Blessed and Happy Easter to All Our Readers!

Minden olvasónknak áldott húsvéti ünneket kívánunk!
OFFICIAL COMMUNICATIONS

Vacancies:
Beaver Falls, PA
Columbus, OH
Dayton, OH
Kalamazoo, MI

The proper procedure is for all interested ministers to send their completed PROFILE (as provided by the United Church of Christ) to the Bishop’s office at Rt. Rev. Béla Poznán
79 Birchwood Drive • Fairfield, CT 06430
Questions may be directed by telephone to 203-259-6392

CONGREGATIONAL and CALVIN SYNOD NEWS

CALVIN SYNOD
CONFERENCE of the
UNITED CHURCH OF CHRIST

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CALL TO ANNUAL MEETING
THE SEVENTY-SIXTH ANNUAL MEETING
of the
CALVIN SYNOD CONFERENCE
of the
UNITED CHURCH OF CHRIST

MAY 13 – 16, 2014
LIGONIER, PENNSYLVANIA

The SEVENTY-SIXTH ANNUAL MEETING of the CALVIN SYNOD CONFERENCE of the UNITED CHURCH OF CHRIST will be held from Tuesday, May 13th through Friday, May 16th, 2014.

The Annual Meeting will open with a Service of Worship and Holy Communion on May 13th at 9:00 a.m. at the Bethlen Home Chapel in Ligonier.

Subsequent sessions will be held at the Ramada Inn, Ligonier. We will close with a Worship Service at noon on Friday, May 16th.

The attendance of every elected pastor serving a Calvin Synod congregation is expected, unless excused. Each member congregation is expected to send an official Lay Delegate, and may also send an Alternate Delegate. The attendance of every Ordained Minister with Standing in Calvin Synod is also expected.

Your fellow servant in Christ,

Rev. Stefan M. Torok, General Secretary

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The Mystery and Reward of the Death of Jesus

John 12:23-34

Dear Sisters and Brothers in Christ!

The cross of Jesus has the greatest attraction. A friend of Sir Isaac Newton was proud about his unbelief and expressed his doubt about resurrection, claiming that the body disintegrates in the earth and becomes dust. Isaac Newton mixed dust with metallic powder and approached it with a magnet. All the iron powder stuck to one arm of the magnet, leading Newton to testify that God has the power to raise life from dust and death. Jesus attracts not with the power of magnetism, but He nonetheless draws us near to Himself. He attracted the 12 and 70 disciples, those who believed in Him, those who saw His miracles and heard His teachings, those who experienced healing and forgiveness, the women on Easter morning, and all the believers throughout the history of the Christian church. Although demonic powers are fighting against Him, He said, "And I, when I am lifted up from the earth, will draw all people to myself" John 12:32.

Why is Jesus, who was crucified and died on the cross of Golgotha, the greatest attraction? Why did He need to die? What was the meaning and purpose of His death? As a magnet has two poles, positive and negative, on the negative side we find Jesus' suffering, humiliation, and death on the cross, which was a shame and curse. On the positive side, His death is obedience to God, fulfilling God's plan of salvation and glorifying His eternal grace and love.

There is a paradox between the two. Jesus, as a human, felt loneliness and expressed in prayer, "My God, my God, why have you forsaken me?" But Christ became victorious, trusting God in this situation and committing His soul to His merciful hand. Damnation and hell is the place where there is "suffering and the gnashing of teeth." This is irreversible sadness and horror. On the positive side, sadness caused by God results in true repentance. We often complain if the world treats us with disrespect because we are disciples of Jesus Christ. We should learn, instead, to accept these struggles in obedience to Him. "If, in fact, we suffer with him so that we may also be glorified with him." Romans 8:17 "We know that all things work together for good for those who love God, who are called according to his purpose." Romans 8:29 With God's strength, we believe, trust, hope, and love. These Christ-like virtues are ours by faith and by God's grace. With the believers we confess that the attraction and grace of God is irresistible.

How can it happen that people reject God, despite the attraction of His love and salvation? His first disciple, Peter, denied Him. His last, Judas, betrayed Him. Other disciples fled away. The crowd requested the release of Barabbas, the murderer, and asked for the death of Christ by crucifixion. How could this have happened? Even the High Priests ridiculed and mocked Him. "He saved others, He cannot save Himself." "Come down from the cross and then we will believe." Jesus remained on the cross although He had the power to come down. He stayed on the cross for our sake and for our salvation. Without His crucifixion and death, there would be no resurrection and life eternal. He died that we might live. He paid the ransom for many. It was the will of God for Him to die for sinners. He died in obedience to God's will and to fulfill the plan of God's salvation. We willingly experienced the ultimate negative to provide us with the ultimate positive of resurrection. The cross of Golgotha became the hilltop of God's salvation through the self sacrifice of Christ. He knew that He would suffer and die and His soul was disturbed. But He concluded His prayerful struggle in the Garden of Gethsemane, "Not mine, but Your will be done." He prayed, "Father, glorify Your name. Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to Him.' Jesus answered, 'This voice has come for your sake, not for mine.' Now is the judgment of the world; now the ruler of this world will be driven out. 'And I, when I am lifted up from the earth will draw all people to myself.' John 12:28-32 Thanks be to God! Amen.

A blessed Easter to all!

Bishop Poznan
The Day of The Cross

Every year we have the tendency of re-reading the events of the last portion of Jesus’ life with great interest and compassion as we approach Holy week, Good Friday and Easter. In the Gospel of Matthew chapter 27 between verses 33 and 36 the word “they” appears a few times. If you consider the entire Gospel of Matthew the word “they” appears 28 times. Here in the story the word ‘they’ relate to those who were present at the crucifixion.

There were at least three groups of people there that day, just as there are almost always, three groups of people in every gathering. Let us look at these three groups in consideration to the life, death and resurrection of our Lord...

First: the Crowd of Sympathy

The crowd of sympathy is the first crowd of people that were there that day. These are those who stood by with tears in their eyes. They were sobbing, and saying, Why? Why? Are they killing Jesus? What did He do to them? Who has He hurt, and not helped? What wrong has He done?

This is always the way it is with the sympathetic crowd. They always stand by in sympathy.

But that is all that they did. They didn’t try to defend Him. They didn’t cry to Pilate to release Him and not Barabbas. They just stood there and cried! This crowd is also with us today. They stand by and watch as God’s servant is led to be sacrificed. They sometimes cry and say how terrible things are, and that they are all in favor of the Word of God, but these never lift a finger to help, they just stand by and cry.

Next let us look at the second crowd that was at the foot of the cross that day.

The Crowd of Antipathy

What does that word antipathy mean? It means, total opposition to Jesus Christ and His ministry. This is the crowd who shouted to Pilate; Crucify Him! Crucify Him! Crucify Him! This crowd wanted Jesus to die. He was a threat to them. His teachings were directly opposed to their life style. He was a threat to expose their crooked ways, and they hated him. Hated Him so much that they rejoiced in watching the Son of Man die in agony and pain! This crowd is also with us today. This is the crowd that wants to burn all the Bibles, close the door to every true Church in the neighborhood. They hate Christianity and its teachings so much they want to eradicate it from the face of the earth. There is one thing about this crowd though. At least you know where they stand. There is no mistaking of what they want and who they are. This is how it was with the crowd of antipathy.

Next we are going to look at,

The Crowd of Apathy

This is the worst of the three crowds. Apathy means, total unconcern or people who just don’t care. No matter what is going on, they don’t care in the least bit. There motto is, "Whatever!" This crowd was there just to see what was happening. They didn’t care either way as to who was dying. They just came along for the ride, and to see someone else die. They didn’t care who was dying, or how many were dying, they just wanted to watch!

We have this crowd with us today too. They drive by our houses of Worship, and never bat an eye in its direction. If they do look this way it is to say, "that is nice" but they never come to church, never read the Bible. They are totally unconcerned. They just don’t care!

The crowd of Sympathy, the crowd of Antipathy, and the crowd of Apathy are the three crowds that are always present, and I can see these crowds at the foot of the cross that day as Jesus hung on that old rugged cross, these crowds were all there watching.

Are you in one of these three crowds today? Next, we see not only three crowds, but we can also see three crosses on Golgotha. Jesus was not crucified alone! He was in the middle of two thieves. Godless sinners, on both sides of this righteous man.

If I may, I would like to name each of those three crosses that day.

The first one I would like to name; 

The Cross of Rejection

I think that this cross was on the left side of Jesus’ cross. This cross held the thief that cried to Jesus, "If thou be the Son of God? Get thyself down and get us down also." He didn’t really believe that Jesus was the Messiah. His words of rejection were, "If thou be?" Showing his doubt in the one being crucified next to him.

The second cross, I think was the one on the Right side of Jesus. I call this cross:

The Cross of Reception

This was the thief who said to Jesus; "Lord, remember me when thou comest into thy kingdom." This is the cross which held the one to whom Jesus replied, "Today, thou shalt be with me in paradise." Many today, Praise God! Belong to this cross of reception.

If more people would get totally right before God today, there would be many more laborers in the harvest. "The harvest is plenteous, but the labors are few; Jesus said, 'Therefore pray ye that the Lord of the harvest would send forth labors into his harvest.'"

The third cross is the center cross. That one in the middle, the one between these two thieves.

The only human who had no sin! And we shall call this:

The Cross of Love

Romans 5:8, says, "But God commendeth his love toward us in that while were yet sinners, Christ died for us." It was not the nails that held his hands to the cross, It was love! Love kept Him on that altar of wood that day that THEY, crucified him. His love is so great that no amount of suffering could have stopped Him for taking you place and my place in being punished for sin. He became sin for us, on the hill called Calvary! Have you ever seen someone who is filled with God’s Love? I have.

Next I would like you to also see that there were; Three Cries

The first is: The Cry of Unbelief

"If thou be the Son of God," Do you see the doubt? This man as so many today, want to ask Jesus for proof as to who He really
is. They want to make God prove to them, that He exists. Boy, do they have it backwards. If you don’t believe that there is a God in heaven after so many things that can’t be explained outside God’s existence, then you are without a doubt lost in sin.

Satan is the master of deceits, and sin and the Bible says, that he blinds the minds of people.

Next we see: The Cry of Repentance

Here we see the thief who cried out to Jesus; "Lord Jesus Remember Me!


I know that it is a great joy to help someone into the kingdom of God. Some people say, "Boy, it is really hard to win souls in this day and time." To which we must reply;

"The Bible is the same today, the Holy Spirit is still the same today, God still loves lost sinners today, God’s mercy is the same, and the person who believes on the Lord Jesus is still saved in our day. It is no more difficult today than the very day that Christ ascended into heaven.

Our last cry is: The Cry of Love

There was a great deal of hate on the day of the cross, but also there was a greater amount of love. Jesus’ mother was there. Other women were there at the foot of the cross that day.

John the beloved disciple was there. I’ll bet that Peter was there somewhere. The other disciples with the exception of one was there. I imagine many other people were there too, probably among them were, Blind Bartameas, Simon of Cyrene, Soldiers were there, the chief priest was there gloating and mocking. These had hate but many who were there loved Him, and Jesus Loves them all. His prayer, "Father Forgive them, for they know not what they do." It was for all that were there that day, but also for every one of us and for all of time. For His Love is greater than all; "the greatest of these is love." 1 Corinthians 13:13.

Meditation for Easter

"When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus’ body. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, ‘WHO WILL ROLL THE STONE AWAY from the entrance of the tomb?’ But when they looked up, they saw that THE STONE, which was very large, HAD BEEN ROLLED AWAY." Mark 16:1-4. And: "Haven't you read this scripture: 'The STONE the builders rejected has become the CAPSTONE;’” Mark 12:10.

Although we do not think much of stones, they are lifeless, usually shapeless, hard, heavy, and in many instances a nuisance because as we walk we either step on a stone or strike of foot against it. Please see Matthew 4:6.

Yet the stone has played an important role in the New Testament especially at Easter as our text shows. First the women, who went to the tomb to anoint Jesus' body, had contemplated who would roll the stone away and then they had found that it had been moved already. In Israel where cut stone was the usual building material, so the stone lent itself for figurative speech as we find it in Mark 12:10. See above.

May the stones, mentioned in the gospels, bring three important spiritual lessons to our attention as we prepare ourselves for Easter.

1. The mistaken human anticipation: "Who will roll the stone away . . .?" How many times do we have wrong expectation concerning God, our Savior, and our faith? Many expect God only be a provider, Christ only be a protector, and our faith just be a magic wand. Unfortunately, unscrupulous religious leaders may take advantage of the believers' false anticipation. (The end is near!)

2. There is always a pleasant surprise in practicing our faith. Although things do not turn out as we expected them, yet at the end there is a favorable outcome. Think of the many "narrow escapes" we have experienced. The Murphy's Law is justified, as we like to think, because the negative is more noticeable than the positive. The wonderful is normal but the disappointing is awful.

3. On a higher level, detached from the little trivialities of daily life, we find that the "divine" enters into the "human", or the "holy" into the "common", indirectly, belatedly, disguised, and as a detour. Only at the very end will the picture become clear and comforting. The "we should have known it" happens so many times, kindly read Luke 24:28-31. If possible read the whole story, Luke 24:13-35.

Easter may mean for some a mistaken anticipation also a pleasant surprise, but on the highest level for the believers it means a life transforming spiritual experience and saving power. The STONE evidently can become a ROCK, as Apostle Paul put it: " . . . for they drank from the SPIRITUAL ROCK that accompanied them, and that ROCK WAS CHRIST.” 1 Corinthians 10:4. Apostle Paul referred to Exodus 17:6.

Rev. Alexander Jalso
THE LITTLE MAN

John 19:17-30

Some years ago, Cindy and I were visiting the Grand Canyon in Arizona. Right on the side of the road, we have seen many Indians selling their trinkets, made out of silver and naturally turquoise. My attention was focused on one of the tables that had some religious items on it. I as remember the story, one of the tourists turned to the Indian lady and posed the following question: Do you have any crosses for sale. Yes we do she said. What kind are you interested in:

"Do you want one plain or would you like to see them with the little man on them?"

Except for his devoted followers who were there watching him die at Golgotha, do you think that might have been the view of those who witnessed the crucifixion of Jesus? Who were responsible for it? That they looked upon Jesus as "the little man"?

Reformation 500th Anniversary

Hungary's Planning Underway

2017 marks the Five Hundredth Anniversary of the Great Reformation initiated by Martin Luther’s 95 Theses challenging church practices and corruption. The Hungarian government has begun its planning for the nation’s participation in its observance. Prime Minister Viktor Orbán attended the inaugural meeting of the planning committee, with the Speaker of the Parliament László Kövér and Zoltán Balog, Minister for Human Resources (himself a Reformed minister).

The country’s ten million citizens are nominally 51% Roman Catholic and 20% Protestant (largely Calvinist). Because of the prominent leading role the Reformation churches played in the cause of independence from Austria, and more recently from Russian oppression, their stories are an unforgettable and significant part of modern Hungary’s history.

Minister Balog will provide oversight for the administration of the committee’s designs, led by a ministerial commissioner, Karoly Hafenschier, clerical president of the Evangelical Church. Roman Catholic churches also will be represented, plus two members from academic institutions and several to include the smaller Protestant churches.

In remarks by Bishop Gustáv Bölcskei of the Reformed Church, he noted that the Reformation’s effect was to leash tremendous energy for change that enabled a new enthusiasm for people to live their lives to the fullest. The timing was greatly helpful to the unity of a nation suffering division and oppression by brutal Mohammedan invaders for 230 years.

Concurrent observations are planned in Germany, Holland and Switzerland, whose ambassadors will inform the committee of their events. Ulrich Zwingli, a Swiss contemporary of Luther, had also begun the reformation there, and his labors were built upon by John Calvin and nurtured in Germany and Holland. It will be on the agenda of the several Reformed and Presbyterian churches in America, as well as of Calvin Synod, although lacking governmental participation.

According to the gospel accounts of the events of Holy Week, the crowds got caught up in the enthusiasm of Jesus’ entry into Jerusalem, but many were involved later in the week in calling for his crucifixion. Why the sudden and dramatic turnaround? Could it be… that the people longed so desperately for a Messiah, a Deliverer, and that when they were convinced that despite his obvious ability to do extraordinary things… Jesus was not the one to bring them freedom from the Romans, that they turned on him with a bloodthirsty vengeance? Do you think, after all was said and done, that the Jerusalem crowd looked upon the Nazarene as "the little man"? Perhaps they became resigned to the fact… that political power wins out over such impractical ideas… as loving one's enemies,… turning the other cheek, ….walking the second mile. Maybe they knew that human nature is to turn toward those… who hold the upper hand,… and everybody knows… that you don't do that apart from being more powerful than the other guy. Maybe practicality won out over Jesus' obviously useless idealism.

John in His Gospel says… that "many of the Jews" read Pilate's inscription, the one that proclaimed Jesus king of the Jews and they were utterly angry. From the way John portrays the crucifixion, which is uncharacteristically brief for his gospel, some of those who read the sign may have reported back to the Jewish authorities. I guess there's a snitch in every crowd. Or perhaps the religious upper crust followed Jesus to the cross. Whatever, they did they immediately complained to Pilate. Yet, they had to know it wouldn't do any good to try and get the Roman governor to remove the sign altogether. At the least, however, he could edit it somewhat. "Do not write, 'The King of the Jews,' they demanded but, that he said, I am King of the Jews." We know how far they got with that, don't we? As far as Pilate is concerned, it's enough that they have gotten their pound of flesh. Now they want this execution accomplished solely on their terms as well. But they're not getting their way about this. Even Pilate has his limits.

Pilate is going to preserve a bit of his power, at least, so he gives Jesus his due. But look at this way: is he being sarcastic toward the Galilean? He may have been mocking Jesus while the Jewish leadership responsible for Jesus’ death take Pilate and his sign quite literally. Regardless, by their actions they all reveal – every last one of them – that they look upon Jesus as „the little man,” nothing but a pawn in their political gamesmanship. Because of Mel Gibson's movie “The Last Temptation of Christ” which came out a couple of years ago…. much has been said about the role of the Jewish authorities in Jesus' crucifixion. We are given the idea in the gospels that they worked very hard in getting Jesus to the cross. While he obviously posed a great threat to their desire to maintain the religious and political status quo, in a Roman-dominated culture that made it difficult to do so. But do you think… they looked upon Jesus as pretty much nothing more than a thorn in their side to be extracted as best they could? Do you think, when all is said and done, they considered him "the little man"?

The gospels portray Pilate in a rather positive light… that political expediency, more than anything else, caused him to cave in to the desires of the Jewish religious leadership. He is seen as one who tried to do the right thing - which history tells us
...was not exactly his usual motivation for the way he carried out his form of justice - but in the end HE was willing to sacrifice Jesus... to keep some semblance of peace. Do you think Pilate was willing to put Jesus on the cross... because he wasn't important enough to save from execution? If so, is that not just another way for him to look upon Jesus as "the little man"?

And there are the disciples. For about three years now... they have invested themselves - their pasts, their futures, everything - in a whole new enterprise Jesus is fond of calling the kingdom of heaven. They have bought into it lock, stock, and barrel. Oh sure, they were misguided in terms of how they viewed the kingdom. They had these visions of power and glory. But that doesn't matter now. It really doesn't. Not now on Good Friday. It's obvious the kingdom doesn't exist. Not if their Master is dead. And they don't have it in them to carry on his mission. Besides, what kind of mission could it be...? if it all comes to this?

They loved him. Make no mistake about that. Like their ideas of the kingdom, their love might have been misguided, but it was real nevertheless. Now, when it is obvious that Jesus didn't have the power to withstand the political pressures exerted by the Jewish leadership and the Roman authorities, do you think that in the minds of the disciples... Jesus and his kingdom are diminished, gone. Do you think that at this moment, maybe subconsciously, they look upon Jesus as "the little man"?

The late Carlyle Marne reflects upon the significance of Jesus, "The Carpenter's Son." He thinks about Jesus as the Word, the Word of God. He suggests that Jesus is God's Last Will and Testament, God's last and final Word.

We all remember how precious the word of a loved one is when it turns out to have been his/her last word. Letters are treasured and memorized. Words meant casually are given incredible meaning. Time and again the church grasps for some a new word, but we are always driven to the last thing God said for sure.

He makes the point - well-taken, I think - that Jesus is the last thing God has said for sure, that after Jesus arrives on the scene all of scripture points to him.

I've officiated a few weddings in my time. Not as many weddings as funerals, but quite a few. So, I've learned a few ministerial tricks along the way, things that make the ceremony go more smoothly, and therefore make it more worshipful. Inevitably, someone in the wedding party will ask me, "What do I do? Where do I stand? What do I look at, how do I turn?" Stuff like that. So, I tell them this... Keep your focus on the last young lady who has come down the church's aisle. Until the bride comes in, that would be the made of honor. However, once the bride enters the room, all eyes are on her for the remainder of the ceremony. Focus on the bride and you can't go wrong.

That's what the Bible does when it comes to Christ! After he enters the room, every word, every thought, every deed in scripture points clearly to him. You can call it hindsight, if you wish. That after the disciples had a chance to think about it... they decided to come up with this creative and imaginative story that would keep their "movement" alive. But I'd prefer that you call it faith. I'd prefer that you consider how they came up with this wild story... because the risen Christ came to them as the final Word of God and made his inevitable claim upon them. In other words, now that we know what we know... Jesus isn't simply "the little man" on the cross. He's God's last and final Word. God has nothing more to say... because he has said it all. He has no more to say... until the Son is heard.

Good Friday is the day when the Son of God is to be heard. Every year we gather in this place with our hearts and minds trying to make some sense of what really happened that day some two thousand years ago. And by the way we live... every other day of the year we reveal - honestly and rather sinfully, I'm afraid - that we really think of Jesus as "the little man." But not today. Today, Jesus is the Christ, the Word, and God's last and final Word. So every time we see the cross upon which our Lord and Savior died, may it remind us that it is time for us to listen to what God has to say?

Everything we say or do has a shadow rising above it. It is the shadow of the cross. At the cross, there is no room for observers. You cannot stand there and be uninvolved. So, from now on - from now on... do you suppose we can do this? Do you suppose we can let it govern and direct who we are and how we live? If so, may we be people of the cross, whether the "little man" is on it or not.

Father, be in our hearts and speak to us your last word. May that Word always be Jesus. In his name we pray, Amen.

Rev. Stefan Torok

Prayer by John Calvin

CHRIST OUR ONLY MEDIATOR

Grant, Almighty God, that as thou not only invitest us continually by the voice of thy gospel to seek thee, but also offerest to us thy Son as our mediator, through whom an access to thee is open, that we may find thee a propitious Father; O grant, that relying on thy kind invitation, we may through life exercise ourselves in prayer, and as so many evils disturb us on all sides an so many wants distree and oppress us, may we be led more earnestly to call on thee, and in the meanwhile be never wearied in this exercise of prayer; until having been heard by thee throughout life, we may at length be gathered to thine eternal kingdom where we shall enjoy that salvation which thou hast promised to us, and of which also thou daily testifyest to us by thy gospel, and be forever united to thine only/begotten Son of whom we are now members; that we may be partakers of all the blessings which he has obtained for us by his death. Amen.

John Calvin (1509-1564) as collected from his commentaries on the Minor Prophets, translated by John Owen into English in 1846)
Never Again!

HUNGARY GOT IT RIGHT!

Hungary was honored as UNESCO named it the patron of the Holocaust Memorial Year 2014. Next year it will be President of the International Holocaust Remembrance Alliance for the 70th Anniversary of its end with the freedom of the Jews from the Nazi concentration camps. But there are dark clouds hovering about.

Charges of anti-Semitism in Hungary by American politicians and European Union critics, and also obnoxious outbreaks by neo-Nazi militants in Hungary, call for a clarification to Hungary’s friends. U.S. Representatives David C. Cicilline and Lois Frankel wrote they were concerned with “the resurgence of extremism and anti-Semitism in Hungary over the past few years, including personal attacks against Jews, vandalism of Jewish cemeteries, and virulently anti-Semitic statements by members of the fascist Jobbik party.” After all, with the limited news usually available from this part of the world, what is going on?

The fact is, after years of the Communist/Socialist head-in-the-sand neglect, right now the present government of Hungary has got it right. The Representatives also noted, “We are specifically encouraged by your government’s commitment to a ‘zero-tolerance’ policy against anti-Semitism,” but that they were still concerned over … the honoring of Miklos Horthy … (and) the continuation of paramilitary activities by racist organizations.” So it is necessary to understand what’s going on in Hungary.

Trianon – The Unwilling Satellite

Having lost its war of independence in 1849, and tethered in the Dual Monarchy to the Habsburgs, the control of its foreign policy and armed forces was held by Austria. Hungary was compelled to fight on Austria’s side in WWI, aligned with Germany, a loser in a war in which Hungary had nothing to gain. The Allies foisted the Trianon Treaty (June 4, 1920) on a newly independent Hungary, but gave away 2/3rds of its land and 65% of its people. Forbidden to have an army, it could not defend itself when neighbors sought even more of its land or abused rights of the Hungarians now living in their new ‘homeland.’

In the foreword to his book “Regicide at Marseille,” the spirit of the time was expressed by Tibor Eckhardt, the country’s Chief Delegate to the League of Nations, who fled Hungary to the United States upon the Nazi’s takeover of the government.

“In the heart of Europe, dismembered Hungary had to endure the worst tribulations. Disarmed and encircled by hostile forces she had to survive.”

He shared his personal insight into the nation’s Regent, Admiral Miklos Horthy: “But in 1941, it was Horthy’s main desire to stay out of the war waged by Hitler – a person whom the Admiral despised. In 1937, just back from a naval parade in Kiel where Hitler had tried to impress Horthy with his new modern fleet, the Regent complained to me about ‘the vulgarity of that character’ whose power was terrifying, but with whom he would never have anything to do. Now, in March, Horthy had no doubt that the Nazis would be defeated in a few year’s time, ‘somewhere in distant Asia or Africa.’ But he felt certain that the danger of war had passed away, well beyond Hungary, and that our neutrality could be maintained up to the war’s end. He assured me that he would certainly refuse to join in Hitler’s war or to resign under Nazi pressure which might enable Hitler to take over Hungary.”

Horthy walked a thin tightrope. With Hitler’s rise, pieces of its neighbors were split off by the Fuehrer for Lebensraum, or swallowed up as German satellites. Regent Miklos Horthy, head of state, struggled to keep Hungary an independent nation. At the outbreak of World War II, Germany’s troops entered one after another in Hitler’s move to the Balkans, but not into Hungary. However, there were Nazi sympathizers, often anti-Bolshevik and anti-Semitic, many in the army formerly tied to Austria, who saw a chance to regain some of the nation’s losses.

Tightening the Vise on the Jews

Horthy’s government was tempted by Hitler to regain land lost by Trianon, if he would surrender its Jews, but the Fuehrer was spurned one time after another. In his book, “Hungary: The Unwilling Satellite,” John F. Montgomery wrote, in 1947, “Under the circumstances, it was heroic on the part of the regime to permit a strong influx of foreign Jews, chiefly Polish, Slovakian and Austrian. It would have been sufficient proof of courage if the government, defying German pressure, had protected its own Jews, at the same time keeping its borders closed.” (p. 106)

In the New York Times, Mrs. Anne O’Hare McCormick said, “It must count in the score of Hungary that until the Germans took control it was the last refuge in Central Europe for the Jews to escape from Germany, Austria, Poland and Rumania. Now these hapless people are exposed to the same ruthless policy of deportation and extermination that was carried out in Poland. But as long as they exercised any authority in their own house, the Hungarians tried to protect the Jews.” (July 15, 1944)

Hungary dragged its feet, reluctantly conceding reductions in employment of Jews or political involvement. Count Stephen Bethlen, although retired from government, lifted his voice against the anti-Jewish laws. Offered a piece of Rumania, for anti-Jewish concessions, Count Paul Teleki refused. The American Jewish Yearbook said, “It was really surprising to note his resistance at this point, certainly a minor issue for Hungary after all the fundamental sacrifices extorted from her.” It also noted that “considerable numbers of those who lost their original occupations found some devious but tolerated ways to earn at last some irregular income. Jews dwell safely in their original homes … and no discrimination against them in the distribution of food.” The Regent had all he could do to keep the Fuehrer away.

US Rep. Tom Lantos – Survivor – Nazi Boots

German boots trampled Hungarian soil on March 19, 1944, and as the Yearbook says, “One of the official German pretexts for the occupation was ‘the unrestricted presence of some one million Jews as a concrete menace to the safety of German arms on the Balkan peninsula’.” It noted that when the German
Gestapo started the deportation “tens of thousands of Christian Hungarians are known to have rushed to the aid of Jews in distress, trying to shield and hide them … and to help them in their futile attempts to escape. … Young Christian girls have frequently been seen parading the streets of cities and towns with young Jews wearing the Star of David.” At first the Nazis didn’t control the government and Budapest, still under official control of Horthy and staunch loyalists, but the vise got tighter for Horthy and the freedom loving Hungarians.

One of the teenage Jews caught in the capital was Tom Lantos, who survived and became a U.S. Representative. He told the story to his colleagues in the U.S. House about the hero Col. Ferenc Koszorus and “one of the most remarkable examples of bravery and courage of the time.”

“By June 1944, the Nazis had incarcerated and liquidated most of the Jewish population of Europe. In the capital of Hungary, Budapest, there remained approximately 250,000 Jews still alive. … He learned that Laszlo Baky, Secretary of State and director of all security forces, with the exception of the army, had planned a coup d’etat to install a police force completely subservient to the Nazis … With the help of the Gestapo, Baky formed several battalions of ‘gendarmerie’ forces loyal to him. Orders from the Regent (sic Horthy) to disband the gendarmerie went unheeded. Col. Koszorus controlled the last remaining active army unit in Hungary. Realizing the severity of the situation, Colonel Koszorus consulted with the Regent and began preparations on his own to stop Baky and the gendarmerie battalions. On July 5, 1944 at 11:30 p.m., Colonel Koszorus ordered the units of the 1st Armored Division to take up positions at strategic points in Budapest, sealing off all roads leading into the city. … Colonel Koszorus informed Baky that if his gendarmerie did not leave and disband they would be destroyed. On July 7, 1944, Baky capitulated and evacuated his forces.”

“As a result of his extraordinarily brave efforts, taken at great risk in an extremely volatile situation, the eventual takeover of Budapest by the Nazis was delayed by 3½ months. This hiatus allowed thousands of Jews to seek safety in Budapest, thus sparing them from certain execution. It also permitted the famous Raul Wallenberg, who arrived in Budapest on July 9, 1944, to coordinate his successful and effective rescue mission.”

“His memory (sic Koszorus) is honored with a plaque in the famous Dohany Street Synagogue in Budapest.” - Congressional Record, May 26, 1994

Closing the Jaws – Arrow Cross

“We agree with the Members of the first free National Assembly, which proclaimed as its first decision that our current liberty was born of our 1956 Revolution.”

“We date the restoration of our country’s self-determination, lost on the nineteenth day of March 1944, from the second day of May 1990, when the first freely elected organ of popular representation was formed. We shall consider this to be the beginning of our country’s new democracy and constitutional order. ”

After years of enslavement by Russia, and forced by stooges to live under a constitution which entrenched the Communist party and its bureaucrats, the first years were tumultuous. Election of a new government without the Communists, trying to effect the transition to new freedom but unable to provide immediate relief for the nation’s poverty, the first attempt at real freedom was cut short. New elections returned the Communist government and its iron fist renewed the old ways of control of every facet of daily living with no prospect of shaking the gloomy prospects.

Fortunately, after they had driven the country into huge indebtedness, the stigma of rampant corruption resulted in new elections that restored the anti-Communists led by Prime Minister Viktor Orban. With a supermajority in Parliament, reforms brought stabilization of the nation’s economy and an improved standard of living. The debt has been repaid, the deficits decreased annually, with more jobs and better wages every year. It also got rid of the old Communist constitution, with a bold new one – The Fundamental Law.

Recognizing the country’s thousand year old proud and
heroic roots, this new instrument acknowledges Christianity’s role in molding and preserving the nation, but also appreciates the diversity of other peoples living there for centuries. It spells out, “We value the various religious traditions of our country.” Further, it declares, “We proclaim that nationalities living with us form part of the Hungarian political community and … commit to promoting and safeguarding … the languages and cultures of nationalities living in Hungary.” What other nation has raised the bar so high?

Hungary Home Again For Jews

Saying, “Never Again!” one would think Jews wouldn’t ever consider Hungary as their homeland, especially with Israel’s doors wide open to the descendants of Abraham around the world. But today this small land, not as big as Pennsylvania, is home to the third largest number of Jews in Europe. “Next year in Jerusalem,” only refers to a holiday visit, not moving from a home in Hungary.

In The Times of Israel, Lena Bakman reported on the meeting she attended in October 2013, hosted by the Tom Lantos Institute, the international “Conference on Jewish Life and Antisemitism in Europe.” Held in Budapest, in the Upper House of Parliament, it convened where the anti-Jewish laws were passed years before. Taking note of the numerous steps by the present government to crush elements of intolerance, she wrote, “Europe can do more to follow Hungary’s example.” Further, she said, “Deputy Prime Minister of Hungary, Tibor Navracsics publicly acknowledged Hungarian responsibility for the Holocaust in Hungary,” willingly led by Nazi sympathizers. She reported that “there has been an increase of anti-Semitic incidents in Hungary recently, even in Parliament by shouting MP’s of the small Jobbik party (Arrow Cross). Navracsics specified it was adamantly condemned and was now restricted by new rules against hate vitriol, while striving to maintain the basic rights of freedom of speech, and its para-military force has been banned! In his address, DPM Navracsics also highlighted the government’s renovation of the city’s Great Synagogue and the rebuilding of others, new memorial museums, numerous annual events and Holocaust programs in the schools to see it is not forgotten nor occur ever again in Hungary. He also declared that “we believe in a Jewish renaissance in Hungary.”

‘Why is everybody always pickin’ on me?’

Hungary’s human rights record is one of which it can become increasingly proud, a victim itself of two world wars and four times of Russian oppression. It strives in the European Union and in the continent’s big nation politics to be left alone and “do it my way.”

Some of Hungary’s severest critics are those with axes of their own to grind, such as Communists, anarchists and atheists. Yet in Hungary today there is a vibrant Jewish community, and it doesn’t end there. New programs are in place to raise up the level of life for a heretofore neglected Roma minority, and all other minority groups, as well as sustain their heritages and cultures for all to appreciate and enjoy. A better life lies ahead for all of Hungary’s citizens, living together in peace.

Prime Minister Viktor Orban addressed the World Jewish Congress in Budapest’s stadium on May 6th, and declared “it is especially important that we make it clear: anti-Semitism is unacceptable.” He said, “Our generation is the generation of peace and revolution. In our youth we toppled communism and regained our country’s independence so that we could live here in freedom. We know that there is no freedom without human dignity. And so our generation will not tolerate the wounding of the dignity of anybody in our country because of their ancestry or religion, because that would be an affront to the freedom we have struggled together to achieve.” He concluded saying, “There is hope that our children may live in an era in which anti-Semitism is just as inconceivable as the past ages in which the world suffered from the plague. This is not a dream. It is a possibility, …” – Yes, Hungary got it right!

Rev. Albert W. Kovacs

(Also published in the Bethlen Almanac 2013)
Jézus halálának titka és jutalma

Jézus így válaszolt nekik: „Eljött az óra, hogy megdíszüljétek az Emberfia. Bizony, bizony, mondom néktek: ha a bizánszöm nem esik a földbe, és nem hal meg, egymaga marad; de ha meghal, sokszoros termést hoz. Aki szereti az ételt, elveszíti; aki pedig gyűlőli az ételt a világon, örök életre őrizi meg azt. Ha valaki nekem szolgál, engem kövess; és ahol én vagyok, ott lesz az én szolgáim is; és ha valaki nekem szolgált, azt megbecsüli az Atya. Most megrendült az én lelkem. Kérjek azt: Atyám, ments meg ettől az óráját engem! De az én életét, elveszítik. Aki pedig gyűlőli az ételt e világban, nem marad meg az én keresztről.”

János 12:23-34

fel kell emeltetnie az Emberfiának? Mi ez az Emberfia?” János 12:32

kétezer éves keresztyén egyház.

Kérjek azt: Atyám, ments meg ettől az óráját engem! De az én életét, elveszítik. Aki pedig gyűlőli az ételt e világban, nem marad meg az én keresztről.”

János 12:23-34

fel kell emeltetnie az Emberfiának? Mi ez az Emberfia?” János 12:32

Testvéreim a Jézus Krisztusban!

Jézus így válaszolt nekik: „Eljött az óra, hogy megdíszüljétek az Emberfia. Bizony, bizony, mondom néktek: ha a bizánszöm nem esik a földbe, és nem hal meg, egymaga marad; de ha meghal, sokszoros termést hoz. Aki szereti az ételt, elveszíti; aki pedig gyűlőli az ételt a világon, örök életre őrizi meg azt. Ha valaki nekem szolgál, engem kövess; és ahol én vagyok, ott lesz az én szolgáim is; és ha valaki nekem szolgált, azt megbecsüli az Atya. Most megrendült az én lelkem. Kérjek azt: Atyám, ments meg ettől az óráját engem! De az én életét, elveszítik. Aki pedig gyűlőli az ételt e világban, nem marad meg az én keresztről.”

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testvérének minden javukra van.” Isteni természet részeseivé tesz mibennünk lakozik. Megértjük, hogy “akik az Istent szeretik”

őt benne élünk, mozgunk és vagyunk” amikor mi Istenben, Isten miért hagyt fel engemet?”

Jézus viszont legyőzte az Istenöt való elszakítottság érzetét.: “Kiáltván Atyám, a te kezeidbe teszem le az én lelkemet.”

Nélküle az ölök halálát és kárhozott részesei lennénk csupán. A hitetlenség kirekesztő tényező és Jézus sem tett sok csodát Názáretben


**Gyűlekezeti hírek**

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**The Hungarian Reformed Church in Hungarian Village, Columbus, OH** – 365 E. Woodrow, corner of Washington, between S. High/23 & Parsons

**March 16** – Hungarian Dinner. Reserve by March 9. 10:45 AM Program in sanctuary honoring the March 15 Hungarian national holiday

**April 13** – Soups at 11:15 AM; Program at 11:40 AM. We will show a new film on a big screen. *The South Side of Columbus – yesterday and today* – a WOSU TV film, that shows interviews with church members and in the Hungarian Village.

**Passaic, NJ**

- Március 9 – Tricky Tray Between 12 – 4 pm
- Királyvásár 12 – 4
- Március 16 – Március 15-i ünnepség a R.K. egyházánál
- Április 13 – Virágasármás
- Április 18 – Nagypéntek
- Április 20 – Húsvét

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**Kálvin Zsinat bel- és külmisszió**

2. Csap (Kárpátalja) a „Morzsákat Lázárnak” ingyenkonyha tábláját és díszangyalakat
5. Tőkés Zsolt igazgató kérése a székelyudvarhelyi kollégiumra és iskolára.
6. A Székelyudvarhelyi (Erdély) Református High School kér segítséget az iskola épület tető megújítására.
7. A Nagykároly-Kertvárosi (Erdély) Református Egyházközség segítséget a kibontakozó megújítására.
8. A Ligonier-i Bethlen Közösség segítséget az iskola épület tető megújítására.
10. A Székelyudvarhelyi (Erdély) Református High School kérése a székelyudvarhelyi kölcsönsegítőjükhez.

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**Áldott húsvétet kíván**

Poznán Béla püspök
PASSAIC, NJ
Lelkipásztori jelentés 2013


Egyházunk statisztikája: 7 keresztelés; 2 esküvő; 11 temetés.


Januárban volt a szokásos okuménikus Istentisztelet a Metodista egyháznál, Nt. Vásárhelyi József részvételével.

Június 6-án templomunk udvarának és parkolójának újra betonozása, gyülekezeti termünk padlójának felújítása és lefestése. Innen is köszönjük mindenki adományáért és munkálataért.

November első szombatján és vasárnapján tartottuk meg hagyományos étel vásárunkat. Innen is köszönjük a segítőknek.

Az Advent beköszöntésével megtartottuk adventi Biblia óránkat és készültünk a karácsony méltó megünneplésére.

Köszönet Tilger Ibolyának a web oldalunk frissítéséért. Web oldalunk: www.hungarianref.org

"MINDENRE V AN ERŐM A KRISZTUSBAN, AKI ENGEM MEGÉRŐSÍT"     Filippi. 4 : 13

Keresztelés
Krasznai Tünde zongoraművész

FELTÁMADÁS

S ez mind valóság?
S nem csak képzelet?
Lüktet a szív,
Erekben a vér
És érzed
Hogy újra élsz.
Felébredtél te, félig halott!
Ki már-már a feledés sötét
Útján támolytál
Egymagadban.
Újra élsz,
Szíved dobob,
Tagjaid éreznek,
Jársz, besélj
És teszed, mit eddig nem volt szabad.
Imádkozol az Istenhez.
Görcsösen szorítad kezed imára,
Tekintetedet égre szegezed,
Ajkad szóljon hangosan
Kiáltva:
„Atyám hála legyen
Neked!
Neked,
Ki megszabadítottál,
A sír széléről visszahoztál,
És értelmet adtál az életnek,
És megtanítottál járni
A göröngyös utakon.”
Azt is jelenti ez az kívánunk!

Gratulálunk a cserkészvezetőinknek és további jó munkát Örömmel tértünk ismét haza, feltöltődve tudományunkkal.

elsősegélynyújtó igazolványát. (First Responders Certificate).

Mindenki megkapta a három évre szóló hivatalos latokat az előírt bábukon végeztük.

A mesterséges légzés fortélyai következtek. Ezeket a gyakor-témáról tanultunk.

hőguta tünetei, cukorbetegség, szívroham és még sokkal több az egészségügyi felelősnek.

lélegzés) tanfolyamot, és annak hivatalos bizonyítékát beküldjék tábor előtt elvégeznek egy elsősegély és CPR (mesterséges szabályok megkövetelik, hogy a VK tábor alatt beosztott vezetők, megértettük a Késben, akik rajzászlóval és őrsi zászlókkal vonultak be. A létszám 41, ebből 15 a kiscserkész. A tábort gróf Teleki Pál szavaival nyitotta meg a táborparancsnok Gruber Tibi: „Nehéz ma igaz úton járni, de lehet!”

Az újévesek nyítás után, kaptuk az első eligazítást. A tábor témája UTÁZUNK LE A DUNÁN, nagy elmény lesz, mert követni fogjuk a Dunát a Fekete erdőtól a Fekete tengerig 10 óráságon keresztül. Egy hatalmas térkép volt felfegyeszve az elből sátorban mely Európa országait ábrázolta. Minden nap berajzoltuk a Duna folyót, ahogy haladtunk a tutajon.

Az első ot napban szerencsének volt az időjárással, a szélből eltekintve, nem volt túl meleg. Az azt amikor a kiscserkészek hazamentek és beütött a 40 fokos hőség, meg kellett változtatni elkezdete és vége. Lehet-e halott, akiből élet támadt? Mennyire lendvaimre@aol.com

CALVIN SYNODE HERALD 15

Tudom, hogy az én Megváltóm él. Az asszonyok, a női lelekékn, hogy Jézus szívéhez közelebb állottak, mint a férfiak. Annyi férfit tagadta meg, arrulta el, feszítette keresztre, nincs egyetlen egy asszony, aki bántotta, gúnyolta, vagy átkozta volna. Plátus felesége álmulatlan éjszakákon küzd, hogy férje ne itélje el, s mikor feszíteni viszik az Urat, a férfiak vagy szótlanok, vagy szidalmazzák Öt, de Jeruzsálem leányait kivétel nélkül siratják Őt és ez a sírás a női lélek legdicsőségesebb tette.

Először azt jelenti ez az Ige, hogy aki megváltott engem, nem maradhatott a sírban. *Neki élnie kell azért, mert Megváltó volt.* Aki belenyúlt a Mária Magdolnának életebe olyan hatalmasan és olyan dicsőségesen, aki hét örömdött üzeve ki belőlük, széttegett lelüküket meggyőgysította, aki fékezési és örömmel töltött opt. Él, mert belenyúlt az életembe és „Tudom, hogy az én Megváltóm él.” Él, mert érzem benne Isten, „Fia volt ez ember…” Erre nem lehet mást mondani, mint ezt: „Tudom, hogy az én Megváltóm él.” Él, mert érzem benne Isten erejét, meghalt úgy, hogy a pogány százados felkiáltott: „Bizony, Isten főpapi imádságát, a Kereszten is magához vette a latornak a lelkét hirdette a helytartó előtt: Te mondad, király vagyok Él, mert belenyúlt megváltó. „Az, amit történt vele a földön, szűztől való születésétől kezdve a halottaiból harmadnapon feltámadott, világos előttem mindaz, az Élet Fejedelmét és hitemmel megtapasztalom Őt, mint aki egeknél, hogy mindeneket betöltsön. Ha látom húsvéti fényben lelkeket, diadalmenetben tért vissza a dicsőségbe, feljebb minden egyeknél, hogy mindeneket betöltsön. Ha látom húsvéti fényben az Élet Fejedelmét és hitemmel megtapasztalomban, mint aki halottaiból harmadnapon feltámadott, világos előttem mindaz, ami történt vele a földön, szüttől való születésétől kezdve a

Folytatás a 16. oldalon
Örökévaló Istenem, Élettek Ura és Királya, ahogy a te ajándékodból hitemmel elfogadhatom az új életet, hogy beleoltattam a szent és drága olajfába és a Te benned való élettől engem semmi el nem szakasztthat. Boldog húsvétom napján Krisztusommal egy vagyok minden szentekkel és elhivatottakkal és közelebb érzem lelkemhez meghalt kedvesim megváltott lelkét, mint amíg testben velem jártak. Érzem, hogy olyan vagyunk egymáshoz és annyira egyek vagyunk, olyan az életünk, mint azon egy óriás bának két, egymás melletti ragyóból nőtt gallya. Minden földi látás és tapasztalás hiányosságain túl érzem ezt a dicsőséges közösséget és visszhangozza lelkem tovább Szent Fiad Igéjét: Én vagyok a Feltámadás és az Élet, aki bennem hisz, ha meghal is, és az. Ámen. (Ján. 11:25)

* Mikor pedig ez a romlandó test romolhatatlanságba öltözik és a halandó halhatatlanságba öltözik, akkor beteljesül az ige:

Elnyeletett a halál diadalma! Halál! Hol a te fullánkod? Pokol! Hol a te diadalma? A halál fullánkja pedig a bűn, a bűn ereje pedig a törvény. De hálá az Istennek, aki a diadalmat adjá nekünk a mi Úrunk Jézus Krisztus által. 1. Kor. 15:54-57
Újlaki megint imádkozott, felvette az asztalról a nyakáról leoldott bőr tömlöcskét, megnyitotta, s néhány csepp bort töltött belőle a kehelybe, azután egy telt kupát fogott, és színültig töltötte belőle borrall a kelyhet.

A háziak arca átszellemült, a hadnagy éles vonásain is valami lágság ömlött el, valami olyan kifejezés, mint mikor a rajongó szerelmes imádottjának első csókját érzi közlekedni homlokra felé. Így fogadták Újlaki Bálint kezéből két szn alatt az Úr vacsoráját.

Mikor Nagy Balázs ajkai közé tette a kenyeret, a pap iméltette, amit Máté evangéliumából olvasott:

- „Kérjétek azért az aratásnak Urát, hogy küldjön munkásokat az ő aratásába.”

A hadnagynak folyton szeme közé nézve, ezt mondtá.

Megmonda a mi Urunk: „Aki pedig megtagad engem az emberek előtt, én is megtagadtam azt az én mennyei Atyám előtt.”

Az ifjú szeméi tárva nyílva, tiszta nézéssel mélyedtek vissza emberek előtt, én is megtagadom azt az ő aratásában. Az ő aratásába.

Az ifjú szeméi tágra nyílva, tiszta nézéssel mélyedtek vissza emberek előtt, én is megtagadom azt az ő aratásában. Az ő aratásába.

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Az urak erővel mentek rájuk, de úgy sem lehetett őket a szántásra kihajtani. a várak mellett pisszennel sem mértenek, de messzebb az ispánok katonától már egyenesítették a sarlókat. Ha az urak rájuk kiálltak:

Mit esztek, kutyák, ha nem láttak dologhoz? – csak morogtak.

- Kerül valami.


Folytatjuk
BETHLEHEN COMMUNITIES

SHORT TERM REHABILITATION • LONG TERM CARE
PERSONAL CARE • HOME HEALTH: HOSPICE AND
COMPANION CARE SERVICES AND INDEPENDENT LIVING

We’ve been caring for our brothers and sisters since 1921 in a beautiful, rural environment. We provide loving nursing care, cultural programs, Hungarian Church Services and on-site Ministry. Medicaid/Medicare approved facilities.

Wishing you a Blessed and Happy Easter! Áldott húsvéti ünnepeket kívánunk!

NYUGDÍJAS FALU • ÖREGEK OTTHONA
IDEOIGLENES ÁPOLÁS – HOSSZÚTÁVÚ ÁPOLÁS

1921 óta gondozzuk magyar testvéreinket szép, dombos, vidéki környezetben. Gondos ápolás, rendszeres programok, magyar nyelvű Istentisztelet és lelkész szolgálat áll rendelkezésükre Medicaid/Medicare igazolt.

Bethlen Communities
125 Kalassay Drive • Ligonier, PA 15658
e-mail: revimre@bethlen.com
phone: 724-238-2235
A tradition of serving families, preserving our Hungarian heritage and supporting charitable, educational and religious works

Since our founding in 1886 by 13 Hungarian coal miners, William Penn Association has continually fulfilled its mission of providing financial security to our members and their families, preserving our founders’ ethnic heritage and performing charitable and benevolent work in our communities.

We offer permanent and term life insurance plans for people of all ages as well as tax-deferred annuities and IRA’s. Each year, we sponsor a trip to Hungary, conduct a week-long Hungarian language camp and welcome more than 1,200 visitors to our Hungarian picnic. We provide college scholarship grants and other free, fraternal benefits not offered by commercial insurance companies. Through our network of local branches, we also conduct social events for the whole family and charitable programs to assist our neighbors in need.

We invite you and your family to help us continue our mission by becoming members of our Association.