Calvin Synod Herald

Official Organ of The Calvin Synod - United Church of Christ

Founded in 1900

AMERIKAI MAGYAR REFORMÁTUSOK LAPJA

VOL. CXV NOVEMBER – DECEMBER 2014 NUMBER 11–12

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Wishing You a Merry Christmas and a Happy New Year!

Boldog karácsonyi ünnepeket és áldásokban gazdag újévet kívánunk!
Blessing of the Animals and Pediatric Puppies

The Blessing of the Animals took place at the United Church of Christ in Bridgeport, CT on Saturday, October 4, 2014. Though it was a very rainy day, a tent was set up outside the church to greet the visitors.

Many churches celebrate the Feast of St. Francis of Assisi with a Blessing of the Animals because of the saint’s love of all creatures and his designation as the patron saint of animals and the environment.

Rev. Dr. Mark Horton, our pastor, blessed many pets and they were given a certificate recognizing them as being blessed as one of God’s creatures. Helpers included Sandra Stasko, Bill Bero and Claudia Margitay-Balogh. In connection with this, and our 110th Anniversary of our church, we also have a community outreach project upcoming.

We purchased 100 stuffed puppy dogs that are being donated to the Bridgeport Hospital pediatric unit. They will go into their Toy Closet and whenever a patient visits the hospital, they will been given a stuffed puppy to love and take home with them. The puppies all come with their own bib that is imprinted “Blessings from the United Church of Christ Bridgeport, Connecticut.” The puppies were blessed by Rev. Horton during our Sunday, October 6th worship service before they go off to the pediatric unit. Our congregation is very greatful that we can do this project for our community and its children.

James Ballas

Periodicals postage paid at Butler, PA
POSTMASTER: Send address changes to:
CALVIN SYNOD HERALD
264 Old Plank Rd., Butler, PA 16002-3810

Manuscripts and photographs are not preserved or returned.
Send all correspondence to the Editor.

The views and opinions of the writers are their own
and do not necessarily represent the position of the magazine or Calvin Synod.

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Rev. Dr. Mark Horton, church member Claudia Margitay-Balogh and Chief Elder Joseph Poruban.
The American Hungarian Reformed Presbyter's Association Recommendations Committee Report 2014

It is recommended that:

1. A copy of these recommendations be mailed/emailed to all churches (Attention to the Secretary of the Consistory) to be read to the congregations. Further, we request that these recommendations be published in the Calvin Synod Herald and the Magyar Egyház.

2. Name tags or name plates should be used at all future conferences.

3. The Vice Presidents of each district collect an updated list of all church chief elders, Consistory secretary and or designated contact person’s address or email from each congregation and forward them to the Secretary of the Presbyters’ to collate and distribute. The President should receive the list so that information about the conference can be sent to each chief elder as well as ministers of the churches.

4. The District Vice Presidents have a meeting in their districts during the year in order to discuss the concerns of more lay people and attendance at the annual meeting.

5. The Presbyters’ Association makes a donation of $100.00 to the Youth Camp.

6. Every church does whatever they can do to support the Bethlen Communities annually.

7. All churches support the activities for youth including Youth Fellowship, Youth Camp and mission projects.

8. That the President communicate with all churches that they pay their dues annually ($3.00 per Presbyter.)

9. All churches support each other by inviting, attending, and participating in their Hungarian and church activities.

10. Lay leadership, in all churches, attends their classis meeting, Synod conferences and workshops to grow in their faith journey to better prepare all to serve the Lord.

11. All churches reach out to their communities for service and mission to God.

12. The guest speaker and topic for the 2015 AHRPA Conference be secured by March and announced in May. The next meeting date voted on by the Conference is August 29 and 30th, 2015 at Bethlen Communities Heritage Center.

13. The Executive Committee review the bylaws before the 2015 meeting.
Christians and Christmas

If you would take a moment and close your eyes – and let your mind wander for a moment as you think of the word Christmas.

What came to your mind when you thought of the word, “Christmas”? Christmas trees, presents, lights, candles, food, parties, snow, decorations, the star, angels, Santa Claus…wow! There are about a million symbols we have for Christmas, aren’t there? What I find interesting is that, in some of the minds, one symbol that didn’t seem to come to mind until very late was The Nativity...

From November onwards, Pictures of Santa Claus begin to appear and television advertising begins to include elves and reindeer. Shopping centers become busier and busier as December approaches and stores begin staying open until very late. Christmas carols will be played on PA systems everywhere, and radio stations will devote the bulk of their music programming to Christmas-oriented songs.

We are entering that time of the year when we become surrounded with the trappings and symbols of Christmas. For many, this is their favorite time of year. The reasons for it being their favorite holiday are as varied as there are people around the world that celebrate Christmas each year. For some, Christmas is the time of year that depresses them the most or that they despise the most. Wherever we stand, and for whatever reasons, Christmas has a significant place in all our daily lives.

How many of you even wondered why we call this season “Christmas”? Do we know why we celebrate it on the 25th of December? Why do we exchange gifts? What do wreaths and garlands of evergreens and holly have to do with it? Why do we have a Christmas tree in the church and in our homes? What is the significance of the Christmas lights that decorate our trees, homes and city streets? Who is Santa and how does he fit with the birth of Christ?

I’m not sure what you know about the origins of the holiday we call Christmas or of all of the things that are associated with its celebration today. What we have in America is a hodge-podge of traditions from multiple nations over thousands of years.

“Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was governor of Syria. And everyone was on his way to register for the census, each to his own city. Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child. While they were there, the days were completed for her to give birth. And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn (Luke 2:1-7).”

These words are oh, so familiar to us. These are the words that will be read or recited thousands of times over the next several weeks, especially in the last days before Christmas – probably more than any other passage of Scripture. But, what do they have to do with the Christmas that we have today?

Let’s go back to a time when the church first began to celebrate Christmas, which literally means “the Mass of Christ”. Christ, which is based on the Greek word “Christos” for “Messiah” or “Anointed One”, is the official title for Jesus, the only Natural Born Son of God. “Mass” simply means a religious festival or celebration, except within the Roman Catholic Church where it signifies what is known as the Eucharist, which is their interpretation and application of the Lord’s Supper.

In the fourth century, the bishop in Rome wrote and asked the bishop in Jerusalem what the date of Jesus’ birth was. No one knows for sure – the records of the Jews were destroyed in 70 A.D. when the city of Jerusalem and the temple were destroyed by the Romans. The bishop of Jerusalem wrote back stating that December 25th was the date of Christ’s birth. This is a date that he pulled out of the hat, but it fit well with the wide-spread decadent Winter solstice celebrations that permeated Roman society and other pagan nations.

There are dozens of pagan “gods” whose “birthdays” coincide with this time of year, especially the festival of Saturn, known as Saturnalia, in ancient Rome. For the first hundred-plus years after Christ’s Resurrection and Ascension, the Church didn’t celebrate His birthday at all. But when Christianity became the official state religion of Rome with the conversion of Constantine in the middle of the 4th century, multitudes of unconverted pagans flooded into the Church. They brought all of their festivals and celebrations with them because being Christian was the thing to do, so something had to be done to counteract the pagan influences.

Let’s look at the date that Christmas falls on a little closer. December was an exceptionally important religious month for almost every nation and people. In Egypt, December 21st marked the date of the celebration of the death and resurrection of Osiris, the god of the underworld and judge of the dead. Osiris was the husband and brother of Isis, the queen of heaven, the mother of gods, and goddess of magic, fertility, nature. December 26th saw the observance of the birthday of Horus, son of Isis, the sun god and proto-type of human rulers, with a twelve-day festival conspicuous for its decorations of palms with twelve shoots for the twelve months of the year.

In northern Europe, the Norse held a twelve-day feast of the solstice at the end of December. Jews throughout the Empire observed Hanukkah, or “the feast of lights” during December. Greeks worshipped Apollo, Attis, Dionysus, Helios, Herakles, Perseus, and Theseus in December. December 25th, the winter solstice by the Julian calendar, the day of the least sunlight of the year, was the day on which many sun-worshiping pagans worshiped the sun lest the sunlight should disappear altogether; they also held festivals shortly thereafter in gratitude for lengthening days.

Though Christians themselves didn’t begin to celebrate the birth of Christ until between AD 127 and 139, by AD 320, after the last of the Christian persecutions, the Roman Catholic Church had made December 25th the date of its Nativity celebration. Why December 25th?

The Catholic Church, aware that March 25th, the Spring Equinox and a pagan feast-day, had long been regarded as the
“birth of Spring” among pagan peoples, therefore appropriated that date to mark the “Day of Announcement,” the day that the Virgin Mary conceived the Lord Jesus; adding nine months to March 25th made December 25th the birthday of Christ. Either way, in one move, the Church assigned a specific date to the birth of Our Lord that introduced a Christian holiday into the pagan celebrations occurring in December.

After the Council of Nicea in AD 325, Emperor Constantine formally established Christianity as the recognized religion of the Empire. In AD 336, he declared Christmas an official holiday of the Roman Empire, and Roman Catholicism’s “Feast of the Nativity” became the only approved Christmas activity. The city of Rome was celebrating Christmas by AD 354, Constantinople by 380, and Alexandria by 430.

By AD 391, Christianity formally became the state religion; however, in the eastern sections of the Roman Empire, Christmas observances weren’t adopted until the middle of the 5th century AD.

In AD 529, Emperor Justinian declared Christmas a civic holiday, suspending private and public business activities for that day.

By AD 1100, Christmas was the greatest holiday observed in Europe. During the 16th century the Reformation banned much of the excesses of pagan customs which had been incorporated into “Christian” Christmases.

In America, the Puritans banned Christmas celebrations because of their pagan origins, even going so far as to fine anyone caught not working on that day unless it was Sunday. This is just a taste of what we know about the beginnings and growth of the holiday that we know as Christmas today. Many people wonder today if Christmas has any real meaning at all and if Christians should even be involved with it.

Some say that it is far too commercialized and distorted and that it just fosters greed and stress and fear and anger and jealousy and all kinds of other personal and social ills. Some say that because its origins are so obviously pagan that Christians don’t have any business participating in most if not all of the “traditions” of the holiday. The things that had pagan meanings so long ago no longer hold those meanings, just like the names for the days of the week no longer hold the same meanings as they did originally. Each of those “celebrates” a different pagan deity – what should we do with that?

What do you think?

Let me share a couple of things and then you, being reasonable people, can sort it out for yourselves between you and the Almighty.

The first thing I would like to share is that our entire lives are filled with symbols.

When we look at the symbols that surround Christmas, it helps to understand what they represent today. For Christians, what we communicate and how we communicate it represents us, other believers, the Christian faith in general, and – most importantly – represents the One whose Name we bear.

For Christians, Christmas represents the birth of Jesus in Bethlehem – Jesus, who is the only Natural Born Son of God, who came to live and die and rise again so that man could have eternal life with God. He came to sacrifice Himself for us. So, for Christians especially, Christmas is about celebrating love and giving and peace and goodwill to all because that is what God extended to us when Jesus was born.

For all of mankind, and especially for Christians, Christmas and Easter represent the most significant events in all of human history. Whether people believe in Jesus Christ or not doesn’t change that fact. You can take any year in human history and look at it from the perspective of the perceived importance and the real importance and understand what I mean.

Should we be involved in celebrating a holiday that is not commanded in the Bible and that has so many pagan contributions to it? In the Gospel of John 10:22-23 we read “At that time the Feast of the Dedication took place at Jerusalem; it was winter, and Jesus was walking in the temple in the portico of Solomon.” What is the “Feast of the Dedication”? This was the Feast of Dedication, appointed by Judas Maccabeus and his brothers, commemorating the purging of the temple and the renewing of the altar after Antiochus Epiphanes had defiled them with an “Abomination of Desolation”. The feast lasted eight days, and began on the twenty fifth of the month Chisleu, which answers to part of our December.

In the book of Esther we read about the miracle of the one vial of sanctified oil – enough for a single day of keeping the lamp lit – replenishing for seven more days until more could be procured through the means prescribed in the Law of Moses is a miracle the Jews still celebrate today.

Today we know this holiday as “Hanukkah”. It is not one of the feasts that God had commanded the Israelites to observe, yet we find Jesus participating in the celebration anyway.

Why do you think that is? Jesus recognized that the Children of Israel had instituted their own feast to commemorate the miraculous intervention of God in their lives – an intervention that was so significant that every generation to follow would be able to use it as a rallying point and point of identification as a people, second only to the Passover.

So, again we ask the question: “Should Christians be involved in celebrating Christmas?”

Christmas, like Easter, may have its origins in pagan festivals and rituals, but the body of believers throughout the ages have transformed much of what these holidays were into beautiful celebrations about Jesus Christ.

Think about the other things people associate with Christmas, like family and charity and love and giving and a kindness toward others that is mostly unknown the rest of the year. That, to me, testifies to the moving and involvement of the Holy Spirit. There is a tenderness and a gentleness to many people at Christmastime to whom those things are foreign much of their lives. But something happens at Christmastime that seems to have no other explanation than that the same spirit of grace and love that God above extended to all of mankind by the giving of His Son invades the planet once again in a way that cannot be ignored and that becomes infectious.

So, you will have to decide for yourselves. But as for me, I will say with Joshua: As for me and my house, we will serve God and celebrate the coming of the Christ to save us from our sins as often as He allows.

SMT
I Walk The Line - NOT!

An increasingly shameless America has arisen with the impudent spirit of Woodstock – godlessness and free love challenging the very foundations of the nation's moral, cultural and religious heritage. Nowhere is it worse than in the utter disregard of sexual morality – one night stands, cohabitation, deviant sadomasochism, pedophilia, homosexual liaisons and pseudo-marriages, with total defiance of chastity and fidelity, purity and sanctity – flippantly ignoring the personal, societal and spiritual role of marriage. Changes in its laws reflect the irreligious and unholy character of many and the careless tolerance of immorality by unthinking Christians.

Christian faith is not a smorgasbord from which a person can pick and choose the commandments they will obey or ignore. The Bible is not just another book to be considered alongside others, which may have rather contrary views, but the holy revelation of Almighty God. It teaches quite bluntly that there is a difference between good and bad behavior, faith and faithlessness.

Jesus himself, who came so all could be saved, nevertheless taught that there was a narrow path to be walked, and there would be a separation of the sheep and the goats, those going to Heaven and those going to Hell. What a farce it is when notoriously ungodly persons, living scandalously, are sent off to 'the great beyond' with fanfare and the pious strains of "Amazing Grace." Such may defy God vocally, denying even His existence, and live life their dissolute way. But they can't deny God's word about godly daily life and then choose the happy words about eternity. It's all or nothing!

Country Wisdom

Many of the songs of country singer Johnny Cash have lived on because the words ring true to everyday experience. One of these is, "I Walk The Line." He sings that when one is so deeply in love it makes it easy to be true, to look away from temptation, and to stay on the straight and narrow.

The first verse calls for reaffirmation of the promises to a loved one – spoken or implied – whether going steady, engaged or married. It makes it easy for a tourist to pass by a street of brothels in Amsterdam. A salesman is so head over heels in love that the other has brought to life so overwhelms that it binds, and the two become one – even if far apart.

Wisdom of the Word

That the Christian's tie to God works the same way is no accident, as in divine marriage we discover how two become one. So we can interpret a reading of these lyrics, but now with Jesus as the One to whom we are so closely bound. He who gave His life, and whose presence is still with us, makes it easy to walk the line for Him. He is so much a part of us that we are one with Him. Who would – who could – disappoint Jesus who loves us with un-Christian behavior that shames Him?

In brazen independence some do not walk the line. Without a connection to the Church, the tie that binds all who walk with Jesus, there is no living connection. They defy the Church which Christ established. "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned." (I Cor 2:14) Their god is one they invent, so they're always right.

Some may even say they walk the line – but NOT! Choosing to ignore the Scriptures, they strike out on their own path, as if they know better than the apostles taught by Jesus. It's like making a meringue pie without a recipe or flying a plane without taking lessons. Paul wrote, "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God." (I Cor 1:18) Their god is one they invent, so they're always right.

What a joy it is to profess "That I ... belong to my faithful Savior Jesus Christ, who ... makes me heartily willing and henceforth to live unto him." It is to say to Jesus, "You've got a way to keep me on your side. You give me cause for love that I can't hide. For you I know I'd even try to turn the tide. Because you're mine, I walk the line."

Rev. Albert W. Kovacs
Carpathia Relief Fund

Dear Calvin Synod Congregations,

The conflict in Ukraine continues to rage on. Tensions between Moscow and Kiev came to a head in this February when former President of Ukraine fled to Russia following violent clashes between government forces and protestors demanding better ties with the European Union. Foreign political leaders called for the resumption of peace without success.

Civilians suffer from this great conflict, including many Hungarians, in Karpatalja (Ukraine). Mr. Bela Nagy, Chief Curator of the Reformed Church District of Karpatalja, said that the people are in great need of food, warm clothes, wood, waterproof winter boots, blankets, linens, and gas and wood stoves.

The Conference Council of the Calvin Synod asks for your support to help our fellow Hungarians in Karpatalja (Ukraine). Please, pray for them and make generous contributions to help them at the time of this great crisis in Karpatalja.

Donations may be sent to the Calvin Synod Treasurer:
Rev. Viktor Toth
6310 Green Valley Circle # 217
Culver City, CA 90230

When sending your donation, please write in the Memo section of your check: Karpatalja Relief Fund. We are thankful for your prayers and generous support!

Yours in Christ,

Rt. Rev. Dr. Csaba G. Krasznai
Auxiliary Bishop
Homeland and Overseas Mission Coordinator

Protesters hold shields as they clash with riot police during on-going anti-government protest in downtown Kiev

(EPA, February 19, 2014)
HARVEST FESTIVAL
First Hungarian Reformed Church, Walton Hills, OH

One of the biggest and most beautiful events of the First Hungarian Reformed Church, Walton Hills, Ohio is the annual Fall Harvest Festival, where children and young people prepare a Hungarian dance performance. This September there were thirty six dancers aged 3 through early 20's who danced in different groups.

Rt. Rev. Dr. Csaba Krasznai
Text: Mark 13:24-37

What is This World Coming To?

My father, bless his memory, was ineretely tardy. It exasperated my mother — bless her memory. But did he ever change? No. I came to understand as a lad that if our target time to leave on vacation were 9:00 a.m. we could expect my father to be ready about 4:00 p.m. Exasperation, while we cooled our heels.

We Christians have been waiting a long time too. Some of us have become so exasperated we just quit expecting. Many pulpit speakers never make any reference to the return of Christ. It’s become just too exasperating to talk about.

On the other hand, there are always those who tell us they have it all figured out. William Miller, the founder of the Seventh Day Adventists, led his followers out on a hillside on March 21, 1843, to receive Christ’s return. Hal Lindsey, who sold millions of prophecy books, predicted the Lord’s return in 1984. A preacher in Oakland, California, Harold Camping, set two dates in 2011 which proved unfulfilled. Some mathematical problem, he alibied.

Traditionally the Advent season concerned itself not so much with waiting for a baby to be born as to waiting for a King to return. Some who do not understand Advent just want to scratch it off the calendar and hurry into Christmas celebrations. In many churches that’s exactly what they do.

Have you noticed? Christmas has already begun in the culture. For many it begins at Macy’s at 12:00 a.m. on Friday morning after Thanksgiving. No time for waiting. Just rush in when the doors open. What Christmas is all about sits on the shelves at a reduced price.

But in church we wait. We wait for his birth in the long ago. We wait for his return in the time yet to be. We sing 4th century words from the Liturgy of St. James:

Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in his hand
Christ, our Lord, to earth descendeth
Our full homage to demand. (See Habakkuk 2:20)

When we wait in Advent’s exasperation we engage in a sort of argument with God. With the Psalmist we cry, “How long, O Lord, will you allow fools to prosper?” (See Psalm 73:12) Let us not fear such complaint. Jesus in the Garden asked, “Is it possible, Father that this cup could pass by me?” (Mark 14:36) And from the cross he lamented, “My God, my God, why have you forsaken me?” (Matthew 27:46)

We recall Isaiah, waiting in Babylonian and then Persian captivity, crying aloud, “O God! O that you would break apart the heavens and come down to us.” He seems to say, “O God, you did it at Sinai; you revealed your will. But now in this terrible exile all I hear is an awful silence. Where is your action now when we really need it?” (See Isaiah 64:1-9)

And so we say today: “You came to us, O God, in the child of Bethlehem, the Man of Nazareth, to show us the way, indeed to be the Way. But that was long ago and far away. We’re still waiting for you to finish what you started. As your servant, Paul, put it well, “The whole creation waits as if in the agonies of child birth for the redemption of the sons and daughters of earth.”” (Romans 8:22 paraphrase)

In the prophecy of the prophet, Isaiah, people approach the watchman on the wall of the city. It is night. The people ask, “What do you see?” He replies, “The morning comes and also the night.” (Isaiah 21:12)

O Isaiah, surely the night comes. ISIS wreaks mayhem and murder in Iraq. Will the reality of terror take further toll in the year ahead? And at home our political process seems broken. What can fix it?

The night comes! Indeed! But also the morning. Some persons run to a flaming car to pull a helpless occupant to safety. Occasionally someone still waves us into line ahead of them in the traffic. Genuine thankfulness and human solidarity shine as families gather for Thanksgiving. And those in need feel the generosity of the churches around them.

The night comes. There is also the morning! The light breaks and the eastern horizon awakes. That is why we light advent candles – to signal our belief that morning comes, to enhance the light and not just to curse the darkness.

Where is our hope?

Our hope is not in the evolution of the race. Nothing merely human can save us.

Our hope is not in the mere passage of time. The second law of thermodynamics tells us that left to its own devices life finally drains into entropy.

Our hope is not in the certitude of our so-called modern prophets. As scripture says, “Of the times and seasons we know not.” (I Thessalonians 4:5)

Where is our hope? Our hope is in the One who made heaven and earth, who came to us in the well-beloved Son in the midst of history and who therefore has no intention of ending history with a meaningless bang or whimper.

In Advent in the year of our Lord, 2014, I hear a three year old from the back seat of the car ask, “Daddy, Mommy, are we about there? How long will it take to get there?”

And from the front seat comes the reply: “It won’t be long, but it’ll take a little time yet. Try to be patient and enjoy the ride. Use your time well. It’s worth the wait.”

In the name of the Father, in the Son, through the Holy Spirit, world to its end. Amen.

David B. Bowman

REFORMED PRAYER IN KINGDOMTIDE

Almighty and everlasting God, the Source of all life and power, who has promised to bring up again from the dead all those who sleep in Jesus; gather not our souls with sinners, and reunite us with Your saints of all generations in glory everlasting; that having been joined with them in one communion here, we too may share in the resurrection at the last day; through Jesus our risen and eternal Lord. Amen.
Meditations for Thanksgiving and Christmas

THE BRIGHT AND SHADY SIDES OF THANKSGIVING


Let us prepare ourselves for Thanksgiving Day by paying attention not only to the past but also what we can learn from the Bible about a grateful attitude. In most cases ideas, events, principles, and policies have a bright and a shady side. There are only few things that cannot be misused and abused. Knowing the right time, the right amount, the right intention, and right application is a great blessing. This is also true for giving thanks.

THE BRIGHT SIDE OF THANKSGIVING

Most Americans celebrate Thanksgiving Day at the end of November. This tradition can be traced back centuries. The typical holiday dinner, the family gathering, remembering what good has happened to us or from what we have been spared make this day special and joyful.

If gratefulness and faith are joined, God’s blessings oblige us to thank Him for His love and goodness.

If we widen our horizon then we find that not I or my family but the whole nation should be thankful for the peace, justice, and prosperity which millions enjoy. Also we have been enriched not only directly (personal gain and success) but indirectly through the fortune and achievements of others. When the company who employs us prospers it also means our job is safe and we can hope for a pay raise. A plentiful harvest may reduce the price of food staples.

A grateful attitude is one of the noble traits of a gentleman and a lady.

We teach our children when they are quite young to say “thank you” for a toy, or candy, or love expressed.

Everybody should check to be sure that they have the right balance of gratitude: whom have I helped who should be grateful to me and to whom should I be thankful?

THE SHADY SIDE OF THANKSGIVING

There are some people who like to be generous and good-hearted just to flaunt their wealth, power, and fame. Whenever they share their kindness and help, they expect it to be acknowledged in the local paper, preferably on the front page. Also those who were lucky enough to receive something from this charitable person are expected to express their appreciation in such a way that others will hear all about it.

It is possible to create an artificial need so poor people will ask for help and the assistance given will remind them of their dependence. Therefore, they remain humble and controlled.

How long should a gift oblige the recipient to be grateful? Can we remind a couple when they celebrate their 25th wedding anniversary what a wonderful gift they received when they got married?

Should a verbal thank you, or a telephone call, or an e-mail message, or a text be sufficient to acknowledge a gift or is a lengthy letter (written in long-hand) praising the donor’s kindness expected? Should it be specifically spelled out that this was the greatest gift ever received?

Yes, children should be taught to offer thanks for every gift (please see above). However, if a child is constantly reminded that whatever he/she receives, and does well in, for everything he/she should be thankful to his/her parents. A constant reminder that the child is nothing and the parents are everything will destroy the child’s self-confidence and stifle his/her ambition to do something on his/her own. The Bible offers this advice: “Fathers, do not provoke your children, lest they become discouraged.” Colossians 3:21. See also Ephesians 6:4. An example of an old military-type of childrearing can be seen in the film “The Sound of Music.”

What do I expect of God? Should God grant immediately and directly those things for which I have been praying? Or, should God wait and use indirect help through loving and caring people or by arranging events in a favorable way?

Let us always be thankful at the right time, in the right way, and to the right person. For this reason Apostle Paul wrote: “give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” 1 Thessalonians 5:18.

CHRISTMAS

“`I am the Alpha and the Omega, the first and the last, the beginning and the end.’” Revelation 22:13.

Scripture reading: Luke 2:1-14. Text: Jesus is speaking, "For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." John 18:37/c.

The mystery and meaning of birth have been studied by the scholars of various branches of science such as genetics, medicine, biology, psychology, botany, zoology, and last but not least theology. Very few of us (if anyone at all) can say with certainty why we were born. While appearing before Pontius Pilate, our Lord made it clear and specific why He was born: "For this reason I was born, and for this I came into the world." John 18:37/c NIV. This obvious reason for why Christ was born should help us to celebrate Christmas this year.

FROM MANY ASPECTS OF BIRTH WE SHOULD CONSIDER THESE FOUR POINTS.

BIRTH MEANS CONTINUATION. This statement does not need much explanation because several famous families “died out” when no children were born. When the rate of birth is lower than the rate of death, the future is not promising.

BIRTH MEANS GROWTH. Again it is obvious that every baby, bud, or cub is born small and with time will grow. No adult or full-grown being has ever been born “full grown”.

BIRTH MEANS LIMITATION. It is well-known that a new born will grow; however, this growth is not endless. A shrub will not become a tree. Likewise a cat will not become a lion.
The growth will reach its peak, and then begin slowing down. Regardless of how painful it is to recognize, every birth takes place in the shadow of death.

**BIRTH MEANS THAT LIFE IS NOT FAIR**

One was born healthy and the other one sick, one was born smart and the other one with average talent, one was born rich and the other one poor. In the world of vegetation, animals, and humans, many were born with serious defects or handicaps and nothing can be done about it and seldom can anyone be blamed for it.

**HOW DOES THE BIRTH OF JESUS CHANGE THE PICTURE?**

Jesus’ birth means CONTINUATION beyond our final hour. Can we take seriously our Lord’s promise offered to Martha when her brother Lazarus died: Jesus said to her (Martha), "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" John 11:25-26.

Jesus’ birth means GROWTH: not physically, but spiritually. "The apostles said to the Lord, Increase our faith!" Luke 17:5. In life quality and quantity are usually against each other. This is a great challenge in Christianity that we are expected to grow in both ways in quality and quantity; for quality please read the Beatitudes, Matthew 5:1-10, and for quantity please see the Great Commission, Matthew 28:19-20. Can we take the challenge?

Jesus’ birth means LIMITATION. The discipleship is not a guarantee for an increasingly easy and successful life but it calls us to take seriously what our Lord told the rich young man: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me. When the young man heard this he went away sorrowful; for he had great possessions." Matthew 19:21-22. Without sacrifice there is no fruitful life.

Jesus’ birth means to smooth the rough edges of an UNFAIR LIFE. He was one of the best advocates of love, compassion, understanding, and forgiveness. His instruction is still valid today: "a new commandment I give to you, that you love one another; even as I have loved you, you also love one another." John 13:34. Here the "new" in this commandment is: "... as I have loved you ..."

Our Savior was born in very simple circumstances yet His life has become the source of blessings and salvation for many. As Apostle Paul wrote: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich.” 2 Corinthians 8:9.

In life quality and quantity are usually against each other. This is a great challenge in Christianity that we are expected to grow in both ways in quality and quantity. For quality please read the Beatitudes, Matthew 5:1-10, and for quantity please see the Great Commission, Matthew 28:19-20. Can we take the challenge?

Rev. Alexander Jalso

**Church News from Manville, NJ**

Dear Brothers and Sisters,

Together, in Christ, we begin our fall season. In looking ahead I see many possibilities for our church, as well as for each member in our congregation. One of these possibilities can be in establishing a greater commitment to our church, as well as individually. Commitment can be a rewarding experience as we work together for the betterment of our church and as a rewarding experience for each of us individually.

Commitment is a dedicated pledge to an undertaking. It means accepting the responsibility of the vow you have pledged to undertake. As a member in a family of God, where does your commitment to your church family begin and end?

Think carefully before you answer. Some might believe I am committed as I attend service weekly, or my tithings are regular fulfillment of my commitment. As honorable as these are, they are mere jesters. God seeks somewhat more. He wants you. He wants you to be obedient. He expects you to answer His call. He wants you to be ready, willing and able to take on whatever commitment He lays before you. When Jesus called upon his disciples, they followed without hesitation. No questions were asked, no excuses given. They went obediently and followed by committing themselves to His work. They were a family in God, just as we are at MRC – a family, hopefully willing to take on the challenge to committing ourselves to His service as an entire family, with no exceptions.

Let's go back in time; to be exact, 100 years. Stepping into the past we look at the commitment of our forefathers. Seriously consider what it took for them to establish this very church – the oldest church in the community of Manville. Their call was great, seemingly impossible for poor immigrants who had nothing to even start with. But they did have the call and that was enough. Commitment followed knowing that God was with them as was faith, hope, and trust in His guidance.

MRC has come a long way since then. It took a great deal of time, work and the willingness of a congregation to commit itself to be 100 years in God service. Think of the joy, the happiness and the rewarding experience knowing we are still a family in God.

Has the meaning of the word commitment changed over the years? Perhaps! But, one thing is still the same, God is still God, the great "I AM" and He still calls all of us to His service. We must continue our commitment in answering His call. In doing so, our rewards will be more than we thought possible, as each of us work together for one common cause.

There’s a motto that reads "All for One, One for All." Perhaps, we need to make this our motto adding our cause and dedication to MRC. "All for One, One for All – In and For The Sake of Jesus Christ our Lord and MRC." Sounds good to me, how about you?

In order to succeed we must all realize that commitment must be unanimous if we are to accomplish our goals for growth in every way. This cannot be done by one person, nor two; it takes an entire congregation, each and every one, with no exceptions. All must be on board as we sail into the future. Are you ready...
to put on your thinking caps, pack your bags with all kinds of
service and wear footwear that is comfortable for walking the
many steps and paths we will need to find our way.

Our first step in this renewal of commitment will be to
reinstate our prayer group. Prayer is essential if we are to succeed;
more so if we pray together as a congregation. This prayer group
will begin with the onset of our fall season. It is important for as
many members to be present as possible. In prayer we will take
our plea to Christ for growth in every way possible.

Our second step will be in a form of a request asking each
member and/or each family to invite a guest to join them in
worship. I believe this request may startle some—even to the
point in thinking this is impossible—wanting no part of it at all,
but prove me wrong in this assumption by adding a few more
individuals each Sunday morning. What a sight it will bring to
our eyes and what joy to our hearts. Only you can make this
happen and when it does, the satisfaction in knowing you have
bought someone to Christ will overwhelm you with joy.

Our third step will be to reinstate the CVTeam. This program
worked a few wonders when we first began, and I believe it can
again reunite our entire congregation in planning our future.
CVT will begin meeting in September.

Our fourth step is to increase the attendance in our Living
Stories program. We need to remember that the future of MRC
lies in the hands of our young people. Currently, we have few
young members, but it is possible to slowly increase the numbers
as we invite new faces into our church and reclaim those who
may have lost their way.

Another step in this program is in awaking the spirit of
renewal within each of us, you, I and the member that sits in
front of you each Sunday, or in back of you, or in the front or in
the back pews. It also means your spouse and your children. This
renewal endeavor is meant for each and every member, young
and old alike. There should be no reason for any member to think
they are excluded from the service of the Lord as a member of
this congregation.

Together, let us work in committing ourselves to move this
little white church on the corner of 5th and Pope to heights it has
never known.

My dear brothers and sisters, let us make our 100th year the
never known.

Calvin Synod Homeland and Overseas Mission
USA
1. We encourage our congregations' youngsters to attend the an-
nual Calvin Synod Summer Youth Camp.
2. Support the Bethlen Communities Heritage Center Museum
and Archives.

TRANSYLVANIA
1. The Szekely Miko Reformed High School in Sepsiszentgyorgy
is asking financial support for their school.
2. The Backamadarasi Kiss Gergely Reformed High School in
Székelyudvarhely is asking financial support for their school.
4. Fund Reformed schools and help poor people in Transylvania
via Transylvania Reformed Assistance Committee (TRAC).
6. Fund charitable and mission work as requested by Rt. Rev.
István Csűri in Nagyvárad.
7. Fund request by principal Zsolt Tökés to support the school in
Székelyudvarhely.
8. The Hungarian Reformed Church of Nagykároly-Kertváros
(Carei) in Transylvania is asking for donations for their construc-
tion project of a new church building and parsonage. Further info
available at the following website: http://kertvaros.freewb.hu/
9. The Székelyudvarhely Reformed High School in Transylvania
is asking for donations for their school building's roof.

UKRAINE
1. Support the Good Samaritan Orphanage and School in Nagy-
dobrony in their mission work.
2. Support the food pantry named Crumbs for Lazarus to feed the
hungry in Csap as requested by Rev. János Balogh.

Please send donations to the Calvin Synod Treasurer:
Rev. Viktor Toth
6310 Green Valley Cir. #217
Culver City, CA 90230 Tel.: 714-333-5300

When sending your donation, please write the name of
the Mission in the Memo section of your check.

For more information please contact:
Rt. Rev. Dr. Csaba Krasznai
Homeland and Overseas Mission Coordinator,
14530 Alexander Road, Walton Hills, OH 44146.
Email: revkrasznai@gmail.com –Tel.: 440-221-5334.
A próféciának beteljesülése

Jézus Krisztus születése több bibliai próféciának a beteljesülése. Ízaiás 7:14 a születől született Immánuelt ígéri, L.Mózes 3:15 asszonytól születettek és győzelmesnek, hirdette meg. Ízaiás 11:1 prófétáltja, hogy a Dávid király családjának leszármazottja lesz, Mikeás 5:2 azt írja, hogy Betlehemben fog megszületni, Jeremiás 31:15 és Máté 2:18 arról tudósít, hogy Heródes kisgyermeket ölelt meg, hogy a Messiás királyt megsemmisítse.

Mindezen a próféciák Jézus születése előtt 500 évvel előbb lettek kijelentve majd leírva. A Szentlélektől való ihletés, az inspiráció jeleként vannak a Bibliában és azt bizonyítják, hogy valóban Isten mutatta meg magát a Messiás királyában, Jézusban. Isten az emberi történelembe lépett be, emberi formát öltött a Jézus Krisztusban. Betlehemben a "kenyér házban" született meg az ígért szabadító Jeruzsálemtől délre 7-8 kilométernyire fekvő kisvárosban.


Áldott és üdvösséges karácsony kíván!

Poznán Béla püspök
**Gyűlekezeti hírek**

**LELKIPÁSZTOR NÉLKÜLI GYŰLEKEZETEK:**

- Beaver Falls, PA
- Columbus, OH
- Dayton, OH
- Kalamazoo, MI

Érdeklődő lelkipásztorok vegyék fel a kapcsolatot a püspöki irodával: Rt. Rev. Poznán Béla püspök
79 Birchwood Drive • Fairfield, CT 06430 • 203-259-6392

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**PASSAIC, NJ – 2014. november 8-án, szombaton**

**Protestáns bál** • Jegyek és asztalfoglalások az alanti helyeken:

331 Kirkland Pl., Perth Amboy, NJ 08861 732-442-7799
179 Somerset St., New Brunswick, NJ 08901 732-828-3165
220 Fourth St., Passaic, NJ 07055 973-778-1019
229 East 82 St., New York, NY 10028 212-734-3139
344 East 69th St., New York, NY 10021 212-734-5252
50 N. Washington Ave., Colonia, NJ 07067 732-306-6933

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**TRENTON, NJ**

Az amerikai-magyar református presbíterek találkozója 2014. augusztus 23 és 24-én Ligonier, PA-ban volt megtartva.

*Gratulálunk az újonnan választott tisztségviselőknek.*

Jill Pongracz Murrell, president
Margaret Bodo, Eastern Vice President
Wilburn Roby, Central Vice President
Irene Varga, Western Vice President
Priscilla Hunyady, Treasurer • Judy Mosteller, Secretary
Andrew Lovasz and Frank Király Controllers

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**Nt. Vásárhelyi József igét hirdet a 120 éves egyházban**

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**Lelkészek és a gyűlekezet egy része a Trenton-i egyház 120 éves évfordulóján**
Sikeres Cserkésznapot tartottak Clevelandben


A programok idén is rendkívül változatosak voltak. Egész nap elérhető volt a Magyar Konyha, amely több helyen is kínálta a magyar gasztronómia csodáit. A clevelandi cserkészvétőkétől álló Regős Csoport több alkalommal lépett fel nagy sikerrel. Először Küüküllő-menti táncokat mutattak be magyarlapádi viseletben, majd egy gömöri koreográfiát, amely egy magyarbődi lánytánccal volt fűszerezve, ill. egy szilágysági tánccal.

A cserkészek népdalokkal és szavalatokkal szórakoztatták a vendégeket. Magyar könyvszálló, tombola, népművészeti piac, vadon élő állatok bemutatója, focimeccsek, tűzoltó- és mentő-bemutató is volt, így mindenki megtalálhatta a neki való programot. A clevelandi cserkészek ismét bebizonyították, hogy lelkesek, szervezettek és erősek, komoly tömegeket képesek megmozgatni, és pótolhatatlan szereplői Cleveland és környéke magyar életének.

Bodor Mihály, Cleveland, OH
Körösi Csoma Sándor ösztöndíjas

KMCSSZ Sajtóállománya


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A cserkészek népdalokkal és szavalatokkal szórakoztatták a vendégeket. Magyar könyvszálló, tombola, népművészeti piac, vadon élő állatok bemutatója, focimeccsek, tűzoltó- és mentő-bemutató is volt, így mindenki megtalálhatta a neki való programot. A clevelandi cserkészek ismét bebizonyították, hogy lelkesek, szervezettek és erősek, komoly tömegeket képesek megmozgatni, és pótolhatatlan szereplői Cleveland és környéke magyar életének.

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KMCSSZ Sajtóállománya

További információért, kérjük, forduljon az Külföldi Magyar Cserkészszövetség sajtótájékoztatójához: 2208 Gates Court, Morris Plains, NJ 07950, U.S.A.
Tel: (+1-703) 424-6755 • Internetes honlapunk: http://www.kmcssz.org
Esténkénti számadás

Lefekvés után jó ideig biztatom magam, hogy mielőbb elaludjak, mert gyorsan jön a reggel. Igyejtem megtartani a jó tanácsot, és nem nézem a tv-t este kilenc óra után, ami az alvási időt is csökkentené. Ha elszundítok imádkozás közben, amikor felébredek, egy fél óra múlva ott folytatok, ahol abba vagyom. Még sótét homály fedi a szoba borítot, amikor felébrednek. Meg-próbálok ismét elaludni, mi néha sikerül is.

Rendszerint azzal kezdem az esti imát, hogy hálát adok az eltöltött napért. Köszönöm Uram a mai nap áldásait, nem volt fájdalmam, jól lárom a nagy betűket, a hallásom gyengült, de élezem a klasszikus zenét, lépteim nem a legbiztonságosabban, de bottal ráidebb, a járókával hosszabtávolságra is eljutok. Házón kívül sétára nem mérészkedem.

Aztán körem az Úr segítségét, vegye el a félelem. Ne legyen a halál gondolata akadály. A gyászus helyett bátorságot kérek, hogy türelmesen várjak a havat. Aztán nyugodtan hajom álomra fejem, hogy amikor a nap újra vezetett. Ajándékozz meg a jól végzett munka örömével, Szeretem, hogy elnézzem a tagabban látszani, de sejtettek, hogy csak felesleges idő pazarlás lenne a próbálkozás. Alig, pár karvastagsságú, zöldellyű gally, még ha lángra is lobbanja, csak rövid időre változtathatta volna meg a dermesztő hideget.

A hó virradattól kezdett szállingőzni. Előbb csak puha, nagy pelyhek libegve, lassú méltósággal ereszdekedtek a fagyos talajra. Rövid idő múlva sűrű, apró hópelyhek játékos táncal, vidáman kezeledetek a fehér takaróval borított földre. Délután már vastag hó takaró fedte be a kis házikót és környéket. A tisza fehér hóval belepett táj jó ideig csendesen zsenyokánál látszott. Gyöngyéd szellő szabadon suhant át a tompasztalókat, és te a szél mindent megfőzött.

A szoba kispalája házikóval borított földre. Délután közeledtek a fehér takaróval borított földre. A hó virradattól kezdődik a pilász. Előbb csak puha, majd az idő múlva sűrű, apró hópelyhek játékos táncal, vidáman kezeledetek a fehér takaróval borított földre. A szél a tompasztalókat, és te a szél mindent megfőzött.

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A kis házikó mintha összegyűl communicate a nagy hóval felszakította, egy hőember megráza a fák alját és a hóra. A szlovákiai hóviharban a hó lecserélt a gyöngyéd határát, és te a szél mindent megfőzött.
Az igaz élet
Karácsonyi egyházi beszéd

Tit. 2. r. 11–14
11. „Mert megjelent az Isten idevezítő kegyelmére minden embernek.
12. „Amely arra tanít minket, hogy megtagadjanak a hitetlenséget és a világi kívánságokat, mérsékletesen, igazán és szentül éljünk a jelenvaló világán.
13. „Várva a boldog reménységet és a nagy Istennének és megtartott Jézus Krisztusunknak dicsősége megjelenésén.
14. „Aki önmagát adja mi érettünk, hogy megváltson minket minden hamisságától, és tisztségén önmagának kiváltképen való népet, jól cselekedetekre igyekezőt.

A felolvasott szent leckét megelőző bibliai versekben Pál apostol Titusnak, az ő ifjú munkatársának igen megszövélére méltó utasításokat ad arra nézve, hogy minő magaviseletére intse gyülekezetének különböző korú és rendű tagjait, a véneket és ifjait, a gazdákat és szolgákat.

Úgyeljen jól arra, hogy ő maga mindenekben példát adjon, mert csak úgy lesz foganatban az ő tanításának, ezt pedig azért kell tennie, mert Isten üdvözíti kegyelmének megjelenése arra kötelez minket, hogy megtagadjanak a hitetlenséget és a világi kívánságokat, mértékletesen és szemében éljünk a jelenvaló világán.

Csak így várhatjuk boldog reménységgel a nagy Istennének és megtartott Kriszti uturknak dicsősége megjelenése, hogy megváltson minket minden hamisságából és szétszét ismétlődésünkének kiváltképpen való néppé. – Az apostolok meghagyását szem előtt tartva, – ez innenki alkalommal, mikor Isten üdvözlő kegyelmének a Jézus Krisztusban való megjelenése emlékünneprére seregíthető össze, – lásunk, hogy miként tehetünk fel a felhívásnak, hogy mértékletesen, igazán és szentül éljünk a jelenvaló világán.

A szél is hallgat, az ajtó mégis halkan kitárul. Csillagfény ragyogása tölti be a kis szobát. Mintha angyalok éneke csendül volna az éjszakában. A fény egyre nő és ragyogó palásttal takarja be a két békesé alvó öreget.

A félhetetlené, idő viselte templom harangja kondol. Hangja messze száll, aztán halkulni kezd, s lassan elhal a csendes éjben. Karácsonyi este volt...

Dr. Király Zoltán

Míg ezeket főjegetem, kérem szíves figyelmeteket.
A jelenvaló világ mindenkire nézve az az életidő, mely az ő számára e földön engedélyeztetett. Az itt való éls milyenlése attól függ, hogy minő felfogásunk van az életről. Ez a felfogás pedig a szerint alakul ki, hogy milyen a mi gondolkodásmódunk, – hívő vagyunk-e vagy hitetlenek? A hitetlen ember előtt nincs semmi más csak önmaga és a körülte való látható, érzékelhető világira irányul, azokhoz tapad, abban keresi boldogságát, údvót. Am, az érzékelhető világ a folytonos változások szakadatlan összetetelé s még a leghatalmasabbnak sem áll módjában, hogy annak menetét a saját kívánsága szerint alakítsa.

A világ halad a maga rendelt útján anélkül, hogy töröörnök az emberek dolgaival s akár akarja az ember, akár nem: az érzékelhető világgal szemben kényszerülés alatt áll. A földi léten az elmúlás útján halad mindenki és senki sem kerülhett el, hogy ez utazás alatt része ne legyen a természet készetített örömmökön és fájdalmaiban. A kérdés csak az, hogy minne nézük ez örömmöket és fájdalmaikat? – A vekeset szülemlényeinek vagy pedig egy öndutasos akarat indításának, – más szával hívők vagyunk-e vagy hitetlenek? A hívő ember mindent Istennel tulajdonított, – tőle jön, egy magasabb cél, az ő országa megvalósítása érdekében, az áldás és csapás egyaránt s ezért a hívő ember, aláztatos szívvel, megnyugvással fogadja egyiket, mint másikat. ő nem öncélú, csak magát néző, hanem egész valójával beleolvad az isteni akarat szolgálatába s hiszi, hogy ez által előmozdítsa Isten dicsőségét. Felülemelkedik a csak ideig-óraig tartó dolgokon a bár nem áll módjában kívonnónak az érzékelhető világ örömet vagy fájdalmat okozó hatásai alól, mégis úgy érzi, hogy azoknak ő nem rabja, hanem azokat Isztentől származottaknak tekvén, velük együtt Isten akaratának végrehajtjói. Így ez a világ az ő életére nézve csak annyiban jelentős, hogy ebben az Isten országa valósításáért küzd s minden igyekezete az, hogy Isten akaratát érvényesüljön mindenekben. S mert Isten a maga akaratát tökéletesen kijelentette az ő szent fiában az Úr Jézus Krisztusban, ez pedig nem más, mint a személyválasztás nélküli szeretet, – nyilvánvaló, hogy a hívó keresztyén ember, e világban való vándorlása alatt, nem ismer megára nézve módot, mint a Krisztus követését, s ami azzal egyet jelent a szeretet parancsnán hű és odaadó teljesítését.

Az elmondottak, úgy vélem jelzik, hogy a nagy apostol mert mondja, hogy Isten idevezítő kegyelmének megjelenése arra tanít, hogy tagadjuk meg a hitetlenséget és a világi kívánságokat. A hitetlenség és világi kívánságok a mindent csak magának akaró özönés, – a hit pedig a mindent szívesen áldozó szeretet. Az egyik az állandó vissza vonásnak, s ennek következményeként az állandó békétlenségeknek a forrása, a másik a folytonos kiegyenlítésnek, gyögyítgatásoknak, a jó cselekedetekre való igyekezéseknek ösztönzője s ezzel a békének és egyetértésnek kiváltusa.

Hogy milyik nagyobb érték az általános jó szempontjából, – úgy vélem, felesleges mutogatni. S mert az általános jó, a világi kívánságok a mindent csak önmaga és a körülte való látható, érzékelhető világira irányul, azokhoz tapad, abban keresi boldogságát, údvót. – úgy vélem, hogy mindenkinek én érdeke kívánja, hogy megszivélje az apostol intézetét s tagadja meg a hitetlenséget és a világi kívánságokat, hogy mértékletesen, igazán és szentül éljzenek a jelenvaló világán.
A zörgető Krisztus

(Ádvent)

I me az ajtó előtt állok és zörgetek, ha valaki meghallja
az én szómat és megnyitja az ajtót, bemegek
ahhoz és vele vacsorák és Ő én velem.

Jelenések 3:20

Képzeljünk el félreeső tanyai házat vagy olyan palotát,
amit pompásművű bronzkapuk zárnak el a világtól. A szobában
úl valaki, késő éjszaka vagy kora reggel. Körülfordja a magány,
lelkére telepszik az elhagyatottság. Öntudatlanul is erős az
érzése: senki sem zavarhatja most. Elmélyedhet gondolataiba,
hajózhat ábráid ját, nézhet szenvedései ásító barlangjába,
beleülhet unalma mállasztó hamutrónságába.

És megszörrén az ajtó. Valaki a kilincsre tette a kezét és be
akar jönni.

Mihelyt egyedül van egy lélek és azt hiszi, hogy megmenekült
a világtól, talán önmagától, most nem zavarja senki: zörget Úr.  
Meglepétesszerűen, váratlanul és bizonyosan. Beláthatatlan útról
jön és keze remeg az örömétől, hogy megérkezett. Szomjas és
éhes: éped a te leked után. Időtlen idők óta éltek, a Tenessétől elaphatott, a
kultúra és időjárás és szövetség alapján. Ó általánosra tételezhető.

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