

# CALVIN SYNOD HERALD

Official Organ of The Calvin Synod - United Church of Christ

Founded in 1900



## AMERIKAI MAGYAR REFORMÁTUSOK LAPJA

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JULY – AUGUST 2014

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### 76th Annual Meeting

*Calvin Synod Conference of the United Church of Christ  
Held from May 13 to 16, 2014 at Ligonier, Pennsylvania*

*Pictured are Conference Council, Deans of the Classes  
and Delegates*

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Editor in Chief: Rt. Rev. Bela Poznan, Bishop  
79 Birchwood Drive • Fairfield, CT 06430  
Tel.: 203-259-6392; FAX: 203-255-0713  
e-mail: belapoznan@aol.com

Co-Editor: Rev. Stefan M. Torok  
68 Cherrywood Drive • Somerset, NJ 08873  
Tel.: 732-917-4566  
e-mail: sctorok@comcast.net

Co-Editor: Rev. Joseph Vasarhelyi  
220 Fourth Street • Passaic, NJ 07055  
Tel.: 973-778-1019 • Fax: 973-778-1026  
e-mail: vasarhel@optonline.net

Business Manager: Wilburn A. Roby Jr.  
264 Old Plank Road • Butler, PA 16002  
e-mail: warajr@embarqmail.com

Newsletters prepared by: Cathy Paksi 419-733-5829 • cathy.paksi@gmail.com  
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CALVIN SYNOD HEADQUARTERS:  
Rt. Rev. Bela Poznan  
79 Birchwood Drive • Fairfield, CT 06430  
Telephone: 203-259-6392; e-mail: belapoznan@aol.com

## OFFICIAL COMMUNICATIONS

### Vacancies:

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



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

## CONGREGATIONAL and CALVIN SYNOD NEWS

*Photos of the 76th Annual Meeting in Ligonier, PA  
Calvin Synod Conference of the United Church of Christ*





## Who is Jesus?

*"And Jesus went on with his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do men say that I am?" And they told him, "John the Baptist; and others say, Elijah; and others one of the prophets." And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." And he charged them to tell no one about him. And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again." Mark 8:27-31*

Dear Sisters and Brothers,



To answer the question "Who is Jesus?" in a short meditation seems to be a monumental task. Many people have tried to answer this question throughout church and world history. Jesus is greater than our human minds and understanding. In this meditation, we are following a conversation between Jesus and His Disciples as it is recorded in the Gospel of Mark. Miracles, signs, and healings from Christ's earthly ministry are recorded in the Bible. Those who met him recognized that He was extraordinary. In one Biblical story, Jesus walks in Caesarea Philippi and the surrounding villages and asks His Disciples, "Who do people say that I am?" Jesus does not pose this question because he is curious – He knows what is in the hearts and minds of people. He was teaching His Disciples with this question. They replied, "John the Baptist, and others, Elijah; and still others, one of the prophets."

We can find similar answers even today. People heard John the Baptist's preaching, which called for repentance of their sins and for them to turn to God. They experienced prophetic power in the message. But Herod, his murderer, spread the message that John the Baptist was resurrected and that is why signs, healings, and miracles were present. The Pilates and Herods of the world, both in Jesus' times and now, try to justify their sins and themselves by spreading false news. John the Baptist, for example, was in fact killed, not resurrected. Jesus, however, was resurrected. He is the resurrection and the life, and whoever believes in Him – though he dies – shall live. Just as some were led to confuse Jesus' identity



with John, others were led to confuse him with Elijah. The power of God was present in Elijah's life and ministry, so many associated Jesus' ministry with the manifestation of the divine power that Elijah had also experienced. Some believed that Jesus was a prophet because he revealed mysterious things of the future, but man in Israel did not recognize that Jesus was more than a prophet and is the Messiah, the Christ.

In our time, there are many books published, lectures presented, and films produced about Jesus and his times. Religious people still believe that He a miracle-doer. Some believe that He was a religious genius. Others mention His name as a heritage from the past and an influential figure of Western civilization. But Jesus is more than all of that; He is the living Lord and Savior of humankind. "Jesus Christ is the same yesterday, today, and forever" (Hebrews 13:8). How did the Disciples come to the recognition that their Master is the Messiah? When they met Him they experienced the extraordinary power which Jesus manifested in healings, miracles, and teachings. When Jesus called them, they followed Him. Jesus is calling us to be His disciples and follow Him even today. Do we hear this call? Are we willing to follow Him and His teaching? The relationship between us and God is most important one of our lives. For the Disciples it was a close everyday relationship. Jesus prepared them to remain His faithful disciples even after His departure to heaven. Their ministry was to proclaim and to witness about the Gospel and God's salvation. Jesus called to Himself those who the heavenly Father destined. Those who received the gift of faith were able to confess Christ as the Messiah through the Holy Spirit.

When Jesus further questioned his Disciples and asked them to give a testimony of their faith, Peter stepped up and said, "You are the Messiah (Christ)." Peter's confession of faith is the right one; he received the revelation of God's truth about Jesus. After his confession, Jesus said, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven" (Matthew 16:17). Peter received the commission from Christ. His name in Greek, Petros, means "rock." The church is built on the testimony of those disciples whose faith is like a rock and the evil forces cannot be victorious against the Church of Jesus Christ.

Jesus gave new life and a new name to those who He called. This new life is connected with Christ, but the source is not of this world. The flesh and blood will not be able to recognize Christ. Only with the help and inspiration of the Holy Spirit can we know who Christ is. The disciples of Christ live in this world with a heavenly commission: "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned" (Mark 16:15-16). Who is Jesus? Jesus is the Christ, the Messiah, Lord and Savior. Yes Jesus is God, who is the Father, the Son, and the Holy Spirit.

Yours in His Service

**Bishop Poznan**



## KINGDOMTIDE

### *Reforming The Lectionary*

Reformation Day, the 31st of October, does not fall on the eve of All Saints Day by coincidence. The Reformers were Spirit driven to correction of the errors of the Church pertaining particularly to each person's eternal destination. The Gospels convey the fundamental question for humankind: *What must I do to inherit eternal life?* Yet, the simple but straightforward answer of Jesus had long been distorted by the addition of practices and rituals developed according to proleptic theories, new theologies without a clear foundation in scripture. These, having evolved over many years into intolerable excesses, aroused the concern and the ire of many in the Church and finally broke out in open challenges. Popular history relates Martin Luther's *95 Theses* were boldly nailed to the church door in Germany, while at the same time Ulrich Zwingli in Switzerland was altering the local church's mode of preaching and observance of rites and practices, concerning the eternal resting place for some and fear of hell's torment for others.

The Reformed churches' observance throughout 2013 of the 450th anniversary of the publication of the Heidelberg Catechism in 1563 occasioned a new look at its answers about eternal life, built upon the insights offered in the concluding words of the Apostles' Creed about "*the forgiveness of sins, the resurrection of the body and life everlasting.*" (Questions 56-58) In doing so, consistent with the principle of reformed and always reforming, what *contemporary reform* would theology suggest to the Reformed churches today, with scripturally warranted insights, for a doctrine concerning the Last Days and its practical expression in their worship?

### *Kingdomtide in the Church Year*

The season of the Church Year from All Saints Day to its conclusion on the Festival of the Saints of Christ the King, preceding Advent and the beginning of a new Church Year, should be observed separately and, I suggest, called *Kingdomtide*. The concept is not a new one. In 1866, the Reformed Church Publication Board in Philadelphia published a new work, "AN ORDER OF WORSHIP for The REFORMED CHURCH." The first word "An" instead of "The" is significant, reflecting Reformed resistance to prescribed forms and prayers, reflected even in Calvin's own practice of proffering a prayer but noting that the minister might use it as a basis for Spirit-led free prayer.

Its calendar for the Church Year was divided into two Semesters. The First Semester emphasized *the mighty acts of God*: Advent, Christmastide, Epiphany, Lent, Easter, Eastertide, Ascension, and Pentecost. The Second Semester emphasized *our grateful response and redemption*: Trinity, Trinity Season, and Sundays before Advent. Professor Allen O. Miller wrote, "the church relives the whole life of Jesus in the first half of each year, and publicly announces her role as his servant people in the second half. The two halves complement each other, in the way indicated by the apostle Paul in 2 Corinthians 5:19: God was in

Christ (1) reconciling the world to himself; (2) entrusting to us the ministry of reconciliation. . . . In our time, however, the Christian calendar offers a perfect outline, both for preaching the meaning of God's mighty acts in his Son our Lord and for teaching his people to participate in the life which God has prepared for us through him." That preparation is not only for a life that ends at death, but also in anticipation of the life everlasting. Thus, in the four *Sundays before Advent*, at the end of the Church Year, the emphasis is on the Christian's death and eternal life.

### *Kingdomtide: When We Remember*

The specter of death was an omnipresent fact of life among America's early settlers as it was in Europe. It threatened all alike, from the infant to the elderly. Without available medical treatment, and lacking basic treatment for minor infections, the large families of the time carried many loved ones to their graves. Sorrow was an ever present reality and funeral hymns were known by heart even by the youngest who lost their mothers in childbirth, fathers in the mine explosions, sisters and brothers from scarlet fever or typhoid, and new siblings just months or a few years old. Having loved them so much, who could quickly forget – or ever? We find them remembered with photos in caskets and markers in the cemetery visited often. Did not the lands of the ancients also have their places of remembrance, monumental tombs or primitive graves with things beside the body that would be needed in the next life? Oh yes, there would be a next life.

Without endeavoring to cover all the bases, for our purpose here we will consider three Christian church responses to the need to remember, *All Saints Day*, *Totenfest* and the *Festival of the Saints of Christ the King*. Each finds its reflection in the lives of the churches' members and the diverse worship practices of the congregations.

Halloween (All Hallows Evening) precedes All Saints Day. Today's Halloween colorful traditions pretty up the original bizarre ways for observance of the eve of All Saints, when the damned of God reappear in the ugliest and garish forms of the tormented in Hell (or Purgatory). Such is the lot of the unbeliever or unfaithful! It bears a chilling reminder to discourage living in disobedience of God.

*All Saints Day*, on the first of November, the churches celebrate the certain salvation of Christ's followers. This Reformed view of the *saints* includes the "poor saints in Jerusalem" to whom the apostle Paul took the offering for their relief, and many other *saints* like the believing patriarchs and prophets, the martyrs of all the ages, those who left all behind to follow the Master, and also the humble believers among our churches' members, our friends and families. Hopefully, it would also include us among the saints at the end of our days. However, Protestant churches do not observe "All Souls Day," rejecting the proleptic-based unbiblical concept of Purgatory, inviting prayers for early release of the souls so the damned may eventually enter heaven also; nor does it concur in restricting the term "saints" to only those specially designated by the church, to whom prayers may be addressed as intercessors with God.

Unfortunately, in iconoclastic American practice, All

Saints Day is too often totally ignored and observed mostly by the Episcopal and Roman Catholic churches in America. The U.S. national Memorial Day in May is set aside to honor the nation's military who gave their lives in battle. The national Veterans' Day, in November, honors all who served in the armed forces at any time, and so few bother to show up for the rites. Instead, too many look on these as the occasions to remember civilian family and friends, detracting from the purpose of the days and our indebtedness to those who served.

*Totenfest*, literally the "Festival of the Dead," is an import from by the Evangelical Church of Germany, celebrated on the last Sunday of the Church Year, just before Advent. Its theme is less about the Christian's eternal life and mostly about remembrance of loved ones. The occasion is still observed on that day by churches with these roots. Lately, some have changed the date to coincide with the All Saints Day observance.

*The Festival of the Saints of Christ the King* is the theme of the last Sunday of the Church Year. While it focuses upon the final glorious victory of Christ, Lord of lords and King of kings, when all things will be reconciled to God, the Christian Church with wild rejoicing basks in the grandeur of it all because the saints who follow him share in the victory of the Son's conquest over Satan and in the Father's invitation to join with his Son forever in the incomprehensible blessings of heaven. It is what the whole worship of the Church is about, God's initiative through Christ in our salvation and the blessings of a faithful response in gratitude.

### *Kingdomtide – A Lively Hope*

I suggest that the Reformed churches urge a reformation of their Worship Calendar to emphasize the post-Pentecost *Trinity Season* and, with a Last Days emphasis, the season of Kingdomtide at the end of the Church Year. After a year of reflective contemplation upon the saving works of God and the Christian's grateful response, this is a time like no other to lead church members and others to ask again the decisive old question, "What must I do to inherit eternal life?" When better to hear again Jesus' answer, "Seek first the kingdom of God," and "Follow me."

Jesus had spoken many times of the "kingdom of God" and in parables said "the kingdom of God is like ... ." It is because he loves all those whom he created that God sent his Son, their brother, to give his life for them, that they may abide forever with God in eternal life.

Some old ideas are worth remembering, recycling and restoring. Among these is the popular usage of *Christmastide*, from Christmas Day to Epiphany, and Eastertide, from Resurrection Day to Pentecost. Similarly, the use of Kingdomtide from All Saints Day to Christ the King Sunday offers an appropriate means to show the jubilant triumphal nature of this final season of the Church Year, inviting all to join in the Jubilee and get on board the ship, the Church, with Jesus at the helm. None on board need fear the Stalker of Souls nor drowning in the flood. Built upon the Scriptures, the emphasis on Kingdomtide enables the churches to reflect the total spectrum of the redemptive message of the Gospel of Jesus Christ.

*Rev. Albert W. Kovacs*

## 76th Annual Meeting Calvin Synod Conference of the United Church of Christ

Held from May 13 to 16, 2014  
at Ligonier, PA

The 76th Annual Meeting of the Calvin Synod Conference of the United Church of Christ was opened with a Divine Worship Service with Holy Communion at Moriah Chapel of Bethlen Communities at 9:00 AM.

Participating in the Service were members of the Conference Council: Rt. Rev. Bela Poznan, Bishop; Rt. Rev. Dr. Csaba Krasznai, Aux. Bishop; Mr. James Ballas, Synod Presbyter; Rev. Viktor Toth, Synod Treasurer; Rev. Stefan M. Torok, General Secretary. Also participating were the Deans of the Classes: Rev. Peter L. Toth, Rev. Dr. Jozsef Posta, Rev. Imre A. Bertalan, Exec. Dir. Bethlen Communities, and Rev. Gabor Nitsch, Bethlen Communities Chaplain, who prepared the church and the communion.

A fellowship luncheon was hosted by Bethlen Home in the Ligonier Room. Following the meal a special presentation was made by the Rev. Imre A. Bertalan, Executive Director, on the life and work of the total Bethlen Communities program. Mr. Michael Walker, Administrator of the Nursing Home, informed all about its day to day operations. The Rev. Gabor Nitsch gave a report on the spiritual aspect of the Bethlen Communities numerous programs.

**The Annual Meeting commenced** at 1:30 PM in the meeting room of the Ramada Inn, Ligonier. Before the meeting officially opened, numerous items relating to the Minutes, reports, Agenda, and other were distributed to the Delegates of the Synod Meeting.

Bishop Bela Poznan called the Annual Meeting to order with a Convening Prayer.

**Remembering Faithful Servants:** The Synod remembered the faithful servants of the Lord who have been called home to be eternally with the Lord, by the Rev. Gabor Nitsch. Bishop Poznan led the assembly in prayer. Remembered was Zsuzsanna Szabolcs, wife of the former pastor Kalman Szabolcs.

**The session was opened** with an address by Mr. James Ballas, Synod Presbyter.

Bishop Poznan asked Rev. Stefan Torok, General Secretary, to take the Roll Call of the assembly. The Roll Call showed the presence of 17 ministers, 15 lay delegates, 2 licensed lay ministers and 5 alternate delegates, indicating a quorum.

Bishop Poznan, acknowledged the Roll Call and officially declared the Annual Meeting open.

The Agenda, prepared by the Conference Council, was distributed in the packets to the delegates. On a motion by Rev. Jim James, seconded by Rev. Peter L. Toth, the Agenda was accepted unanimously.

Bishop Poznan asked the Rt. Rev. Louis Medgyesi to act as Parliamentarian of the Synod. **Introduction of Guests:** Bishop



took time to introduce our special guests, among them: Ms. Csilla Torok, a seminary student from Hungary who just completed graduate studies at the Dutch Reformed Seminary in Holland, Michigan, introduced by Rev. Aron Trufan; and Timea Kerekes, who is an intern from Hungary at the William Penn Association and Bethlen Communities, introduced by Mrs. Arlene Csoman.

Bishop Poznan extended the greetings of the Rev. Geoffrey Black, President of the United Church of Christ, and the Rev. Kent Siladi, Conference Minister of Connecticut. He also shared a greeting from the Rev. Chuck Huckaby.

**Nominating Committee Report:** Mr. James Ballas, presented two nominees of the Conference Council for positions on the Nominating Committee, Mrs. Joyce Burjan and Mr. Ernest Balogh, Class of 2014. .

**Bishop's Report:** Bishop Poznan requested Dr. Krasznoi take the Chair for the presentation of his annual report, which was then delivered. Dr. Csaba Krasznoi expressed thanks to the Bishop for his report. A motion was made by Rev. Albert W. Kovacs, seconded by Rev. Peter I. Toth, to receive the report and refer it to the review committee.

**Treasurer's report:** The Rev. Viktor Toth, Synod Treasurer, first clarified proper procedures for the guest's hotel payments. Preceding his report he extended his thanks to Mrs. Lisa Toth-Maskarinec, former Treasurer, who actually continued serving until September, and to Mr. James Ballas, who assisted in the coordination and transfer of funds. His final report will be attached to the Minutes.

The printed report was distributed to the delegates, but the presentation was also made by electronic projection. Many questions were raised and answered by Rev. Toth. A motion was made by Rt. Rev. Koloman K. Ludwig, seconded by Rev. Peter L. Toth, to refer the report to the appropriate committee.

**Church and Ministry Committee report:** Rt. Rev. Louis Medgyesi, Chairman of the Church and Ministry Committee informed the assembly that since they did not have time to review the previous Minutes they would like an extension of time for the report. Without objection the request was granted.

**Youth Camp Report:** Rt. Rev. Louis Medgyesi reported that this year's Youth Camp is July 20-26. The theme will be "In a World of Change." No speakers have been assigned at this time. This year's camp will be divided into two groups, a younger and an older group. Registration forms will be distributed to interested churches.

Rt. Rev. Louis Medgyesi, Co-Camp Director of the Youth Conference would like the Synod delegates to express their thanks to Mrs. Kathy Smith for her long dedication and devotion to the Youth Camp for almost thirty years. The first day's session was closed with prayer by Dr. Krasznoi at 5:35 pm.

### *Wednesday, May 14, 2014*

Bishop Poznan called the meeting to order at 9:00 am., greeting everyone in the name of our Lord, Jesus Christ.

**Opening Devotion** was offered by Rev. Dr. Mark Horton, pastor of the Bridgeport United Church of Christ, on Matthew 4: 12-19. Hymn: "I have decided to follow Jesus"

**Nominating Committee Report:** The Chairperson, Mr.

James Ballas, made an announcement about the nominating process. No one should make any promises to anyone. The Committee will meet this evening to consider all interested parties and will make a final decision.

Who are to be elected? - *Calvin Synod Herald* editors (2) English and Hungarian Sections; Two Standing Committees: *Recommendation Committee* (2 ministers and 2 lay persons); *Judicial Committee*, 5 members (3 ministers and 2 lay people); *30th General Synod* of the UCC in 2015. in Cleveland OH. (3). The morning roll call indicated the presence of 19 ministers, 13 delegates, 3 lay ministers, and 4 alternate delegates. The quorum was met and the meeting was declared open by the Bishop.

The Minutes of the previous day were distributed to all delegates, and corrections offered. All suggestions were taken into consideration and the minutes from the previous day shall also be corrected.

Motion made by Rt. Rev. K. K. Ludwig, seconded by Rev. Peter Toth to accept the Standing Rules as printed in the Minutes of last year's Synod Meeting..

Rev. Dr. Csaba Krasznoi, presiding, asked the Rt. Rev. Bela Poznan Bishop and Rev. Viktor Toth, to give their reports on the General Synod of the United Church of Christ held in Long Beach, CA last year.

**Faithful & Welcoming Churches Report:** Rev. Dr. Csaba Krasznoi asked the Rt. Rev. K. K. Ludwig to give his report on the Faithful and Welcoming Churches association. The report was distributed to delegates. Rt. Rev. K. K. Ludwig promised to provide an electronic report to be added to these minutes.

**Workshop on Prayer:** The morning session continued with a Workshop on Prayer Groups, led by the Rt. Rev. Dr. Csaba Krasznoi and the Rev. Imre A. Bertalan Executive Director of Bethlen Communities. Rev. Jim James shared the story of a blond waitress right here in Ligonier, who received the sad news of being stricken with cancer. After spending some time with prayer she found out that her cancer was cured. That is the power of prayer.

The introduction to the workshop was given by Rev. Bertalan. He stated that the best example of prayer was given to us by Jesus Himself, who always turned to His father in prayer to receive power to do His father's will. Next, Dr. Krasznoi introduced Mr. Albert Frate, Vice Chief Elder of the congregation and leader of the prayer group at Walton Hills, OH explaining how it works at their Church. He said, that members at first may have been intimidated, until they learned to be part of the group and see the power of prayer as a force in their lives.

Bishop Poznan also welcomed two representatives from the Cleveland West Side Church, Zsuzsa Daroczy and Judy Szentkiralyi.

**Bethlen Museum and Archives Committee Report,** by Rt. Rev. Koloman K. Ludwig. Yesterday the delegates visited the new Museum and Archives. It has been a long time coming to realize this dream. We give thanks to God that with His help it has become a reality. Rt. Rev. Ludwig stated "I have been interested in the Bethlen Communities, since I have been a former resident myself. In the last few years, I have worked hard, gathering information, some of the pictures I share with you today." The package was distributed to the delegates on the progression of

the history.

Bishop Poznan declared the session of the Assembly closed for the day at 5:10 pm.

**Thursday, May 15, 2014**

The Meeting was called to order by Bishop Poznan at 9:00 am.

**Morning devotions** were offered by Rev. John Cardamone of the Calvin Hungarian Reformed Church of Norwalk, CT, on Isaiah 61: "The Spirit of the Lord is upon me"

**Roll Call** indicated the presence of 17 ministers, 15 delegates, and 3 lay ministers 4 alternate delegates.

**Welcoming Guests:** Mr. Richard Sarosi from the Walton Hills congregation, also representing the William Penn Association.

**Nominating Committee:** Mr. James Ballas announced the committee's nominees.

*Calvin Synod Herald* - Rev. Stefan M. Torok, and Rev. Jozsef Vasarhelyi - for two years, to coincide with the election of the next cycle of the Synod's officers.

*Church and Ministry Committee:* Rev. Viktor Toth as a new member.

*Judicial Committee* (2017): Rev. Gabor Nitsch, Chair; Rev. Peter Toth, Rev. Albert W. Kovacs; Laity, Ms. Jill Pongracz-Murrell, Mr. Jack Zakhar.

*General Synod Representatives:* Bishop Poznan, Rev. Viktor Toth, Rev. Peter L. Toth; Ms. Jill Pongracz-Murrell, alternate.

**Welcoming Guests:** A special welcome was extended to the Rt. Rev. Sandor Szabo, Bishop of the Hungarian Reformed Church in America, who extended his greetings and best wishes to the Annual meeting of the Synod on behalf of his fellow officers and members of the congregation.

**Calvin Synod Herald:** Mr. Wilburn Roby business manager. Report will be added to these minutes. Motion made by Mr. James Ballas, seconded by Rev. Peter Toth to accept the report and proposed budget by Mr. Wilburn A. Roby, Jr.

**Welcoming Guests:** The Bishop extended a welcome to Mrs. Albinca Bodor, and Rev. Peter Pal Bodor from Sarasota, FL. Welcome words followed by Rev. Bodor, with thanks for the prayers of the Synod for several heavy burdens and through your prayers lifted by the Lord. Rev. Bodor also offered grace.

**Committee on Bishop's Report:** A motion was made by Rt. Rev. Koloman K. Ludwig, seconded by Rev. Gabor Nitsch that the report of the Bishop be accepted, with the stipulation agreed upon earlier. Motion Passed.

A Motion was made by Rt. Rev. Koloman K. Ludwig, seconded by Mr. Jack Zakhar, that in the Minutes of the Conference Council, those items that may be harmful or embarrassing to Calvin Synod in the future should be revised without going into great detail.

A motion Rt. Rev. Koloman Ludwig, seconded by Rt. Rev. Bela Poznan, to publish the Synod Minutes as in practice of the past.

**Church and Ministry Committee Initial Report:** by Rev. Albert W. Kovacs

a. To accept Mr. Attila Poznan into Student in Care status.

Motion passed

b. To renew the licensure of Mr. Wilburn A. Roby for one year, serving the Beaver Falls church. Motion passed.

c. To renew the licensure of Ms. Judith Tobias for one year, serving the Homestead church.

d. To renew the licensure of Mr. Lehel Deak for one year, serving the New York church. - Passed.

e. To renew the Standing of the following ministers: Rev. Imre A. Bertalan, Rev. George Cseh, Rev. Anita Fogarasi, Lt. Cmdr. Leila Havadtoy-Gomulka, Rev. Chuck, Huckaby, Rev. Lisa Kerestesi; Rev. Judit Mayer, Rev. Gabor Nitsch, Rev. Istvan Nyeste, Rev. Gabriella Reibach, Rev. Zsolt Papp. - Passed.

f. Whereas the Rev. Ilona Komjathy has begun a pastorate in another denomination without prior arrangement and the consent of the Conference Council, we report that according to Bylaw Article V, Section 10, her standing in Calvin Synod has been terminated, and we recommend that it shall not be renewed.

**Transylvania Mission Schools:** Ms. Gabriella Nadas made a power point presentation on the long term efforts to open and support Hungarian Reformed mission schools in Romania, which was well received.

**Introduction of Guests:** Special guests were introduced by Bishop Poznan of William Penn representatives: Ms. Barbara House, Chairperson, and other members of the Board of Directors.

**Recommendation Committee (continued):** by Mr. Joseph Gagliardi

*Recommendation Number Three:* To support Csilla Torok with a \$150 donation. Motion passed...

**Finance Committee:** Report by Mr. James Ballas, Synod Presbyter.

1. Recommends the acceptance of the income and expense report of the treasurer. - Motion passed.

2. The committee would like to thank our treasurer, for his continued hard work. Motion passed.

3. *Point of information:* Mr. James Ballas, Synod Treasurer reported that two audits were done. We received a detailed report from Ms. Gabriella Nadas, and after examination of our treasury we found a discrepancy of over \$28,000. The auditor is still working on finding answers. Once the final report is received we will so inform the Synod.

**Church Revitalization and Growth Report:** by Rt. Rev. Dr. Csaba Krasznai.

At the June 10, 2012 meeting of Calvin Synod's Conference Council the members of the Council established the Vision and Church Growth Committee. It was requested and approved by the Calvin Synod Conference.

Members of the Committee are:

1. Rev. Imre A. Bertalan

2. Rev. Viktor Toth

3. Mr. James Ballas

4. Rt. Rev. Bela Poznan

5. Rt. Rev. Dr. Csaba Krasznai

6. Dr. Lee Solomon was invited and elected to be our advisor and supervisor.

**The Committee set two goals, which are:**

#1. Each congregation has a functioning prayer group and

develops their own mission and vision statement within one year.

#2. Provide ways, methods, and materials that will help our congregations grow in love, spirit, faith, and numbers.

There is a long term process and a short term process. We should start with the short term planning first in our Calvin Synod churches. The short term process includes: to start with the prayer groups in our congregations. In the process of strategic thinking the next is the mission and vision statement for each church.

The Church Revitalization and Growth Committee continues to function to serve the congregations as needed. We will be available to assist in these tasks. The hope is that the majority of our Calvin Synod congregations will participate in this significant work and program, and as we begin the work and measure the success of the program, more and more churches will get involved and participate and will see and experience the fruit of revitalization and growth in their congregations.

I would like to say thank you to the committee members for their dedicated and faithful work. May God continue bless our work and ministry in the life of our Calvin Synod congregations.

**Overseas and Home Mission Work:** by Rt. Rev. Dr. Csaba Krasznai.

#### **Overseas Mission Projects:**

There were three major overseas mission projects in 2013:

1. In June of 2013 Hungary was warned that it could suffer its worst floods ever, as record levels were expected from the surging River Danube, which also inundated parts of Germany, Austria, and Slovakia. Many people were working to help flood prevention. Many were evacuated from a number of villages. Total donation collected was \$1,390 to help the flood victims. The check was presented by Bishop Poznan to the Hungarian Reformed Church Aid.

2. School Fund is the most successful mission project in the Calvin Synod coordinated by Ms. Gabriella Nadas. The total amount collected was \$131,869.32.

3. Rev. Peter Bodor donated \$3,000 through Calvin Synod for the church bell for the Reformed Church of Arad-Gai in Transylvania.

Three new mission support requests were added to the mission list published in the Calvin Synod Herald:

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 Szekelyudvarhely is asking financial support for their school.

3. To support the widow of late Rev. Jenő Katona and his family.

#### **Home Mission Projects:**

The Calvin Synod mission projects are listed in our Calvin Synod Herald. We encourage our pastors, delegates, and representatives to review those projects and encourage their congregations to support them. Mission projects and appeal letters are sent to our congregations, to the Calvin Synod yahoo group, and to our official Calvin Synod web site. Committee members respectfully encourage our congregations and call their attention to read mission appeal letters and mission projects from the pulpit so our congregations will be informed and more will be aware of our mission work and projects.

**Elections:** Offices and Committee Members.

a. Editors of the Herald: Rev. Torok, Rev. Vasarhelyi. - Passed.

b. Church and ministry Committee - Rev. Viktor Toth

c. Recommendation Committee - (members listed)

d. Judicial Committee members - Rev. Gabor G. Nitsch, Rev. Peter L. Toth, Rev. Albert W. Kovacs; Ms. Jill Pongracz-Murrell, Mr. Jack Zakhar.

e. General Synod of UCC - Bishop Poznan, Rev. Viktor Toth, Rev. Peter Toth; Alternate - Jill Pongracz-Murrell

Bishop Poznan closed the meeting for the day, and invited everyone to the Banquet.

The Annual Banquet of the Calvin Synod Conference was held at the Bethlen Home. During the evening the following presentations were made in acknowledgement of faithful and dedicated works in behalf of the Calvin Synod:

1. Ms. Gabriella Nadas, for her work on the Church School.

2. Mrs. Alinka Bodor, for her selfless and dedicated work as church organist

3. Mrs. Cathy Paksi, Editorial production, the Calvin Synod Herald.

#### **Friday, May 16, 2014**

**Opening Devotional:** Conducted jointly between the Bishop of the Hungarian Reformed Church in America and Bishop Poznan, Calvin Synod Conference of the United Church of Christ.

**Special Presentations:** On behalf of the Church Unity Task Force, Rev. Imre A. Bertalan laid out some of the events that are presently held together by the two church bodies.

He also indicated that the Church Unity Task Force at this time is not looking for organic union, but desires to strengthen the cooperation of the bodies in the future.

We acknowledge that this is the first occasion that the Bishop Council of the Hungarian Reformed Church in America, and the Calvin Synod Conference are together at one meeting. This in itself is a great step.

Bishop Sandor Szabo introduced the members of the Bishop's Council.

In the following, many comments and questions have been raised by the leaders of both denominations and a healthy discussion followed.

**Unfinished Business:** Rev. Viktor Toth indicated that hotel expenses this year as announced in the invitation to the Synod will have to be paid to Synod Treasury.

After an exhaustive three days all items being discussed the meeting was closed with a double benediction by Bishop Sandor Szabo and Bishop Bela Poznan.

Respectfully,

**Rev. Stefan M. Torok**  
**General Secretary**





*The Bethlen Home Orphanage opened in July 4, 1921 and closed its doors July 31, 1978. In those 77 years it was home to over 3,000 orphans. This is the reflection of one orphan who remembers his time in "The Home".*



## The Longest Month of the Year

By Salvatore A. Cosentino

As Uncle Andy's car moved slowly eastward on Church Street, Aunt Audrey Tamás complained that a specific body part was killing her. It had been a long drive from Passaic, New Jersey to the Bethlen Home in Ligonier Pennsylvania. As I sat in the back seat with my older sister Lillian Ann, younger brother Ronald, and my cousin Gary, I gazed upon an ivy covered, red brick building that would be my home for the next six years.

It was Memorial Day Weekend, 1959, and there was an air of excitement at "The Home". Across Fairfield Street, now the local YMCA, was Ligonier High School. And preparations were going on for the graduation ceremonies. In years to come I would be blessed to be acquainted with a few of the Ligonier High School, class of 1959 graduates. One became a teacher and taught algebra at Ligonier High School. Though she had pity on me with a passing grade, I've always believed that it was due to my "puppy love" for her, along with several marriage proposals that year. She "broke my heart" when she married the tall, dashing history teacher and moved away. Another 1959 graduate was the older brother of someone who would later become one of my best friends and fellow football teammate. I was frequently at their farm in the Bethel Church region of Stahlstown. I was "like family" and no words can describe the blessing of it.

At The Home there were one or two children who would soon experience the "Pomp and Circumstance" and move on to futures unknown. As a then eight-year old, I recall the excited frivolity of the "older kids". One such young woman, also an orphan, was Shirley "Pinky" Waugh. She would be parting company with a best friend from a very fine family in Waterford. I would later become acquainted with Pinky's best friend via a good friendship with her daughter. Sadly, Pinky's whereabouts are unknown even by her family.

For the next six years I would have lots of fun with the many children that came and went at The Home. Early on one such "older kid" named Karl Ludwig, from the Chicago area, provided me and a few other youngsters with the best Christmas

surprise I ever received. As we were being regaled with Christmas stories in one of the boy's second floor bedrooms overlooking the backyard on Christmas Eve, with a heavy snow falling, we were led across the hallway to a front bedroom and told that if we truly believed in Santa Claus we would find candy and small toys on the window sill. Sure enough, once opened, our "believing eyes" beheld the very precious "goodies". And it had been snowing so much that no footprints were visible. I am forever grateful for that moment.

Over the years I enjoyed the friendship of many children at The Home, Most notably the Harsa twins, Christine and Elaine, from Carteret NJ, the Kemencei trio of Ferenc, Louis and Maria from New York City, and the Tisza brothers, Joe and George, also from New Jersey. Chris and Elaine moved back to New Jersey to finish high school and look after their ailing father. Louis Kemencei used to crack us up with his flawed English idioms as he slowly assimilated to America. As a fan of "world football" he was quite adept at kicking any ball. He used to kick straight and true 45 yard field goals down at Weller Field. But he shunned American football, much to the High school coach's chagrin. For basketball he practiced many hours in the backyard and he made the team. But what I most respect of the three of them was their struggle in getting to America. On a cumbersome Wallensak reel-to-reel tape recorder, Louie would play sounds of street fighting in Budapest in 1956. He told us of the deprivations they endured during that difficult time. He even mentioned places set up to assist in breast feeding infants called "Anyá Tej" (mother's milk). He was the first and wouldn't be the last to share such stories. And when I became an "older kid" I had to assist and teach George Tisza (now Grof-Tisza) in the proper way of cleaning pots and pans. I can now quip that I "laid the foundation" for his stellar accomplishments as a husband, dad and Emergency Room Physician.

Most of the "school year" children spent their summers back home with their parent(s). But we three Cosentinos stayed the summer in Ligonier. The one and only plus to that was Hungarian Summer School. It was the one experience the other children truly missed out on. It was a BLAST!!! Beginning on July 1, an army of Hungarian children began arriving. For me it became a month long vacation without leaving home. The boys' rooms doubled capacity from four to eight beds. All those new faces and personalities to feast upon. A Hungarian smorgasbord of knowledge and experiences. And I would be remiss if I didn't acknowledge the many very pretty gals to tease and befriend.

Now, I'll admit that I didn't put forth much effort in the daily Hungarian language and culture classes. My choices in instruction usually depended on which Hungarian Beauty I strove to be with that month. One lovely gal remains vivid to me. I believe it was the summer of 1963, remembering that we were both twelve years old. Her name was Marika Behr from D.C. She was a blonde-haired, blue eyed angel who stole my heart. I've never forgotten her. I hope she has had a blessed life.

When I wasn't tripping all over myself with puppy love, I was "wreaking havoc" with some of the more mischievous boys. One such lad was named Ernie, who was in the Marine ROTC with uniform to match. He organized "night maneuvers" with two teams of 3 - 4 boys. We would "sneak out" via the ground

floor boys bathroom window into the adjacent alley. We would then chase each other all over Ligonier Borough. It was great fun. Never did a month pass so quickly like a refreshing summer rain shower, and it was time for graduation ceremonies. I remember how many locals would turn out to witness the Hungarian Extravaganza. The brightly colored reds and greens of traditional Hungarian garb were a sight to behold. Many parents and children frolicking about taking pictures, making brief acquaintances, and extending parting best wishes. For me it was a strange feeling. All the fun was over and the new friends left. Ahead of me lay the longest 4 - 5 weeks of the year, August hot and humid, spent mostly alone entertaining myself or playing with my brother. No more trips to the movies or Ligonier Beach to look forward to. Oh, how we would scream in unified delight when Rev. Alexander Daroczy would place one hand on top of the other and twirl his thumbs to signify a swimming motion. I know it wasn't an easy task to take 50 - 77 children swimming. But after the hectic pace the staff endured in July, those who remained needed a month to recover before the school year children returned. So, like a clock-watcher on a tedious and mundane job, each August was the slowest and longest month of the year. Never did a child look so forward to the start of another school year. But the memories of Hungarian Summer School more than assuaged the tedium of August.

If I had to be an orphan with an all Italian name, I am more than grateful that I'm Hungarian on my mother's side. Though I go by "Sal", with all the Hungarian love and goodness bestowed upon me at The Bethlen Home, I am easily in spirit a "László" or an "Árpád". And most salient of all was the instruction of The Gospel of Jesus Christ by dutiful and faithful men and women of God. Most notably the Rt. Rev. Alexander and Irene Daroczy. As a Vietnam Veteran, their diligence in expounding Biblical Truth has sustained me during difficult times. They were heaven-sent vessels. I look forward to thanking them in the Kingdom of God.

*Salvatore Cosentino was a Bethlen Home resident from 1959 to 1965, when he graduated from high school in Ligonier, served in the military, and now makes his home in the area. (Rt.Rev. Karl K. Ludwig)*

## The Answer is: NO!

There are people who want everything in this very moment. Waiting patiently is missing from their life, even from their vocabulary.

A similar condition develops in relation with prayer. You might want the Lord to answer your prayer now, and solve your problems, deliver you from your difficult situation. After all sometimes God seems to be so far away that He could not hear you. He might be very busy answering other people's requests. But you cannot wait. In your opinion God not only has to listen to you, but He has to answer because there is no unanswered prayer.

God has to take an exception, because you are very busy. You have to be the next, others could wait for their turn. You have heard frequently that God always has time for you. You wish to see that promise fulfilled now. It is simple: you must have access to the Almighty without any delay.

Yes, many times you have experienced waiting in a long line at the grocery store, or in many offices, not speaking about

nerve-racking waiting in the doctor's office.

You have to create for yourself proper order in everyday chaos. You have priorities that should be understood and help you instead of being an irritating obstacle. It happens that when you have an important appointment, you have to sit in your car waiting for the drivers ahead of you to start moving. I do not dare mention the dreaded traffic jams.

You had so many bad experiences that you could expect a better treatment from a loving God. When you present your request with proper explanation, you expect a firm "YES" given by God without hesitation.

In reality, it does not happen exactly that way. Sometimes the answer to our prayer is not only delayed but simply denied. Our God knows well when to say NO to our prayer request.

The earthly fathers love their children and they would sacrifice their own life to save them from life threatening dangers – still they would discipline them when it is needed. Without hate but with sincere love they use their authority to give their children protection and safety. (Watch out crossing the street! – Drive carefully! – Never be late!)

With our rebellious nature we do not want to accept "NO" because if our request is denied it might have serious consequences for us. We do not want to understand that God's NO is always in our best interest. We protest because we think we are and God is not right.

Let us open our Bible to find the answer. Abraham asked God for Ishmael to have as the son of promise, but God decided to raise up Isaac (Geneses 17:18)

Moses asked God to allow him to cross the Jordan River and lead the people into the Promised Land, but God said NO, and Joshua replaced Moses (Deuteronomy 3:25-28)

David prayed earnestly for his child to live, but God took his infant to heaven (II. Samuel 12:23) David wanted to build a magnificent temple for God replacing the tent, but God gave the task to Solomon (I. Chronicles 28:2-61)

Jonah and Elisha asked God to let them die, but their request was denied.

The demon possessed man having been healed by Jesus wanted to follow Him. Jesus refused his request and instructed him to go and tell to their friends what happened to him.

The Apostle Paul prayed many times for healing from thorn of the flesh, but the answer was: "My grace is sufficient for you." (II. Corinth 12:4).

When God says NO, we can accept it by faith believing that "Father knows best." God's refusal of our request could save us from unwise choices or unseen dangers. It is not easy to obey God when you sincerely pray for something and nothing happens.

To rebel against God's will and insist on our demands shows our lack of faith. God knows well in advance the outcome of our insistence and with His loving discipline leads us away from our foolishness.

When we ask something from God, we may add with sincere humility: "Not my will but yours be done" (Mate 22:43).

Jesus prayed: "My Father if it is possible, let this cup pass from me." His asking was not granted, in order to save repentant sinners including you and me.

*Rev. Dr. Zoltan Kiraly*



## Mission Trip to Australia

Hungarian Reformed Ministers from Australia who attended the Diaspora Conference of the North American and Australian Hungarian Reformed Churches in Niagara Falls in April, 2013 invited me to visit their congregations in Australia to nurture a good relationship with Calvin Synod and the United Church of Christ. Since 2000 they have invited many bishops and church leaders including Bishop Kálmán Csiha, Bishop László Tőkés, Bishop Loránt Hegedűs, Bishop Géza Erdélyi, and Bishop Gustáv Bölcskei. The Hungarian Reformed Church in Australia serves mostly Hungarian immigrants and is organized into four church synods. Their worship services are mostly in Hungarian and in English.

On my visit there this spring, I had the opportunity to preach and serve Holy Communion on Good Friday at the Hungarian Reformed Church of Australia, NSW District in Sydney. During the service I taught a new hymn to the children in the church. I had the pleasure of staying with the Kicsi family and enjoyed the hospitality of a Hungarian Australian family. The next day I visited the St. Elizabeth Hungarian Nursing Home with Rev. Kund Peterffy, where I met with the residents, family members, and staff. On Easter Sunday, I preached and served Holy Communion along with the pastor, Rev. Csaba Dezsi, in Melbourne, Victoria. We visited the Arpad Home on Easter Monday and I preached and served Holy Communion to the residents, guests, and staff. I was also interviewed by the local Hungarian television station.

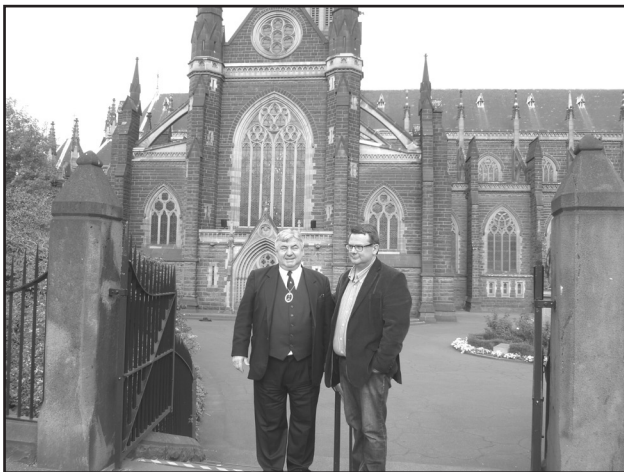
The following week was dedicated to the annual ministerial meeting of the Hungarian Reformed Ministers of Australia on the

Gold Coast. Each minister had the opportunity to lead the morning devotions. I was asked to lecture and to provide information about the ministry of Calvin Synod and the United Church of Christ. We compared our liturgy and our service to our brethren living in the diaspora, and shared theological issues about our ministry. Rev. Lorinc Kovacs invited me to preach at his congregation in Brisbane, Queensland and on the Gold Coast on April 27th. He also serves as the honorary Consul of Hungary.

The next day we visited the Hungarian Senior Citizen's Club and met with the leaders of the Hungarian Freedom Fighters Association. I greeted them and prayed at their luncheon and program. I was pleased to meet with Rev. Attila Szabo from Adelaide, So. Australia and to learn about his ministry, congregation, and the larger Hungarian community. All of the ministers I met in Australia expressed great respect and appreciation to their mentor, the late Bishop Kalman Csiha, who encouraged all of them to take their mission seriously and with the utmost dedication in the Hungarian communities in Australia.

Overall, I was enriched by my Australian colleagues' love and collegiality and I am thankful to their families for their hospitality. I would like to express my appreciation to Rev. Dr. James Moos, Executive Minister for Wider Church Ministries and Co-executive for Global Ministries of the United Church of Christ, for the generous financial support to make this mission trip possible. The Australian ministers showed genuine interest in our lives and ministry in Calvin Synod, UCC. It is my hope that the relationship between our two church bodies will be strengthened and nurtured in the future.

*Bishop Béla Poznán*



*Bishop Poznán and Rev. Csaba Dézsi in Melbourne, Victoria*



*With Rev. Lőrinc Kovács Hon. Consul of Hungary In Brisbane, Queensland*



*Hungarian Reformed Church of Australia, NSW District in Sydney*



*Text: "For where two or three are gathered in my name I am among them." Matthew 18:20*

## A Communion Otherwise Unknown

All life is meeting," said the philosopher, Martin Buber. Happy is the child who has a mother and father who bond with him or her in the first days of life. Out of that experience of "we are" the child gains the experience of "I am."

Jesus, knowing the mind of God, comes to us drawing us out of our loneliness, out of our separateness, into companionship. We call it the church. The ecclesia, the gathered and assembled ones, "Where two or three are gathered together . . ." When church buildings are destroyed by storm, the congregation knows more deeply the meaning of church—the gathered community.

This sort of meeting, this sort of communion, is difficult to achieve in our broken world. People seek to find shared caring with a drink and companionship in "singles" bars. Broken marriages litter the landscape.

In a play by Gabriel Marcel, "Le Monde Casse" (The Broken World), each character seeks to break out of loneliness. Marcel himself writes as a man who after WWI worked with the Red Cross in search of isolated and lost loved ones. He came to realize that brokenness is not just the calamity of war but is a part of our human condition.

Our churches know brokenness as well. Various traumas sap the life of congregations over the years. But the faithful do not despair, knowing that when we gather in his name he is in the midst of us, the divine phoenix lifting us out of the ashes of our near death experiences.

Are you finding such communion in your congregation? Let us hope so. The psalmist exalts such a condition: "How good and pleasant it is when brothers and sisters dwell together in unity." (Psalm 133:1) The old rabbinic saying went, "If two sit together and the words of the Law are spoken, the divine presence rests between them."

The Christian faith is a social one. Jesus calls us not just into singular relation with God but into the heart of a covenant people restored to God's favor.

Read the New Testament. It knows little of solitary faith. Jesus called together his disciples. Christian faith requires gathered community. This is why regular attendance in worship is vital to community, to know God in the midst of us. The Hebrew epistle reads, "Neglect not the assembling of yourselves together, as the manner of some is." (Hebrews 10:25) Irregular participation in the assembly of worship is an injury to the Body of Christ.

Our text is from St. Matthew's gospel. Remember that St. Matthew's gospel opens with the promise of a child who is Immanuel – "God with us." (Matthew 1:23) That same gospel closes with the Lord's promise – "I am with you always even to the close of the age." (Matthew 28:20)

We call it Holy Communion because Christians have found the Lord's presence to hover about the loaf and the cup. We see in this sacrament the continuing work of our ascended Lord beyond his earthly ministry.

James Cleland, former chaplain at Duke University, tells

of returning to his alma mater, Amherst. There a ceremony takes place at 9:30 p.m. on the eve of baccalaureate. Seniors, capped and gowned, and accompanied by representative alumni, form a circle in which stands Amherst's President, the Dean, along with the President and Marshall of the Class. Two seniors carry silver chalices. Then they sing the school song:

*Strangers once, we came together,*

*Sons of a mother wise and true.*

*Now we're bound by ties that cannot sever,*

*All our whole life through.*

*And the chalice is passed from hand to hand and each drinks to the college and to the class.*

Cleland asks, "Is it a sacrament?" He answers, "Almost." So we gather regularly around the loaf and the cup. This is His table. He is the host. We are his guests, strangers to each other, now bound together because of him. Our communion is with each other and with him. We are bound together in fellowship with one another under God, in Christ.

Let us then keep the feast. It is the communion made holy by his presence which offers hope to the world. This is the great alternative to our loneliness. Here is the Holy Communion that makes sacred and stable all our other communions.

**David B. Bowman**

## Calvin Synod Homeland and Overseas Mission

**USA 1.** We encourage our congregations' youngsters to attend the annual 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.

**3.** To support the widow of Rev. Jenő Katona and his family.

**4.** Fund Reformed schools and help poor people in Transylvania via Transylvania Reformed Assistance Committee (TRAC).

**5.** Ms. Gabriella Nádás – Donate to School Fund in Kolozsvár.

**6.** Fund charitable and mission work as requested by Rt. Rev. István Csúri in Nagyvárád.

**7.** Fund request by principal Zsolt Tókécs to support the school in Székelyudvarhely.

**8.** The Hungarian Reformed Church of Nagykaroly-Kertváros (Carei) in Transylvania is asking for donations for their construction 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 Nagydobrony 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

3220 Merrill Drive Apt. 37 • Torrance, CA 90503

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: [revkrasznoi@gmail.com](mailto:revkrasznoi@gmail.com) – Tel.: 440-221-5334.

# AMERIKAI MAGYAR REFORMÁTUSOK LAPJA

A Kálvin Egyházkerület  
hivatalos lapja

CALVIN  
SYNOD HERALD

Alapítva 1900-ban

115. évfolyam

2014. JÚLIUS – AUGUSZTUS

7 – 8. szám

## Kicsoda Jézus?

Márk evangéliuma 8:27-31

Kedves Testvéreim!

Szólunk kell az előzményekről, mielőtt az Igét magyaráznánk.



Jézus földi működésében ott vannak a csodák a jelek, és gyógyításai. Akikkel találkozott, megtapasztalták, hogy Ő rendkívüli. Az emberi megérzés és vizsgálódás ennyire képes. Az Isten dolgait rendkívülinek tartja.

A textusunkban a tanítványok csoportja Jézussal járja sorba Palesztina, közelebről Cezárea-Fillipi várost és a környező falvakat. E városban és környékén jártak Jézus és tanítványai. Útközben megkérdezte Jézus a tanítványokat: *“Kinek mondanak engem az emberek?”* Jézus nem kíváncsiságból tette fel a kérdést – *Ő jól tudta mi lakozik az emberben* – a tanítványokat tanította ezzel a kérdéssel. És minket is tanít. A tanítványok válasza az volt, amit az emberektől hallottak. Ma is hasonló válaszokat hallhatunk az emberektől.

Kicsoda Jézus? Az első emberi válasz az, hogy ő Keresztelő János. Keresztelő János megtérésre hívó prédikációját hallották az emberek, és megéreztek erejét. Heródes a gyilkosa, és ő az első hírterjesztője Keresztelő János feltámadásának: *“Ez ama Keresztelő János, ő támadott fel a halálból, és ezért működnek benne az erők.”* A pilátusok és heródesek igazolni akarják magukat, család szándékaikat és bűneiket. Azért terjesztenek megtévesztő híreket. Keresztelő Jánost valóban megölték, és ő nem támadott fel. Más is megöletett, de ő fel is támadott. Jézus az. *“Ő a feltámadás és az élet, aki Őbenne hisz, ha meghal is él.”*

A második vélekedés Jézusról, hogy ő Illés, ami szintén csak ismeret és az ész vélekedése. A zsidó hagyomány szerint, az idők végén el kell jönnie Illésnek. Őbenne is működtek azok az erők, amelyek Jézus cselekedeteit tették hatalmassá. Benne is Istennek az ereje volt hatalmas, de akik csak a külső dolgokat látják, nem ismerik fel Isten országának megjelenő jelein túl, ki által cselekszi mindezeket Jézus.

Némelyek prófétának tartották őt, mert csodálatosan megjelentette a rejtett dolgokat is. De sokan Izráelből nem ismerték fel az ő meglátogatottságuknak idejét. Nem ismerték fel a Krisztust. Ezek a vélemények és vélekedések Jézusról, már csak részben hasonlatosak a mai ember vélekedéseihez. Vallásos emberek még csodatevőnek tartják őt, vagy vallásos géniusznek titulálják. Ma

is sokan emlegetik Szabadító nevét, mint a múlt örökségét. Pedig *“Jézus Krisztus tegnap és ma és mindörökké ugyanaz.” Zsid. 13:8* Ő bár ha tudná, hogy Ő ma is élő és Szabadító Úr.

Jézus további kérdése a tanítványoknak hitvallásra és bizonyosságtételre ad alkalmat. *“Ti pedig kinek mondotok engem?”* Péter apostol áll elő és megvallja: *“Te vagy a Krisztus.”* Ez a hitvallás az Isten küldöttjének a helyes felismerése. Hogyan jutottak el a tanítványok erre a felismerésre, hogy az ő Mesterük Izráel Messiása. Előbb ők is, csak valami rendkívülit tapasztaltak a Vele való találkozáskor. Azt a hatalmat, amit Ő hordozott, és hívó szavára otthagyták munkájukat és követték Őt. Tanítványok lettek. Jézustól tanultak. Mit jelent ez ma? Mi is hagyjuk ott munkánkat, családkunkat, feladatainkat? Vannak akiket Jézus elhív a lelkipásztori szolgálatra, és mindannyinkat hív, hogy higgyünk, és tanítványai legyünk.

A legfontosabb a viszonyulás Krisztushoz. Ez a kapcsolat a tanítványok idejében egy nagyon közeli és bensőséges kapcsolat volt. Együtt töltötték a napokat. Jézus készítette fel őket, hogy ha majd nem lesz testileg közöttük, ők akkor is az Ő követői és tanítványai legyenek, mert őket és minket is erre hív az Úr. Az ő feladatuk a bizonyoságtételek lesz, az útkészítés a jó hír hirdetése. Az elkészített úton az Úr jön. Ebben a személyes kapcsolatban tanul a tanítvány. Jézus hívása személyválogatás nélküli volt. Ő azokat hívta magához, akiket az Atya néki adott az Ő örök tanácsvégeztése szerint. Hogyan ismerjük fel, hogy kit kell hívunk a Szabadítóhoz, Jézushoz, hogy szolgálataink nem ne kényszeredett és formális emberi törekvés és erőlködés legyen csupán.

Pál apostol a Lélek vezetése alatt álló ember volt. Ő már nem járta az Úrral a galileai falvakat. Ő viszont nyerte az Úr kijelentését. Péter apostol is csak kijelentés alapján tudta megvallani a Szentlélek által, hogy kicsoda az Ő Mesterük. Gondoljunk, Keresztelő Jánosra, aki Jézust keresztelve látja az egekből alászálló Szentlelket galamb formájában leszállani, hallja a mennyei szót: *“Te vagy az én szerelmes Fiam, akiben és gyönyörködöm.” Mk. 1:11* De később a fogságban kételkedik. Kicsoda Jézus? És elküld a tanítványai közül kettőt ezzel a kérdéssel? *“Te vagy-e az, aki eljövendő vala, vagy mást várunk?” Lk. 7:19* Jézus felelete meglepő: *“Jelensétek, Jánosnak, amiket hallottatok és láttok. A vakok látnak, és a sánták járnak, a poklosok megtisztulnak, és a süketek hallanak, a halottak feltámadnak és a szegényeknek evangélium hirdettetik. És boldog, aki én bennem*

Folytatás a 14. oldalon

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### **Kicsoda Jézus – Folytatás a 13. oldalról**

*meg nem botránkozik.* “Mt. 11-4-6. Ez fölöttébb elgondolkodtató. Jézus nem bizonyítja az Ő messiási voltát szavakkal, hanem az Isten országának megjelenő jeleit sorolja el, amely valóság volt ott ahol Ő megjelent. Péter apostol a hitvalló bizonyoságtételt kijelentés alapján nyerte. A Máté evangéliumában ezt olvassuk ezzel kapcsolatosan, hogy Péter hitvallástétele után Jézus ezt mondja néki: *“Boldog vagy Simon Jónának fia, mert nem test és vér jelentette ezt meg neked, hanem az én mennyei Atyám.*” Mt. 16:17 És Péter megbízatást nyert Jézustól, hitbeli megbízatást. Péter görög neve Petrós-szikla és az ilyen hívők sziklaszilárd bizonyoságtételén épül fel az Anyaszentegyház, melyen nem vesz diadalt még a pokol kapuja sem. Jézus Péternek új nevet, és új életet adott. Ezt az új életet kínálja nekünk is az Úr. Ez az új élet, a Krisztusban elrejtett élet, és forrása már nem e világból van. Test és vér és az emberi értelem nem ismeri fel a Krisztust. A Lélek által megújított élet nem e világból való. Itt él ebben a világban, de nem öncélúan – mennyei küldetése van. A tanítványokat küldi Jézus és minket is – később tanítványait – ebbe a világba missziói küldetéssel: *“Elmenvén e széles világra, hirdessétek az evangéliumot minden teremtsnek. Aki hiszen és megkeresztelkedik, üdvözl, aki pedig nem hiszen, elkárhozik.*” Mk. 16:15-16

Az én imádságom az, hogy, Isten ígéje és Szentlelke által megragadná a szívünket, elhagyván megtévesztő bálványainkat és bűneinket, Néki szolgáljunk, aki a Krisztus az élő Istennek Fia, a mi Urunk és Megváltónk. Ámen.

Az Úr és az Ő népe szolgálatában

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### Erdély Aranykora a New York-i körzet tavaszi cserkészportyájának témája

Április végén a New York körzeti cserkészcsapatok is megtartották tavaszi portyájukat a Carmel (NY) melletti Fahnestock State Park-ban. Összesen kb. 50 cserkész vett részt New York, New Jersey és Connecticut államok csapataiból.

A körzethez egyébként még hozzátartoznak a Bostonban és Washington DC-ben működő csapatok is.

Szombat délután rögtön még megérkezésünkkel felvertük a sátrakat, és nem sokkal a felállítás után el is kezdett esni az eső. Fát hordtunk az esti táborúzhöz, majd forgószínpad következett. A csapatok már korábbi körzeti eseményekről ismerték egymást, de új csapatot is üdvözölhettek körükben, mégpedig a connecticuti Beodray Ferenc Cserkészcsapatot! A connecticuti csapat legtöbb cserkésze számára ez volt az első sátorban történő alvás élménye, így nagyon izgatottak voltak már a kirándulás előtt.

A keretmese Bethlen Gábor erdélyi fejedelem volt, a magyaroknak harcolniuk kellett a törökök ellen és megakadályozni, hogy Erdély a Habsburgokkal lépjen szövetségre. Mindezek után örömmel zárult a tábor és a tábori zászlólevonás után az alakuló téren egy rövid időre búcsút vettünk egymástól, hiszen a következő kihívás a május végi Fillmore-i hagyományos akadályverseny lesz a cserkészek számára, melyen megmérettetnek a csapatok, és melyre már egy ideje tart a

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*A kirándulás résztvevői – NY körzeti portya  
2014 június*

### Egyszer volt, hol nem volt... Cserkész regőstábor Németországban

Németország közepében, nagyszombaton a feltámadási nagymisére magyar népviseletben vonul száznál is több, magyarul éneklő fiatal, majd sonkát, főtt tojást, tormát, kalácsot vacsoráznak, s hajnalig járják a széki, mezőségi, moldvai táncokat. A múlt héten immár harminchatodszor rendezték meg kerületi regős nagytáborukat a németországi, svájci és ausztriai magyar cserkészcsapatok. A Külföldi Magyar Cserkészszövetség I. kerületének egyik legnagyobb eseményének már önmagában a helyszíne is igen hangulatos: évtizedek óta egy tübingi majorban rendezik meg; a csöppnyi kis falucska, Lützensömmern egész héten magyar daloktól és néptánclelésektől hangos.

A határon túli magyar cserkészletben a hazainál is hangsúlyosabb a magyar hagyományok ápolása, s ehhez mértén nagy szerepet kap a regős cserkész, tehát a néphagyományainkat fokozottan őrző cserkész ágazat. E tábor ezért úgy épül fel, hogy benne a magyarság néprajzának valamennyi nagyobb egysége helyet kapjon. Minden esztendőben más-más néprajzi tájegység vagy témakör jelenti a tematikus magot, az idén a népmesék világát járhatták körül számos megközelítésben a táborlakók.



*A regőstábor résztvevői*

**Trianon****EMLÉKEZZÜNK HALOTTAINKRA 1917-TŐL****1918-as Károlyi időszak jellemzéséhez**

*Mályusz Elemér írja:* „obskurus újságírók harcteret kerülő kalandorok, párt nélküli vezérek törtek előre. A dolgozók és a katonák milliói közül senki sem rokonszenvezett velük, nem állottak mögöttük tömegek, ezek ösztönszerűleg idegenkedtek tőlük. Céljukat így törekvéseik nyílt bevallásával soha el nem érheték volna. Családsághoz kellett tehát folyamodniuk. A tömegek megtévesztése céljából kerestek egy férfit, kinek neve megejtően jó hangzású. Így esett a választásuk gróf Károlyi Mihályra, aki nemcsak elkápráztatta az embereket fejedelmi vagyonával, hanem mindenképpen alkalmasnak látszott a neki kiosztott szerep eljátszására. Tudták róla, hogy szellemileg erősen korlátolt, önálló ember, akinek élete dorbézolásokban és a kártyaasztal mellett zajlott le. Az ilyen embert könnyű orránál fogva vezetni, mert csekély szellemi képessége és önhittsége egyaránt megakadályozza annak felismerésében, hogy csak eszköz mások kezében. A tömegek félrevezetése végett takargatják hibáit és minden lehetséges alkalommal igyekeznek

nimbuszba burkolni.” (*Mályusz Elemér: A vörös emigráció. In: Napkelet, 1931. XVIII. kötet, 2-3*)

*1919-ben a kivégzések és a terrorcselekmények főként Kun Béla, Pogány József és Landler Jenő tudtával és utasítására történtek. Ha Romanelli alezredes az olasz katonai misszió vezetője tiltakozott a kivégzések miatt, Kun a „belügyekbe való beavatkozás” ellen szólt.*

*Tömeges kivégzéseknél az áldozat egyik szemét kiszúrták, s úgy kellett végignéznie társai kivégzését. Gyakran kihúzták az áldozat nyelvét, de sokszor előfordult, hogy a kínlódó embernek felmetszték a hasát, és kihúzták a beleit. (Bálint István János: „Felakasztjuk mi az Úristent is.” Magyarország szemérmes bolsevik krónikája. Demokrata 1997/20, 22-25.)*

*1919. jún. 7. pünkösdi szombatja. A sopronkövesdi események Szamuelyi elé állították Schmidt Mátyás vasúti pénztárost, akit azzal vádoltak, hogy túrta és nem jelentette fel, amikor a vasútállomás közelében felszedték a síneket. A 49 éves vasutast Szamuely rögtön kihallgatás nélkül halálra ítélte. Az állá alá egy rudazókötelet csavartak, és egy körtefára felakasztották. Minthogy lélegzeni néha-néha tudott, délelőtt fél 9-től 11 óráig kínozták, míg végre meghalt. Előzőleg a fiát kényszerítették, hogy akassza fel az édesapját, de az erre nem volt hajlandó, sőt felajánlotta, hogy inkább meghal az apja helyett. Erre össze-szurkálták, végül a szemben lévő fára őt is felakasztották. Ezt viszont az apjának kellett végiggötrödni. Az alatt a fenevadak szalonnát tízóraitak. Sőt azt mondták a fiúnak, amikor az apja életéért könyörgött: „Felakasztjuk mi az Úristent is.” (Miklós Imre: A magyar vasutasság oknyomozó történelme. Bp. 1937. 526.)*

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*Hosszú utakon elmerengve járok,  
Az érzelmek szárnyán hazatalálok,  
Hosszú forró nyárnak  
Égető hevében  
Szívemben repdesnek az összegyűlt érzések,  
Odahaza most folyik az aratás.  
Dolgos, szorgos nemzet –  
Most kapja jutalmát.  
Lesz-e kenyere?  
Lesz-e mit megegyen?  
Asztalán – az életadó  
Kiscipó megsülve,  
Minden kis hajléknak  
Békéséges eledele.  
Uram – irgalmazz!  
Uram – légy velünk,  
Éhező gyermekeknek  
Remegő kezébe  
Jutass jó kenyeret!  
Kenyér mellé az élet vízéből  
Adj nekik vigaszul.  
Új búza zsengeje  
Hálaadás legyen.  
Add meg ezt Istenünk, add,  
Hogy igazán megérje.*

Sipos Domokos

## VAJÚDÓ IDŐK KÜSZÖBÉN

*Folytatás múlt számunkból*

Egy zajló tenger volt már Transsylvania, és ő még nem vette a hírt, hogy élére álljon az áradásnak.

Mi oka lehet Újlakinak, hogy őt még itt tartja? Egyébként az ifjúság csodálatos ereje, mely mindenén át tudja lendíteni a lelket, nem engedte, hogy sötét töprengésnek adja át magát. Titkos hite szent volt előtte, szegénysége nem léte is inkább húzta a néphez, mint az uralkodókhoz, de becsvágya, mely, mint tudat nélküli nagy erő feszítette minden porcikáját, míg egyrészt a vajda mellett tartóztatta, ahol a hadisiker ranghoz, vagyonhoz juttatja, másrészt a felzendült tömeghez vonzotta, ahol el lehet érni... Mit? Maga sem tudta, hogy mit.

De kard volt a kezében, erő a karjában, fiatalság a testében, ész a fejében! Ezek tomboltak, rágták a pányvákat, zúgtak, harsogtak!

Előre, előre, ki a századok óta rád szoktatott hámkókból. Hajrá! Nincs határa az akarásnak!

Miként nem lehet bedobni egy követ a tóba anélkül, hogy a megrezdülő vízcseppek mozdulásukat át ne adnák a legtávolabb fekvő víztömegecskéknél is, akként nem történhetik semmi az emberekkel, ami tovább és tovább terjedő gyűrűződéssel ne éreztetné hatását a többi emberre is.

A huszita hullám, mely Csehországból indult el, hol itt, hol ott vetődött magasra. Hab habra torlódva, hullám hullámmal viaskodva fodrozta az emberiség tükrét, és az Úrnak 1437. esztendejében Transsylvaniaiban tajtékozva kezdték csapdosni a hátakat.

Ha hite és Újlaki misztikus akarata nem is kapcsolta volna össze a felzajdult néppel, akkor is éreznie kellett volna Nagy Antalnak Transsylvaniai tavasz eleji nekiáradását.

A jobbágyok már seregekben járták az országot. A vármegyék gazdag nemes urai rettenve vitték asszonyukat, gyermekeiket és arany-ezüst marháikat a várakba. Szerencsés volt, aki idejében menekülhetett, mert a pórok nem ismertek kegyelmet. Az úri házakat, a védtelen mezővárosokat tűznek martalékává tették, a lábasjóságokat elhajtották, az élelmet felették, amit nem tudtak magukba rakni, odább vitték. És vér csepegett már a kaszákról, mert ahol ellenállásra találtak, ott kegyetlenül leöldöstek mindenkit. Még szerencsés volt, aki csak orrát-fülét hagyta a markukban.

A bortól mámoros és vértől vadult emberek úgy rohantak az asszonyfelére, mint a vadállatok. A szép, nemes úrasszonyok, leányasszonyok halálra beestelenítve kerültek ki ölelésükből.

Tízezrekre ment már a zendülők száma. A püspöki egyházi átok alávetette őket. Az újszülötteket nem keresztelték, a házassulandókat nem eskették, haldoklóknak az utolsó kenetet nem adták fel, a megholtakat nem temették el a papok. A hívők megkeseredett lélekkel viselték a súlyos büntetést, de nem tértek engedelmességre. Először le akarták verni, maguk alá akarták igazni uraikat.

Nem volt egységes tervük, egyformán raboltak, gyilkoltak, romboltak mindenütt. Az egyes csapatok élén egy-egy pór vagy koldus nemes állott, aki vagy nagy szájával, vagy erejével kivált

a többiek közül, vagy azzal hatott rájuk, hogy a legkegyetlenebb volt közöttük. A türei Pálfa Márton, vajdaházi Nagy Pál, a püspök daróci tisztartója, több ezer embert vezettek a Küküllő vidékieken, a hunyadiakon valami Kardos János vezérekedett.

A vezérek titokzatos hírvivőktől, kik sohasem mondták, honnan jönnek, ki küldi őket, parancsokat kaptak, hogy Zolnuk megyébe, Dés felé nyomuljanak.

Már sárgult az őszi búza, mikor Szentimrére hírül hozták, hogy a zendülők Bábolna mellett táborot vertek és elsáncolták magukat. Majd az egész szegény nemesség ott volt a jobbágyok között, s fegyverrel akart igazat szerezni XXIII. János bullájának, mely a konstanzi zsinaton kelve, felmentette őket a tizedfizetés alól.

Csáki vajda kemény parancsot adott a megyéknek, hogy egy szálíg állítsák ki katonáikat, ő maga, az alvajda, bandériumokkal, a püspök egy fél bandériummal, Tamási János és Jaksi Mihály székely ispánok a székelységgel készültek megindulni a zendülőkre, s a vármegyék nemesei is fegyverre keltek hűtlen jobbágyaik ellen.

Nagy Antalhoz még mindig nem érkezett meg a hír.

Már a napot is kitűzték, mikor csapatával neki is indulnia kellett a szentimrei várból.

Nagy nyugtalanság szállta meg. Furtonfurt Újlakit látta maga előtt, mintha vádolóan nézne rá, hogy ő még itt van. Sokszor járt eszébe, hogy lóra kap, s ki a várkapunk neki a világnak, de mindig visszatartotta valami. Újlaki azt mondta: „Várd meg a hírt, s akkor indulj!”

Indulásra készülődtek, mikor a vajda száz páncélos vitézzel felesége, az alvajdáné s leánya: Lépes Anna kísérijével rendelte Budára.

Az asszonyok könnyű hintója útra készen állott a várudvaron, a terhes szekerekre nagy kosarakban és ládáknál hordták az eleséget, hordókat borral tele, és finom veretű, festett ládákat az asszonyok gúnyáival. Lépes Anna még ott is rendezgetett egy ládát. Rendre simítgatta a ruhákat, drágalátos szép holmikát. Egy virágos, égszínkék bársonyszoknyát terített el fehér kezével, arra egyet veres bársonyból, aztán arannyal meghányt szederjes bársonyból való derekat helyeztetett el. S aztán ingvállakat, rendre megnézte őket, hogy mind ott vannak-e. Lássák Budán, hogy kicsoda az a Lépes Anna.

Nagy Antal nézte a készülődést. Nézte-nézte, de nemigen látta, hogy mi is történik. A katonák jöttek-mentek a várudvaron, mindenféle idegenek jártak ki s be a várkapun: ügyes-bajos emberek. Asszonyok rakosgattak a szekereken. Az egész összefolyt szeme előtt, a kék égen ragyogott a nap, csillogtak, fénylettek a várfal szürke, nagy kövei, mint a csurgó méz, édes szép volt a világ. A várkapolna felé a káplán ment, fekete ruhája, lecsüggesztett feje, sovány, átszellemült arca áhítatot lehelt szerte, s alázatot, szerénységet, türelmet, lemondást, a szenvedés szeretetét prédikálta minden mozdulata.

A hadnagynak eszébe jutott:

„Nem azért jöttem, hogy békeséget hozzak e földre, hanem hogy fegyvert!”

Mikor a káplán eléje ért, ahelyett, hogy amint máskor szokta, lehajtotta volna a fejét az áhítattól, egy pillanatra a túlvilág sejtelmébe mártva bele lelkét, most a ragyogó nap felé nézett, a szabadon cikázó fecskék után, minden egy tündöklő, zengő,





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kavargó, feszülő megmozdulásban táncolt előtte, s az egésznek a közepén, mint a megelevenedett aranyban a ragyogó drágakő, Lépes Anna fehér arca. Olyan rettentő nagy vágy szállta meg, átfogni, átmarkolni, magába olvasztani az egész zengő világot, hogy szinte nyilalltak izmai. A várkápolna ajtaján belépett a káplán, az elmúlt kor lemondása, künn a napragyogásban a hadnagyban vajúdott az új világ embere, az élet akarása. Úgy állt ott, mint egy megbűvölt. Csáki László az asszonyokkal diskurált, odanézett a hadnagyra, s kiáltott neki: – Tüstént kiesik az a két varosbéka szemed!

Aztán kacagva nézett Lépes Annára. A hadnagy mélyen elpirult, és megfordult. Nem látta, hogy Lépes Annának is lángvörös lett az arca.

Katonái közé ment, s nagy hangon kezdett nekik parancsokat osztogatni. Egy vénasszony jött be a várkapun, fején egy kosár halat hozott, s a konyhák felé tartott. Visszajövet megállott a katonák között, és megszólította a hadnagyot.

– Drágalátos szép virágszálam, van a nénének valamije, ami éppen egy ilyen szép vitéznek való.

A katonák kacagtak, durva bohóságokat mondtak a vénasszonynak, a hadnagy is mulatott a dolgon.

– No, hát lássuk! – mondta a vénasszonynak.

Az egy szép, keskeny aranszegéllyel kihányt veres bársony keszkenőcskét vett elő, s a hadnagy elé tartotta. Az furcsán nézett rá.

– Minek az nékem, néne?

– Jaj, drágaságom! Tudom ám én, hogy Budára méysz, egy ilyen deli legénynek kell oda a cifra holmi! Aztán van ám

ott még valami! Hirtelen félreállva, hogy csak a hadnagy lássa, kigöngyölte a keszkenőt. Parányi kártya volt belecsavarva.

A hadnagy megrázkódott. Elvette a kendőt s kivette a kártyát. Veres tintával volt ráírva:

„Az test fej után kívánkozik. Bábólnán várlak. Valentinus.”

Maga elé meredt, és sokáig állott ott egy helyben. Aztán felnyergeltette lovát, s felkapott rá. Csak kardja volt az oldalán, könnyű zeke rajta. Senkinek se szólt semmit, mintha csak járatni akarná kicsit a lovát. Lekerült a Maros mellé. Ott megállott, és visszanézett a várra. Csak a falakat látta. Az asszonyok házának ablaka sötétben meredt elé a falból. Nézte-nézte, mintha várná, hogy egy fej kipillantson rajta. „Indulni, indulni!” Nagyot sóhajtott. „Menni, menni! Hej, Lépes Anna!”

Itt nem lehet állingálni, nem lehet sokáig nézni azt az ablakot. Még visszafordítja az embert. Nagyot rántott a zablán, s nekifordította lovát az erdőnek. Délebedre hiába várták a várban. Csáki vajda nagy harsogva kacagott:

– Elment virágot szedni Annának az útra!

De délután se került elé, a szekerek indulásra készen álltak, – a hadnagy pedig sehol.

A vajda csak kacagott:

– Megszökött Anna elől!

Az asszonyok azt mondták, hogy hát majd csak előkerül, majd indulnak holnap. Anna összeszorította kis erős száját, s keményen mondta:

– De már csak induljunk. Akad még egy hadnagy e mellé a száz katona mellé!

*Befejezés következő számunkban*

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