective on ageing and illness; the virtues associated with the assumption and exercise of power; and the meaning and importance of peace.

The second course, *Problems of Legal Ethics*, initially covered topics selected jointly by Professor Zlinszky and the students, based on contemporary legal and public issues. These topics were analysed during lectures from both legal and ethical perspectives. Over time, the course has developed a largely fixed curriculum, while remaining responsive to issues proposed by students at the start of each semester. Core topics include professional ethics rules for judges, prosecutors, and lawyers; bioethical issues such as euthanasia, physician-assisted suicide, and abortion; migration; war and armed conflicts; the death penalty and life imprisonment; direct democratic institutions; and the ethical evaluation of political activity. More recently, issues related to social media

²² See in particular: János ZLINSZKY: A jogász erkölce. [The Ethics of the Lawyer]. *Magyar Jog* 45, 1. (1990), 17–26.; ZLINSZKY: *Keresztény erkölcs és jogászai etika*. [Christian Morals and Legal Ethics]. Budapest, Szent István Társulat, 1998.

²³ Lauren TRACZYKOWSKI: Effective teaching of legal ethics: use an applied ethicist. *Legal Ethics* 27, 1. (2024), 37–38. <https://doi.org/10.1080/1460728x.2024.2399919>.

and artificial intelligence have been added at the suggestion of students. In all cases, lectures present and discuss the relevant legal framework, any pertinent aspects of Catholic social teaching, and the typical moral dilemmas associated with the topics.

5. How to teach?

There is no single answer to the question of “how to teach legal ethics,” just as there is no single answer to the question of “what to teach in legal ethics.”²⁴ The question of *how* encompasses issues of educational organisation, scheduling, human resources, and teaching methodology. Consequently, approaches can vary widely, including one or more dedicated courses, clinical legal education, compulsory or optional modules, simulated practice, case studies, Socratic dialogue, video and film presentations, lectures, and other methods.²⁵ Some scholars argue that the teaching of legal ethics is most effective when it involves the collaboration of different disciplines and professions – for example, philosophy and law – through multidisciplinary co-teaching involving both philosophers and lawyers.²⁶ Others emphasise that legal ethics should not necessarily be treated as a separate subject, but rather integrated across the entire curriculum (*pervasive ethics* or *whole-of-curriculum approach*),²⁷ potentially with the support of an applied ethicist who assists law professors in addressing ethical issues within their individual legal subjects.²⁸

An ethical approach that permeates the entire curriculum closely aligns with the Catholic educational perspective. At Catholic universities, instructors are expected to integrate the content, aims, and outcomes of their research within their respective disciplines into a coherent Christian worldview, which is inherently connected to an ethical outlook. At the same time, they are called to be authentic witnesses to, and teachers of, Christian life, combining professional expertise with Christian wisdom.²⁹

In the law programme at Pázmány Péter Catholic University, ethical and worldview content is naturally embedded across various subjects. For example, in the fundamental rights section of the Constitutional Law course, when addressing human dignity, it is essential to explain that this dignity is grounded in the Christian faith, specifically in the belief that God created humanity in His image, loves humanity, and redeemed it. In the medical law component of the Civil Law course, it is likewise unavoidable for lecturers to consider legal rules concerning euthanasia and abortion from the perspective of Christian moral values. Similarly, when teaching marriage law, the distinction between

²⁴ Susan BURNS: Teaching Legal Ethics. *Legal Education Review* 4, 1. (1993), 22. <https://doi.org/10.53300/001c.5991>.

²⁵ Ibid. 7–15.

²⁶ Katalin SZOBOSZLAI-KISS – Gábor ANDRÁSI: The best of two worlds: Multidisciplinary co-teaching of legal ethics. *Hungarian Journal of Legal Studies* 64, 2. (2023), 308–321. <https://doi.org/10.1556/2052.2023.00466>.

²⁷ Michael ROBERTSON: Providing Ethics Learning Opportunities throughout the Legal Curriculum. *Legal Ethics* 12, 1. (2009), 59–60. <https://doi.org/10.1080/1460728X.2009.11423921>.

²⁸ TRACZYKOWSKI op. cit. 43.

²⁹ Cf. JOHN PAUL II op. cit. Part I. 22.

civil and church marriage is explained, along with the additional moral significance attributed to the latter. Numerous further examples could be cited to illustrate how ethical and worldview considerations are integrated throughout the curriculum.

Regarding the two courses specifically devoted to legal ethics, their primary aim is to cultivate and shape students' moral character. The *Christian Morals and Legal Ethics* course, adopting a virtue ethics framework, seeks to encourage students to aspire to virtuous and ethical behaviour – both in their future private lives and in the practice of law – reflecting the character-based approach. In contrast, the *Problems of Legal Ethics* course focuses on particular ethical issues and dilemmas that emerge within legal practice.

Both courses are semi-mandatory, meaning that they can be chosen from a group of courses, with a certain number of courses from that subject group being compulsory. Average class sizes exceed one hundred students.

During the 90-minute sessions, the instructor frequently employs interactive tools to place students in real or hypothetical scenarios and poses quiz questions. Students respond using an online application, selecting from predetermined options (with an “other” option available) or providing free-text answers. The aggregated responses are then projected for the class, followed by a collective reflection or discussion. During this phase, participants explain the reasoning behind their answers and engage with the perspectives and arguments of their peers. This method is designed to ensure active student participation, sustain attention in relatively large classes, and train students to recognise ethical dilemmas and respond in a thoughtful and reasoned manner.

Assessment in both courses is based on the submission of an essay in which students are required to reflect on a particular life situation and provide an argument-based response to the moral questions that arise, according to predefined criteria. Neither in-class discussions nor the essays aim to elicit a single “correct” answer; rather, the objective is for students to formulate an individual response grounded in a well-considered set of criteria and logical, ethical reasoning.

Naturally, the precise effectiveness of this system of legal ethics education is difficult to measure. Instructors may easily observe that the development of students' moral character depends to a significant degree on their pre-existing moral attitudes, values, and motivations. The most encouraging outcomes occur when students demonstrate a genuine interest and a desire to live their lives and pursue their professions as a form of service and as a means of realising values. Within the framework provided by the curriculum, the teacher's role is akin to sowing a mustard seed, while the ultimate growth remains in God's hands (cf. Mt 13:31–32; 1 Cor 3:6–7).

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