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Jesus is the Bread of Life

“Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty” (John 6:35).

It was one of the most amazing days in the life of the people of Israel when God gave bread from heaven for them. The people were moving across the desert, leaving behind dreadful memories of Egyptian slavery, and were heading towards freedom in their new homeland. The goal was wonderful. The trip itself, however, was difficult. Many times they were clueless, hungry, and thirsty.

On that memorable day, when the people woke up, they found white crusty flakes on the ground, white like coriander seed, and tasted like wafers made with honey (Exodus 16:31). “Manna…” “What is it?”, the people asked. It began early in the morning and continued every day, and lasted nearly 40 years. From that day on up until they entered into the Promised Land, manna showed up every morning, except on the Sabbath Day. It was a heavenly food that kept God’s people alive.

This event had a great impact on the people of Israel and they were still talking about it, even centuries after, when Jesus walked among them. On the shore of the Sea of Galilee the people asked Jesus, “What sign then will you give that we may see it and believe you? What will you do? Our ancestors ate the manna in the wilderness; as it is written: ‘He gave them bread from heaven to eat” (Jn 6:30-31).

The crowd asked this question after Jesus fed the five thousand from just five loaves and two fish. The bread from the Lord, the day before, was just as unique, just as miraculous, just as heaven-sent as the manna that their ancestors had eaten in the desert. Jesus however, turned their attention away from barley loaves and turned it onto Himself and to the faith in Him. So He said, “Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you” (Jn 6:27).

Manna only lasted for one day, and for two days if it was gathered the day before the Sabbath. After that it went rancid. Barley bread only lasted so long before it would mold. Additionally, no matter how much you eat, eventually you will get hungry again.

That is the cycle of life. We eat, live, do our work, and get hungry, and it goes on and on. It is in every day of our lives. We can distract ourselves away from food for a while, but sooner or later we need to get back to the
normal cycle every human being goes through. Bread is a very important source in our lives. It satisfies the need for energy and provides the essential nutrients we need in order to keep the whole human body functioning. Hunger is the call of the body for energy. Jesus, however, points beyond this cycle of the body to a deeper hunger. He points to something no bread will ever be able to satisfy.

Bread cannot fulfill the emptiness of a human spirit and soul. Bread cannot satisfy our inner need, in a sense of meaning and purpose, of getting the answer to who we really are, and of where we will get one day.

Bread cannot fill these inner needs. We can try to fill our lives with work, hoping that achievement along with success and career will make that inner hunger and desire go away. However, sooner or later we realize that they do not work, because the harder we work, the hungrier we get. Additionally, none of the recreational therapy can fill the hole in us. It does not matter either how many relationships or friends that we may have. We may try to find in the others what we are lacking in ourselves, however, after a while we may realize that the spiritual vacuum in the soul is still there.

_How come then that nothing seems to work?_ There is no food that fills that hunger. No drug or alcohol can take away the nagging hunger for something more, something real, and something more permanent.

Human beings are essentially spiritual creatures. We are all eternal beings. Our life was given by God. This life carries on long after the body dies. Therefore as eternal beings we must have a relationship with God. Without the connection to the Holy Source we will never be able to find true sense of peace, well-being, purpose, and security. Christ wants to feed us with the _Manna_ of the end times. It is God’s Bread that came down from heaven to us, to His people.

Jesus comes into your life as pure gift. He took the first step toward you. He purchased your freedom through His suffering and death, by giving His body and blood on the cross. He loves you. He hears your cry and prayers, and cares about you, and wants to direct your life’s path. He says, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty” (Jn 6:35).

Those who accept this statement, who believe in Christ and trust in Him, they will experience the truth and reality of this statement. They will receive the living Bread, the Bread of Life that feeds us to eternal life. Amen.

_Yours in Christ,_

_Rt. Rev. Dr. Csaba Krasznai_  
_Bishop_
all its benefits. The problem is that there are less and less churches which can (or willing) to pay the price for one of these highly trained professionals. But since they are the ones who do some of the most important “church stuff” (i.e., authorized to perform the sacraments and rights, and many of the executive actions), something must be done. The Habakkuk Group’s solution to this problem is to eliminate the differences between the three categories of ministry (i.e., commissioned, licensed, and ordained), and have only one category, that is “ordained minister.” In other words, the difference between lay and professional ministry is being eliminated.

According to the proposed changes, in the future, the way toward ordained ministry leads through a six-year procedure which might or might not include seminary education. Thus, we will have one process of ordination, and one kind of ordained ministry. In other words, seminary education is not going to be a test of authorized ministry anymore. The “new” test is the life of the person who wants to be ordained. “Discernment” is the word usually used here. Discernment is overseen by the given association’s Committee on Ministry (COM—sometimes it is called Church and Ministry Committee). Another commendation of the new proposal is to encourage future ministers to move toward part-time and bi-vocal ministry. In part, this vision is already well established in our denomination where we see more and more retired ministers serving in our churches on a part-time basis. But the essential point here is that professionals are too expensive, and there is no need for them anyway. Our General Minister and President, John C. Dorhauer, goes as far as to declare that professional ministers are part of an old system which misses our postmodern society. Undoubtedly, this change will speed up the current trend of churches not hiring seminary trained ministers for fulltime ministry.

Although I highly appreciate the work of the Habakkuk Group, there are many reasons why I cannot support this segment of the new MOM. First, there is a wide difference between finding solution for a problem or just coping with it. Our problem is that church membership is shrinking. One way to cope with the situation is to eliminate trained professionals from the church. Maybe it is inevitable, but please do not call it a solution! Instead of trying to find ways to feel good about it let us mourn. Maybe our mourning leads to repentance, and repentance to renewal...

Another problem with this proposal is that it puts unprecedented pressure on COM members. The fact that one holds an MDiv degree is not makes her or him automatically fit for ordination, but it is a very good indicator of her/him stance in life. But even more importantly it is an indicator that such person is trained to fulfill the position s/he is applying for. According to the renewed MOM it is up to the members of the committee to decide about this part of one’s credentials. Who, when, and how will train COM members to take up this task? And even more importantly, where we will find people who is going to sign up for such a task? These questions were asked during Q&As in the AM21 conference, and the answer was that the details need to be worked out… One might also say that instead of the diploma, in the new MOM, we have the “new” test, the life of the candidate. S/he is being monitored for six years before the decision for or against ordination takes place. But seminary education was never intended to substitute for discernment. The real test of a minister was always (and remains forever) the conduct of their lives.

Mission and Ministry

I do not want to simply dismiss the questioning of the rationale behind keeping “professional” ordained ministry alive. We live a totally new era, why would we cling to something that is not relevant anymore? However, if we about to eliminate this category we ought to have good reasons for it. One (and I think the main) reason is monetary. Are we going to get rid of professional ordained ministry because we cannot afford it anymore? If yes, please make it clear, and, as I already indicated, let us lament. We give up another crucial tenet of our faith. Another reason is Dorhauer’s. His whole argument is based on the notion that our society is a postmodern one and professional ministry simply cannot fit into it. My answer to that is twofold. First, it is evident from his book that our General Minister and President has a very limited concept about what “postmodernity” is. Second, even if Dorhauer is right about postmodernity, he says very little about why “professional” ministry is not compatible with it. He only seems to accept it as a fact. I agree that we need to be open for radical changes in our approach to ministry in the twenty-first century, but why not do it while keeping professional ministry in the scheme?

Why do we have professional ordained ministry in the first place? How and when professional ministry became part of the church? According to the Bible, professional ministry started almost simultaneously with the establishment of the Qahal (the religious community) of YHWH (e.g., Exodus 19: 24). After priest were not needed anymore to conduct sacrifices, other kind of professionals took their role, the rabbis. When we go to the New Testament, we see again that from the very beginning people were chosen and dedicated into ministerial roles in the early church as their professional occupation (e.g., Acts 6:3-4). Already there are three different kinds of ministry found in the NT: the episcopos/bishop/overseer, the presbyter/priest, and the deacon. As early as the beginning of the second century, this structure already became the norm for the churches. At least one of them, the overseer, was a professional person,
devoted to prayer and to serving the word, stepping into the role of the apostles.

For Ignatius of Antioch (AD 30-107) this structure in place was a sign of the authenticity of the church. He writes to the Philippians: “Let ... deacons [be obedient] to the presbyters, as to high-priests; the presbyters, and deacons, and the rest of the clergy, together with all the people ... to the bishop; the bishop to Christ, even as Christ to the Father.” And in another place he writes: “I exhort you to study to do all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who ... are entrusted with the ministry of Jesus Christ.” We might find his language exacting and even excruciating, but the point here is that what we want to eliminate from our denomination is not just a minor element. It is something which was viable part of the life of the church from the very beginning. One of Ignatius’s main points is that there is no authentic church-life without the overseer. I will come back to this point in the third part.

If we want to change something about professional ordained ministry (and I believe we must) then we should change our vision about it. The biggest mistake we made, and which must be corrected, is that we put so much emphasis on professional ministry. This emphasis led into the neglecting of an equally important biblical truth, that is the notion of the priesthood of all believers. Ministry is not a privilege or responsibility of a few, but it is the common calling of all Christians. As Wolfhart Pannenberg puts it: “All are called and sent to give prophetic witness to the gospel of Jesus Christ, to engage together in worship of God, and to serve others.” Ministry is not just the vocation of a few but of all. To be a Christian is not only (and not even primarily) about being saved and sanctified. This notion is closely related to the idea that church without mission is not church at all, and that all believers need to do the work of the this mission. After acknowledging the fact that there are different callings and ministry gifts Kärkkäinen adds that “there are no classes or hierarchies in the sense of compromising the equal status of all men and women regardless of sex, ethnicity, social status, or other human markers (Gal. 3:28).”

Furthermore, many contemporary and twentieth century theologians acknowledged the fact that the “The Church Is Charismatic.” The missional community, devoted to fulfilling the calling of Jesus Christ, lives in the power of the Spirit. It is “characterized by a variety of charisms. The Spirit is the giver of diverse gifts that enrich the life of the community.” Kärkkäinen also deliberate on the fact that, “[a]lthough the New Testament has no definite ministry patterns to endorse, no more than it endorses particular forms of governance, it is clear about what it takes and means to be the holder of a church office: rather than above the people of God in their own category, ministers are but cobelievers, and rather than dignitaries to be served, they are servants willing to minister to others. All appeals to superiority over others are totally foreign to the biblical teaching (see Mark 9:33–35; 10:42–45 and par.).”

A Constructive Proposal

It seems that today we have an unprecedented “consensus across the ecumenical spectrum concerning the essentially missionary nature of the church.” Dorhauer also embraces the idea of mission as a “core organizing principle” for the church. This is one of the things we whole heartedly agree upon. “If missional existence is the nature of ecclesial existence,” writes Kärkkäinen, “that means ministry patterns, leadership models, administrative procedures, and other decisions concerning the structures of the community should be in the service of mission.” Instead of following the status quo by placing ordained ministers “above” the community we should place them within the missional community. This approach must be the leading ordination theological guideline. Baptism, Eucharist and Ministry puts it well:

All members of the believing community, ordained and lay, are interrelated. On the one hand, the community needs ordained ministers. Their presence reminds the community of the divine initiative, and of the dependence of the Church on Jesus Christ, who is the source of its mission and the foundation of its unity. They serve to build up the community in Christ and to strengthen its witness. In them the Church seeks an example of holiness and loving concern. On the other hand, the ordained ministry has no existence apart from the community. Ordained ministers can fulfill their calling only in and for the community.

Kärkkäinen also points out six interrelated aspects of ordination: (1) The reception of the gift of the Spirit (1 Tim. 1:14; 2 Tim. 1:6–7); (2) Public commissioning (Acts 13:3); (3) The acknowledgment of God’s gifting and calling in the ordained person’s life; (4) The commissioning of the person by the local church; (5) The mutual commitment between the community and the ordained; and (6) The public declaration to the world outside the church, as the minister will minister in and to the world.” But the above argument is only relevant about ordination. The question about professional/full time ministry seems to remain open.

At this point of the argument, I would like to come back to Ignatius, and his opinion on the presence of the episcopos as a mark of authenticity. In my proposal, the episcopos is the professionally trained person who oversees the other ordained ministries (i.e., the presbyters, and deacons). S/he is an educated person who dedicates her/his
life devote to “prayer and to serving the word” (Acts 6:4). S/he is to administer the sacraments and rites of the church, and to exercise pastoral care and leadership on a global level. S/he oversees the local pastoral ministry of the presbyters and deacons. S/he is the one who anchors the churches to the apostles and to God by keeping “sound doctrine” (Tit 2:1 and 10). In this sense, the episkopos is an identity marker for the church. Her/his main task is to guard the “authenticity” of everyday church life alongside with her/his coworkers, the presbyters and deacons. In other words, my proposal is to keep the Biblical/traditional threefold ordination model of the (1) episkopos/overseer: the trained theologian and leader, the mark of orthodoxy, who has a full time position; (2) presbyter/elder: one who is theologically educated into a certain level, but not a “professional” expert, and might or might not receive salary; and (3) deacon: one who is ordained to help the presbyter/elder and the episkopos/overseer with full authority when they are not present in a given church. Please do not hang on to the titles, we need to re-think what these three does anyway. The episkopos/overseer would be a fulltime position, but her/his salary would be provided by a group of churches which make a covenant with her/him and with each other (the group could be as big as a current Association). The presbyter/elder would be responsible for one church (or, depending on the size of the church, it would have more than one presbyter). As I stated above, the presbyter/elder might or might not receive financial compensation, depending on her/his task. The deacon would be a non-salary position, but with compensations.

I also would like to comment on the notion of the various gifts of the Spirit or the so-called charismata. I think that the re-visioned MOM makes a category mistake when eliminate the difference between charismata and ordained ministry. Although an ordained minister should have charismatic gifts (even as a sign of her/his calling into ordained ministry) the two are not the same. I agree with Kärkkäinen that the “ordained ministry, which is itself a charism, must not become a hindrance to the variety of these charisms.” Second, I would like to point out that eliminating the difference we actually limit the Spirit. We need to give freedom and place for the charismata. They are not ordained, but empowered by God through the special gifts of the Spirit—their gift—and recognized by the body. No need for ordination for them. As a matter of fact, ordination would be a hindrance for them to live to the full capacity of their gifts. An ordained minister is limited by the fact that they represent the UCC. We need to keep ordained ministry and charismata somewhat distinctive for the sole reason of not “quenching” the Spirit (1 Thess 5:19).

Rev. Viktor Toth

1 However, no one goes to seminary because of the prospect of financial gain (those days are long gone). I spent the last fifteen years in different seminary settings and never met anyone who had such expectation. All of us start on this journey because we have a strong sense of calling into ministry.


3 There are very good and well needed proposals in the document (e.g., the more covenantal approach to ordained ministry).

4 This second section is highly influenced by the work of my doctoral mentor, Dr. Veli-Matti Kärkkäinen; especially the fifth volume of his systematic work: A Constructive Christian Theology for the Pluralistic World: Hope and Community (Grand Rapids, MI: William B. Eerdmans, 2017), chap. 18.

5 I do not want to go into details about his mistaken view here. I only state that I have been studying postmodernity for five years under the mentorship of people like Veli-Matti Kärkkäinen and Nancy Murphy. Both are renowned experts on this issue, and their evaluation on this issue is far from Dohauer’s (he seems to make a category mistake by making a close link between postmodernity and the reform movements of the 60-70s in the US).

6 Yet, even today the Cohenites and Levites have a role in the worship of the synagogue system.

7 The Greek word ἐπίσκοπος sometimes translated “bishop” other times “overseer.” I will use “overseer” throughout this article, because the word “bishop” became theologically loaded.

8 Ignatius of Antioch, The Epistle to the Philadelphians, 4.

9 Ignatius of Antioch, The Epistle to the Magnesians, 6.


11 Kärkkäinen, 403.

12 See for example: ibid., subtitle, 499.

13 Ibid., 409.

14 Ibid., 415-16.

15 Ibid., 341.

16 Dorhauer, chap. 2.

17 Kärkkäinen, 410.

18 Cited in ibid., 414.

19 Ibid., 415.

20 See for example: ibid., subtitle, 499.
Should We Continue on the Path of Extinction?

How does the future look in your local congregation? If the answer is uncertain, you are most likely a mainline protestant congregation in the United States. Is your congregation in survival mode? Is the membership in decline? Is the congregation made up of members over age 50 or age 60? Are you struggling with finances? You are a mainline protestant congregation in America on the path to extinction.

Membership statistics
First, let’s look at the numbers to see where we are. I know some of you will say we should not. It’s too depressing. We are happy and content to be a small church. Ignore the numbers and don’t change things. We will be ok. But the numbers say we are not going to be ok.

Pew Research did an extensive study in 2014 regarding religion in America and concluded the following: About two-thirds of all US citizens believe in God and 70.6% consider themselves Christians. Of the remaining 30%, about 15% say that they have no religious beliefs. Of the 70.6%, 46.5 say that they attend a church. Catholic Church membership makes up 20.8% of the US population, the largest group. There are 36 million people (14.7%) who are protestant members. This is down by 5 million people from 2007 (41 million). Notice that the percentage of protestant members is now less that those who have no religion. It is also important to note that the study reveals that the protestant denomination has the lowest of all denominations in retention rates. That is only 45% of those raised in a protestant church continue in that faith. They leave, for whatever reasons by adulthood.

A look at our own denomination is even more disturbing. In 1965, when the denomination began, the United Church of Christ reported 2,070,413 members. In 2015, the membership was 914,871. That is a loss of 1,155,542 members which is 55.81%. In the decade from 2005 to 2015, membership in the UCC declined 25.27% and the total number of churches decreased by 535 or 9.61%. All the numbers are taken from the UCC annual statistics reported by the congregations.

Our own Calvin Synod Conference of the United Church of Christ has even more shocking statistics. In 1965, there were 42 Calvin Synod congregations with 7,099 members reported in our annual meeting minutes. In 2015, there were 25 congregations with 1,211 reported members. That is a decrease of 82.94%. In the decade from 2005 to 2015, membership decreased by 693 members or 36.39%. So our Hungarian Reformed congregations declined at a higher rate than of our denomination since the merger with the Congregational Christian Churches.

Reason for Decline
There are many reasons for this decline. You may have your own list, but surely we can all agree that there are combinations of reasons, not just one simple reason. Perhaps the most common is the death rate in our congregations combined with the lack of baptisms and lack of new members. We simply do not replace the loss of members who die. A natural process that we cannot control.

The changes in American society also contribute to the decline. The liberal vs. conservation Christian debate has hurt many mainline protestant churches. Despite the numbers, you will find Christian churches that are growing in America. Most are evangelical or born again non-denominational churches. Many are conservative in Christian values. Many oppose same sex marriage and abortion, being more in line with the Roman Catholic Church, but without the hierarchy. This move away from the Biblical Christianity has had an impact on membership. Also, the trend of the “me” generation where individualism rules over social and community involvement. People just want to be able to go and worship or pray when they want and not be part of a congregation. And of course the secularization of America is much more ingrained into today’s society. The moral compass of America has changed. Religion is not a part of everyday life anymore. Sunday morning is football and soccer game day; church is simply not a priority.

The last reason I would share may hit a nerve with some, but it is factor that must be mentioned. That is the church itself. It is amazing that Christian churches can be unfriendly and unwelcoming. Many leave the church because of the church; the people, the structure, the organization, the policies. Change in itself is a difficult thing to do when you are content in your own world. No need to elaborate on this. It is sad that it happens, but it does.

Attempts to Revitalize
There have been many attempts to grow and revitalize our churches. Our denomination has numerous materials as well as many people out there attempting to stop the bleeding of membership. Our own Calvin Synod has spent much time, money, and effort on revitalization. But the results are spotty. And the decline continues….

One of the largest efforts came in 2003 when we all joined together to “Declare a Holy Fast!” It was a collaborative program with the Calvin Synod Conference of the UCC, the Hungarian Reformed Church in America, Continued on page 8
Special Banquet at the Bethlen Communities’ Linden Room

On Monday, April 24, 2017 a celebration banquet was held at the beautiful Linden Room of Bethlen Communities. Rev. Imre A. Bertalan Executive Director greeted the Board of Directors, Assembly delegates, staff members, along with our special guest and distinguished leader Dr. Ferenc Kumin Consul General of Hungary in New York, NY.

Dr. Kumin greeted the assembly and expressed his gratitude, on behalf of the Hungarian Government, for the work and service of the American Hungarian Reformed churches among the Hungarian people. He also emphasized how the Government appreciates the assistance of the churches in the Scholarship programs that were initiated and sponsored by the Hungarian Government.

Mr. George Dozsa Director of the Board of Bethlen Communities was acknowledged, during the dinner, for his work and dedication. At this special event two donations were presented to Bethlen Communities. Rt. Rev. Dr. Csaba Krasznai presented the check of $5,000 from Calvin Synod Conference of the United Church of Christ as an annual pledge. Another check of $1,000 was presented by Mr. John K. Morey from the GBU District 3000.

On the next day of the Board of Directors meeting Dr. Ferenc Kumin, Rev. Gabor Nitsch, and Dr. Csaba Krasznai visited Mrs. Theresa Kovacs, widow of late Rev. Albert W. Kovacs, at the Ligonier Gardens Personal Care & Retirement Center.

We would like to express our heartfelt appreciation to Bethlen Communities for their hospitality. To God be the glory for this blessed and special event.

Rt. Rev. Dr. Csaba Krasznai
Bishop

Rt. Rev. Louis Medgyesi, Dr. Ferenc Kumin, Dr. Csaba Krasznai, Rev. Imre A Bertalan. (left to right)

Dr. Ferenc Kumin greets the Assembly.

Is now the time to “Sound the Trumpet?”

“Sound the Trumpet!”

So what do we do? One thing is for sure: WE MUST DO SOMETHING! It is time to “Sound the Trumpet!” As in the book of Joel, it is time to “cry out to the Lord” Joel 1:14 and to “Blow the trumpet…sound the alarm…Let all the inhabitants of the land tremble, for the day of the Lord is coming.” Joel 2:1 We all need to gather and discern the path to embark on. Only the Lord knows where it will lead. But we cannot continue on the path to extinction. Now more than ever; it is time to “Trust the Lord with all your heart, and do not rely on your own insight, in all your ways acknowledge him, and he will make straight your paths.” Proverbs 3:5-6. Now is the time to “Sound the Trumpet!”
Mr. George Dozsa, Rt. Rev. Louis Medgyesi, and Dr. Ferenc Kumin

Calvin Synod Homeland and Overseas Mission

Mission Coordinator:
Rt. Rev. Stefan Istvan Torok, Auxiliary Bishop
94 N. James Street, Woodbridge, NJ 07095-2919
Tel: 732-634-1751

USA
Support the Bethlen Communities Heritage Center and Museum and Archives, Ligonier, PA

TRANSYLVANIA
1. The Sekely Miko Reformed High School in Sepsiszsentgyorgy is asking financial support for their school.
2. The Backarmadarasi Kis Gergely Reformed High School in Szekelyudvarhely, Transylvania is asking financial support for their school.
3. Fund Reformed School and help poor people in Transylvania Reformed Assistance Committee (TRAC)
4. School Fund in Kolozsvar, Transylvania. The School Fund is coordinated by Ms. Gabriella Nadas.
6. Fund the Roof Fund in Szekelyudvarhely as requested by Zsolt Tokes, principal of the school.
7. The Hungarian Reformed Church of Nagykaroly-Kertvaros (Carei) in Transylvania is asking for donations for their construction project of a new church building and parsonage. Further information is available at the following website: http://kertvaros.freewb.hu

UKRAINE
1. Support the Good Samaritan Orphanage and School in Nagydobrony in their mission work.
2. Support the food pantry name “Crumbs for Lazarus” to feed the hungry in Csap as requested by Rev. Janos Balogh.

Please send donations to the Calvin Synod Treasurer:
Rev. Viktor Toth, Synod Treasurer
6310 Green Valley Cir. #217 Culver City, CA. 90230
Tel: 714-333-5300
Niagara Falls conference commemorating the 500th Anniversary of the Reformation

The 500th Anniversary of the Reformation on the North American continent was held at Mt. Carmel Spiritual Center in Niagara Falls, Ontario, Canada between June 7th-9th.

First and foremost, we would to thank Rev. Zoltan Vass and his wife Jozefina, the First Hungarian Reformed Church of Toronto, and the organizing committee for their selfless work and dedication in putting this special commemoration together. In retrospect, now we can say, that it was not only a well spent time together but it was truly a time when we shared our faith and learned to grow through each other’s faith.

Guests for this special occasion came from beyond the North American Continent from all around the world. What made this celebration special was that such high-ranking individuals stood among the sponsors as: Mr. Viktor Orban, Prime Minister of Hungary, Mr. Laszlo Kover, Speaker of the Hungarian Parliament, Rev. Zoltan Balogh, Minister of Human Resources, Ms. Katalin Novak, Minister responsible for the International Affairs of Family and Youth, Rt. Rev. Istvan Szeverenyi, Mission coordinator of the Hungarian Lutheran Church, Dr. Stefania Szabo, Ambassador of Hungary to Canada, Rita Kiss, Consul General of Hungary to Canada, and Dr. Ferenc Kumi, Consul General to the United States in New York City.

The 500th anniversary celebration was around the 5 SOLA’s or 5 Pillars of the Reformation, which were remembered in all our devotional or worship experiences by every sermon or lecture that was presented.

The opening day, our morning devotional focused on the continuing work of the Reformation SEMPER REFORMANDA delivered by Rt. Rev. Sandor Szabo, former Bishop of the Hungarian Reformed Church in America. The devotional was conducted by pastors of the Hungarian Reformed Clergy in America.

The afternoon we gathered for a round table discussion with our special guests from Hungary, the Rt. Rev. Istvan Szabo, President Bishop of the Reformed Church of Hungary, and Rt. Rev. Bela Kato, Bishop of the Reformed Church in Transylvania. In the discussion, special mention was made on the relationship between the Hungarian Reformed Churches in Hungary and the neighboring countries with Hungarian Reformed Churches and the diaspora.

The evening devotionals were conducted by the Canadian Hungarian Reformed Ministers about SOLA FIDE. The sermon was delivered by Rev. Miklos Szigeti of the Reformed Church of Vancouver.

I would like to also mention that special musical presentations were made by St. Martin or Mr. Imre Szentmartoni playing his panflute.

The evening program concluded with a candlelight piano concert by Ilona Tunde Krasznai in the sanctuary. The Thursday morning devotional was conducted by the Hungarian Evangelical pastors on the topic of SOLA GRATIA. The sermon was delivered by Rev. Janos Szeverenyi, missionary pastor from Hungary.

This day also marked the opening of displays by: Andras Simon, graphic artist, picture gallery of Dr. Zoltan Abram on the life of the American and Canadian congregations and Rev. Zoltan Lizik displayed his stamps collection on the Reformation.

Rev. Dr. Eva Kadar gave a review of her up-coming book, Mrs. Noemi Abram also introduced her new book. The highlight of the entire conference was Thursday. The main event of this day was worship service conducted in two parts. The Open-Air Church Service started at 3:00 pm. In the early afternoon buses arrived from the nearby congregations which raised the attendance to about 250.

The Open-Air service offered an English presentation on the Reformation. In some way, this was a precious time for those in attendance who did not speak the Hungarian language, since all other events were presented in Hungarian.

Signaling the beginning of the service was the ringing of bells and blowing trumpets. The opening hymn was “Fel Baratim Draga Jezus” accompanied by the Baptist Brass Band.

The Opening Remarks were delivered by Rev. Zoltan Balog, whom I introduced earlier. In his speech, he addressed the accomplishments of the elected party and Hungary’s role in keeping in touch and caring for our people throughout the world.

A poem recitation was offered by Karola Torok. It seemed that God had truly heard our prayers for the heavens opened with a beautiful blue sky.

The liturgical part of the worship service was conducted by the Bishops of the two denominations in the United States, namely Rt. Rev. Dr. Csaba Krasznai, Bishop of the Calvin Synod of the United Church of Christ, and Rt. Rev. Ferenc Varga, Bishop of the Hungarian Reformed
Church in America. The theme of their message was based upon the following scripture: 2 Corinthians 3:17 *“Where the Spirit of the Lord is, there is Freedom.”*

After the worship service, in expression of our unity of the Spirit of the Lord and the Freedom we enjoy in Christ, 40 white doves were released.

A Baptismal Fountain/Lord’s Table combination was placed before the worshippers, signifying the two sacraments we observe in accordance of our faith. The Baptismal Fountain/Lord’s Table was blessed by Rt. Rev. Bela Kato and carried into The Church from the open-air service. All pastors in attendance gathered around and joined in singing the Hymn *“Úrnak Szolgai Mindnyajan”* after which it was dedicated. Rt. Rev. Bela Kato, Bishop also presented a new Transylvanian Flag to Rev. Vass to be used in his church. The service continued with the singing of the Hymn of the Reformation *“Eros Varunk Nekunk az Isten.”*

Rev. Zoltan Balogh, who is also a Reformed Pastor was asked to conduct the Reaffirmation of the Oath of Confirmation. It was truly impressive to hear hundreds of people reaffirm their faith. Rev. Balogh then blessed the congregation.

The Closing act of the service was conducted by Rev. Szeverenyi who offered his benediction and greeted everyone with the Holy Scripture.

While the food at the Monastery was very good, a special Hungarian lunch of Hungarian Gulyas Soup and homemade Fank (Donut) was served as a gift from the Hungarian Club of Welland, Canada.

On the last day of the conference, morning devotional was offered by the clergy of the Hungarian Baptist Church on the SOLUS CHRISTUS. Round Table discussion followed by Minister Rev. Zoltan Balogh, after which he gave a closing proclamation. The closing event and devotional was conducted by our guests from Hungary, Rt. Rev. Istvan Szabo, Bishop, Rt. Rev. Bela Kato, Bishop and Rev. Zoltan Balogh.

We are truly grateful to the Lord for the time that we could spend together remembering and celebrating our Reformed Faith. Beside the spiritual time, we were also able to enjoy God’s handiwork in the beauty of Niagara Falls, break bread together and grow through each other’s faith, while we reaffirmed our Reformed spiritual heritage. We are also proud to report to our readers that every member of the Conference Council of the Calvin Synod was present at the conference. Soli Deo Gloria.

*Cynthia Torok*
Mission: Cuba

Believe it or not our trip actually started in Mainland China - a missionary who had planted a 30 to 50 member church per year for every year of his ministry was assigned to an industrial city of 20 million with no known Christians.

The old way of doing business wouldn't work there. So he cried out to God in helplessness, prayed and searched the Bible.

He landed on Matthew 28:18-20 that well known scripture:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

He saw something he'd never seen before (present with hand signs)

- Go not come
- All not some
- Disciples who make disciples not just sitting Christians

His acting on that breakthrough was used by God to see over 2 million new baptisms and 180,000 house churches in a 10 year period.

Though the fall of the Soviet Union paved the way for a great revival in Cuba from 1990 to 2010, the mission organization e3 Partners had discovered a hunger for something more. The Cuban church wanted to see more evangelism and deeper discipleship. They wanted what they heard had happened in China.

So as a team of 16 from various parts of the US we went to Santa Clara, Cuba and travelled by bus into the interior, to work by translator in five outlying small towns 30 to 50 minutes from our lodgings in the city of Cienfuegos.

We spoke about the Brutal Facts of reaching their city… for people living on $25-50 per month the cost of reaching their town for Christ was always overwhelming.

- 30,000 Population...28,500 Far from God
- To win 10% (2,850) would require 57 traditional churches
- Cost per church $8,000 of $456,000 just to win 10% in ONE TOWN.
- Average income for a young couple $25 - $50 month
Where would they get the money?

Did the Book of Acts show churches growing that way?
So we told them the 5 things they could do for free to reach their town:
1. Pray for those far from God
2. Share the Good News
3. Help people grow as disciples
4. Help people gather as the church
5. Help them develop leaders who would repeat the process.

We taught people from God’s Word

- WHY GO? He has all authority, etc. Mt 28:18-20
- WHO TO TELL? John 17:20
- WHAT TO SAY? Testimony and Romans 6:23 &
- WHEN (Start now! Make plans)… Matthew 7:24-27

It was in teaching this last material we realized how we had started telling them things they could not reproduce. In America, there is a slick packaged presentation of the “Why, Who, What, and When” called the “411” that begins “Take out a blank sheet of paper...” In Cuba the people were taking notes on last year’s (or other outdated) week at a glance planner pads that had binding like our “composition books”… there wasn’t a blank sheet of paper to be had! We had to adapt and recognize just how much we take for granted… even blank sheets of paper.

And so that’s what we modeled for our national workers and the process we helped them own and take over for themselves.

Sharing our testimony as a way to explain Romans 6:23 - do you know it?

In Spanish it’s

Porque la paga del pecado es muerte, pero la dádiva de Dios es vida eterna en Cristo Jesús Señor nuestro.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

We would go to people identified by local people as interested in our visits … we would pray for the people and share God's Word.

In the course of one week we worked with the local Christians to do the following work:

- Total Cuba Stats
  - 250 Trained - 5 churches
  - 568 Shares (Gospel Presentations)
  - 259 Professions of Faith
  - 155 Follow Up Appointments for discipleship
  - 61 Houses of Peace (potential house churches)

Gloria a Dios!

(Glory to God!)

Because we were working through translators, I could not tell if some of the people were new converts or people rededicating their lives. Also I noticed that I counted some other things differently than the local people I worked with...

Only heaven knows the real numbers, but I know that none of this would have happened unless God’s people made an effort to work together.

I can say the benefit of this trip was mutual. I was able to train local people and model certain skills for them, but
at the same time, I was reinforcing my own knowledge and
skills by training and modeling for them and encouraging
them to step out on their own.

Don’t confuse me with a real missionary who has to go
places with no running water or electricity. In comparison
to them I only had to concern myself with not drinking the
local water. My admiration for such missionaries like the
Burquest’s only deepened.

I did not take many pictures of the people I worked with
or their dwellings. I didn’t want to portray them as trophies
or have you see their homes and come away thinking how
impoverished these people might be.

I found the Cuban people to be wonderfully friendly
and open for conversation. It was a blessing to visit with
them, talk about Jesus and pray with them. Some of my
favorite pictures from the trip were the people that asked
me to pray for them and them praying for me.

Cuba is still a communist country. When churches
attract too much attention the government shows up to
remind everyone who they think is in charge. So Tuesday
of that week the church, where we had breakfast and team
devotions before heading out, was visited by immigration
and an army officer.

The pastor who was using a Chinese rental car we
were paying for had the vehicle detained until he could
be interrogated at a government office. All our passport
numbers had to be taken down and that was the day we had
to hire a taxi to take us to the site… a ‘58 Chevy Biscayne.
It was the best leg room I had all during the week!

Thankfully the pastor was released and back with us
by about 1 pm after being warned that informants were
keeping an eye on us. Later that week an army officer
walked by and eyed us curiously and asked a local what
was going on but nothing happened after that incident.
After Tuesday, we had our devotions at our lodgings and
just went to the church for breakfast and would not allow
our English to be used over church microphones so that
English could be heard from church windows in the towns.
I kept having visions of being in the plane just about to take
off and getting hauled off by Cuban security!

In Cuba the process for leaving the country is the same
as coming - computerized picture, “Where did you stay?”
and then a final customs official tears a stub off your paper
airline ticket to prove you've left the country.

Even though some statistics show that there are a huge
number of Catholics in the country, I never met one person
who claimed to be Catholic in these towns. I really don’t
recall seeing a Catholic church or presence in any small
towns.

I did however meet an 18 year old girl who was from a
family with Santeria or voodoo practitioners. You can hear
some stories about this that raise the hair on the back of your
neck and make the exorcist movie sound tame. For her, she
had heard two voices speaking to her though nobody else
heard the voices. She also said when she walked past the
Santeria house in the town she saw three shadows when
nobody else was walking with her.

She told us she had once tried to be a Christian but
something always distracted her… I asked her if she was
a big or little sinner. She said “BIG”…. I said I have GOOD
NEWS for you!

I told her the story of Luke 7:36-50

We prayed for her to be relieved from the evil spirits
and she left.

We saw her the next day and she felt much better even
at home and prayed that day to follow Jesus Christ and was
very sad to see our team leaving.

I also encountered 3 men… a truck driver who drove
food to market, a carpenter, and a night watchman who
had never heard stories from the Bible before. I told them
the story of the Prodigal Son in Luke 15 and asked them
some questions before we had to go meet our team. While
I wasn’t surprised three grown Cuban men might not have
heard stories from the Bible (or admit to it), I bet if we
walked around town here a growing number would say the
same thing…

In the United States, the kind of training we did is
plentifully available… people could go to a training like
we did and, if they wanted a refresher, they could get one
in person, online, through discussion groups etc. There,
such training is only available in person if one trained
pastor hitchhikes or can take a bus to do training which
isn't always possible. So on the way back I decided to try to
get Renee the same training so we could go back as a less
obvious couple and revisit some of these towns to provide
refresher training and continue to learn how First Protestant
can make a difference there…. if anyone would like to be
trained with us and come along, we'd love to have you!

Thank God I am happy to report that we will start
sending free literature to Cuba to support these Evangelism
and Discipleship efforts. I will be happy to give you details
in private but that's all I can say publicly.

I would also like to see others from First Protestant
visit Cuba as a part of other E3 teams as well… the more
we send there, the more we will be transformed ourselves
to serve here.

If you or someone you know is always saying “the
Church needs to do more to see people come to Christ!”
Have I got something for you! We can see that happen in
Cuba and here … get ahold of me today!

Rev. Chuck Huckaby

***
Jézus az élet kenyere

Jézus mondja: „Én vagyok az élet kenyere: aki énhozzám jön, nem éhezik meg, és aki énbennem hisz, nem szomjazik meg soha.” (János 6:35)

Kedves Kálvin Zsinat Gyülekezetei, Kedves Testvéreim,

Izrael népének történetében az egyik legcsodálatosabb nap az volt, amikor Isten mennyei kenyeret adott számukra.


Egy napon, egy emlékezetes napon, amikor az emberek felkeltek valami érdekes ételt találtak, amely fehér volt, mint a koriandermag, és az illatos gyantacsepphez hasonlított, és olyan volt az íze, mint a mézeskalácsé (2Móz.16:31).

"Manna? Mi ez az eledel?" –kérdeztek az emberek. Korán reggel kezdődött és utána minden nap folytatódott közel 40 éven keresztül. Mindaddig a napig, amíg be nem mentek az ígéret földjére, minden reggel ott volt a manna, kivéve szombat, a nyugalom napján. Ez volt a mennyei lelád, ami életben tartotta Isten népét.

Ez az esemény nagy hatással volt Izrael népére és több száz éven keresztül egészséges tüneteket adott után is –amikor már Jézus közöttük járt– foglalkoztatja őket. A Tiberius tó partján a sokaság megkérdezte Jézust: „…te milyen jelt mutatsz, hogy miután láttuk, higgyünk neked? Mit cselekszel? Atyáink a mannát ették a pusztában, ahogyan meg van írva: Mennyei kenyeret adott nekik enni.” (Jn.6:30-31)

Mindezt azután kérdezte a sokaság, hogy Jézus megvendégelt ötzer embert adott az őt kenyérbelé, és hét halból. Az Úrtól kapott kenyer ugyanolyan egyedülálló és csodálatos volt, mint a manna, a mennyei kenyer, amit az öseik ettek a pusztában. Jézus azonban egy egészen más kenyére irányítja rá a figyelmüket, a saját személyére és a benne való hitre, amikor azt monda nekik: „Ne veszendő eledeleért fácadozzatok, hanem az örök életre megmaradó eledeleért, amelyet az Emberfia ad majd nektek…” (Jn.6:27)

A manna csak egy napig volt jó és éhető, és két napig csak akkor, amikor a szombat napja jött. Azután megromlott. Tudjuk, hogy az igazi kenyér nem sokáig jó, hamar megpenészdetik. A lénnyé viszont azt, hogy teljesen mindegy, hogy mennyit eszik az ember a kenyérből, utána újra éhes lesz.


A földi kenyér nem tudja betölteni az emberi szellem és lélek ürességét. A kenyér nem tudja kielégíteni a bőséges éhségeteket, abban az értelemben, hogy célt és értelmet adjon az életnek, hogy váljassz adjon arra, kik vagyunk, merre tart az életünk és hová jutunk egy nap.

A földi kenyér mindezedet a szükségleteket nem tud betölteni. Törekedhetünk arra, hogy például a munka töltse be az életünket, azt remélve, hogy mindaz, amit elérünk, a sikereink, a karrierünk majd kielégíti a vágyainkat, a valami töb utáni belső éhségünket, de előbb utóbb rájövünk, hogy ez nem így van. Mert minél keményebben dolgozunk, annál éhesebbek leszünk. Emellett semmilyen nagy kikapcsolódás sem segíthet ennek a lelki éhségnek a kielégítésén. Az sem számít, hogy milyen sok kapcsolattal rendelkezünk, hogy mennyi barátunk van. Mert gondolhatjuk, hogy a másiktól megkapjuk azt, ami bennünk nincs meg, de egy idő után rádöbbenünk, hogy a lelki úr még mindig ott tátog az életünkben, a lelünkben.
Hogy van ez, hogy semmi sem segít ezen a benső éhségen? Mert nincs olyan étel, ami betöltené ezt az éhséget. Nincs olyan kábítószer vagy alkohol, ami csökkentné a valami több, valami valóságosabb, valami állandóbb utáni vágyat.


Jézus Isten ajándékaként jön be az életedbe. Ő tette meg az első lépést feléd. Ő vásárolta meg a szabadságot számodra a keresztén megtört teste és kiontott vére által. Ő nagyon szeret téged és hallja az imádságaidat, gondot visel rád, vezetni akar téged az élet útján. Azt mondja neked: „Én vagyok az élet kenyere: aki énhozzám jön, nem éhezik meg, és aki énbennem hisz, nem szomjazik meg soha…”

Mindazok, akik elfogadják ezt a kijelentést, akik hisznek Krisztusban és bíznak benne, azok megtapasztalják ennek a kijelentésnek az igazságát és valóságát. Ők megkapják az élet kenyerét, amely az örök életre táplál. Ámen.

Szeretettel Krisztusban:

Hogy van ez, hogy semmi sem segít ezen a benső éhségen? Mert nincs olyan étel, ami betöltené ezt az éhséget. Nincs olyan kábítószer vagy alkohol, ami csökkentné a valami több, valami valóságosabb, valami állandóbb utáni vágyat.


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Szeretettel Krisztusban:

A Reformáció 500. évfordulójának ünneplése
Niagara Falls, Kanadában
2017. június 7–9

Az Észak-Amerikai Egyházak közös rendezésében került megrendezésre a Reformáció 500-ik évfordulójának ünnepsége a Mount Carmel lelki központjában június 7 és 9-e között Niagara Falls, Kanadában.

Az emlékezés szervezője Nt Vass Zoltán lelkipsztor és a Toronto, (Kanada) Első Magyar Presbiterianus gyülekezet volt. Ez úton is szeretnénk köszönetet mondani mind a Nagytiszteletű Úrnak, kedves feleségének Jozefinának és a Torontói gyülekezet tagjainak, akik önkéntes munkájukkal jártak hozzá a rendezvény sikeréhez.

Az ünnepségre a szélrózsa minden irányából érkeztek vendégeink az Amerikai kontinensen túl Európától, Ausztráliáig.

A szerdai kezdőnapozon az első áhítat keretében a Szüntelen Reformációéről- Semper Reformanda témáját az Amerikai lelkész közösség szolgálatában a SOLA SCRIP-TURA, melyet Ft. Szabó Sándor, az Amerikai Református Egyház volt Püspöke hozta az ünnepség elé.


Az esti áhítatot a Kanadai lelkész közösség tagjai végezték a SOLA FIDE tanítása alapján. Az igehirdetését Nt. Szigeti Miklós, a Vancouveri gyülekezet lelkipsztorája végezte.

Külön meg szeretném emliteni azt is, hogy az előadások és áhítatok közötti időszakot St. Martin Pánsip szereplése tette felemelővé.

A csütörtök reggeli áhítat keretében -amit az Evengélikus lelki közösség végzett- az Ige szolgálatát Nt. Szeverényi János végezte, a SOLA GRATIA tanítása alapján.

A reggeli időt a kiállítások megnyitása zárta be, melyek a következők voltak: Simon András grafikus tárlata, Dr. Ábrám Zoltán, fénykép kiállítása, Amerikai és Kanadai gyülekezetek életének a bemutatója. Nt. Lizik Zoltán a reformációról szóló belégygyűjteményének a kiállítása, Nt. Lukácsi Éva új könyvével mutatta be, Ábrám Noemi szintén új könyvéről adott bemutatót.

Június 8-a, csütörtök volt az egész megemlékezés fénypontja.

A Szabadtéri Istentisztelet előtt Ft. Varga Ferenc az Amerikai Magyar Református Egyház püspöke rövid angol nyelvű előadásában rövid összefoglalót adott a Reformációról. Ez különösen kedvező volt azok számára
akik nem beszélték vagy értették a magyar nyelvet, mert minden más előadás vagy áhitat csak magyarul történt.


A Szabadtéri Istentisztelet délután 3:00 órakor vette kezdetét. A kora délutáni órákban autóbuszal megérkeztek a környező gyülekezetekből vendégek, akikkel együtt az ünnepségen résztvevők száma mintegy 250-re emelkedett. A megnyitó Istentisztelet haranggal és kürttel adta tudtára mindenkinek. A gyülekezet együtt elénekelte a 'Fel Baráttim Drága Jézus' című éneket amit a Baptista Fűvös Zenekar kísért.

Az ünnepi megnyitó beszédet Balog Zoltán miniszter ünnepi beszéde kövént. A miniszterelnök úr külön kiemelte az összetartozás és az egymásra való gondviselés szükségét és méltatta a Magyar Kormány eredményeit az elmúlt években, valamint a törvények változtatásait mind kifejezve, hogy bárhol éljenek a szétszóródott magyarok egy magyar közösségben mindnyájan együvé tartozunk.

Az ünnepi megnyitót követően a szabadtéri Istentisztelet. Mintha Isten meghallgatta volna kérésünket, az időjárás kedvezett és szép napos időben nyílt meg felettünk a kék ég.

Az Istentisztelet liturgiai részét az amerikai két református egyházköri püspökei, Ft. Dr. Krasznai Csaba és Ft. Varga Ferenc végezték a 2 Korintusi levél 3:17 alapján

"Az Úr pedig Lélek, és ahol az Úr Lelke, ott a Szabadság."

Az Istentisztelet végeztével mintegy kifejezve azt amire az Ige utalt 50 fehér galambot engedett el a gyülekezet.

Az Istentisztelet keretében egy Keresztelő Úrasztal állt a gyülekezet központjában, amit a szolgálat után már a templomban megáldott Ft. Kató Béla, Püspök Úr. A jelenlévő lelkészek körül állták a Keresztelő Úrasztalát és közösen elénekeltek az "Úrnak Szolgái Mindnyájan" című éneket. A felszentelési szolgálatot Ft. Kató Béla Püspök Úr végezte, és egyben átadott egy Erdélyi zászlót az ünnepséget rendező Vass Zoltán lelkésznak.

Az ünnepség fő szolgálatát Ft. Szabó István, a Magyarországi Református Egyház Zsinati Elnöke végezte.

A gyülekezet együtt elengedett A Reformáció éneket "Erős Várunk Nékünk az Isten."

A szolgálat következő részében Ft. Balog Zoltán miniszter, aki egyben református lelkész is felkérte a jelenlévő gyülekezet tagjait konfirmációi fogadalmuk megerősítésére. A fogadalom tétel után megáldotta a gyülekezetet.

Az Istentisztelet végeztével Nt. Szeverényi János Igével és áldással elbocsátotta a gyülekezetet.

Az esti program folyamán Krasznai Tünde Ilona zongoraművész adott gyertyafényes műsort.

Az ünnepség utolsó napján a reggeli áhaitat a Baptista lelkész közzéást tagjai végezték a SOLUS CHRISTUS alapján.


Szeretném külön megjegyezni azt is, hogy a Kálvin Egházkerület vezetőségének minden tagja jelen volt az ünnepségen.

Soli Deo Gloria.

SMT

Bálról jobbra: Zora Ludwig, Rt.Rev. Karl K Ludwig, Mr & Mrs. Jim Ballas, Cynthia and Rev. Torok
A Pécsi Református Kollégium Énekkarának előadása

Szeretettel hívunk és várunk mindenkit a
Pécsi Református Kollégium Énekkarának előadásaira,
2017. augusztus 17-én este 6:00 órától a Lorain-i
Magyar Református Egyháznál
és
augusztus 18-án, pénteken este 7:00 órától a Walton
Hills-i Első Magyar Református Egyháznál
lesznek megtartva.
A 40 tagú kórus folyamatosan turnézik Magyarországon
és a diaszpórában élő magyarság körében.
Most először lépnek fel Észak-Amerikában, a Reformáció
500. évfordulójára emlékezve. A magas színvonalú,
gyönyörű előadásukra
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