

CALVIN SYNOD HERALD

Official Organ of The Calvin Synod – United Church of Christ Founded in 1900

AMERIKAI MAGYAR REFORMÁTUSOK LAPJA



VOL.CXXV.

MAY – JUNE 2024

NO. 5–6

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The Fruit of the Spirit Pentecost

Scripture reading: Galatians 5:16-25

Text: *"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control"*

(Galatians 5:22-23 NIV)

Dear Calvin Synod Congregations,
Dear Brothers and Sisters in Christ,



We celebrate Pentecost.

We remember that significant event when the heavenly Father, through His Son Jesus Christ, sent and poured out the promised Holy Spirit (John 14:26). The apostles were the first who received the gift of the Spirit.

For the preaching of the Apostle Peter, three thousand people accepted the Lord Jesus and were baptized. That day was the birthday of the Christian Church.

The Spirit of God brings freedom, boldness, and victory into the lives of Christ's followers. Additionally, the Holy Spirit produces certain characteristics in us to stay on the right path of Christ and to live according to His will. The Apostle Paul lists nine fruit of the Spirit in his letter to the Galatians. The fruit of the Holy Spirit are present in the life of every believer.

1. The first fruit is **love**. Love was the driving force for the Father to give His Son to us. *"God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life"* (John 3:16). Jesus' central message was exactly about this, especially about loving God and loving others. We would not be able to live without the love of the Lord and others.

2. The second fruit is **joy**. This joy is from and given by God. The Apostle Paul encourages us to *"be joyful always..."* (1Thessalonians 5:16) Additionally, in the book of Proverbs we find that *"a cheerful heart is good medicine..."* (17:22). Therefore, this fruit of the Spirit is especially important since joy can heal our hearts and soul.

3. The third fruit is **peace**. When the Spirit works in our lives then we will experience peace in three areas of life: with God, with others, and with ourselves. When we are at peace with God and others, we also experience peace in us. Jesus said, *"Peace I leave with you; my peace I give you"* (John 14:27).

4. The fourth fruit of the Spirit is **patience** or in another Bible translation **long-suffering**. It is exceedingly difficult to remain patient in this impatient and rushing world since it is full of people who cannot

control their impatience. Despite this, the Apostle Paul encourages us to *"be completely humble and gentle; be patient, bearing with one another in love"* (Ephesians 4:2). This also means the willingness to practice patience, by the help of God, in the time of waiting.

5. The fifth one is **kindness**. Kindness means a sweetness of attitude, easy to have a good relationship with, and easy to please. It also means that we are not grumble, complain, and are not unwilling to do certain things.

6. The sixth one is **goodness**. It refers to the condition of our hearts and the way we approach the world around us. This also means that we are willing to do good and help others. The Apostle John writes this: *"Dear children, let us not love with words or speech but with actions and in truth"* (1John 3:18).

7. The seventh one is **faithfulness**. Through faithfulness we have the ability to trust in the Lord and being committed to God and man. Faithfulness is especially important in close, intimate relationships, such as, with God and with our spouse. However, we may also demonstrate faithfulness in our work and tasks we need to accomplish.

8. **Gentleness** or in other Bible translations, **meekness** is the eighth fruit of the Spirit. Gentleness means power under control. Let us see it clearly that the gentle or meek Christian is not weak. Jesus was gentle; however, He was not considered weak, timid, or shy. He said, *"Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls"* (Matthew 11:29).

9. The last fruit is **self-control**. It means refusing to do those things you have in your power to do, which may cause harm to you and others, as well. This is an attitude whereby the life is submitted to the will of God in Christ Jesus, so He would control your life.

These are the nine fruit of the Spirit, nine characteristics that are to be present in the life of each and every Christian.

I don't know you have noticed it or not, my dear brother or sister, but the Apostle Paul used singular instead of plural when he wrote: "fruit of the Spirit". You don't get one, then another, and later on another one. God expects them to be present at all times in your Christian life. All of these characteristics are to be present in the life of the believer all the time. How is that possible? Only by learning to rest in Christ and by yielding to Him and abiding in Him.

May the Lord Jesus help you and work the fruit of the Spirit out in you that you would rest in Christ, abide in Him and yield yourself to Him. May the Spirit of our Lord lead and guide us in this important process and spiritual growth of our life! Amen.

Rt. Rev. Dr. Csaba Krasznai

Seeking the Kingdom of God

The gospel stories make it clear that Jesus entered his ministry determined to preach the Kingdom of God. Early in the narratives, in Mark 1:15, Matthew 4:7 and Luke 4:43, this plan appears. Soon, when teaching the disciples what their prayer to God must be, at the heart of the prayer he prays, "Your kingdom come... on earth as it is in heaven." (Matthew 6:10)

What is this reign? Is it our personal reconciliation with God? Surely. But what else? We are not separate integers. No one is an island. In faith we are part of "the body of Christ." (1 Corinthians 12:13). We belong to a civil body of which we are citizens (See Romans 13). In the USA we are invited to be active in the political body we call a republic or a democracy. Social beings we are. Indeed, Jesus invites us to pray "Our Father," not "my Father", and on behalf of "us," not "me."

The evangelists tell us of Jesus' ministry to individuals, a leprous man, a woman reaching out to touch his garment, a lawyer in the deep of night, a woman at wellside, and so forth. He took time for persons high and low, ill and well, troubled or at ease.

He ministered to people in group settings. He answered questions about taxes for Jewish leaders. He visited synagogues often and gave special attention to the state of worship in the Temple. His parables spoke to the various conditions and settings in all walks of life. He cared for the whole person in his or her various environments. Following its Lord, the Church, at its best, from the pulpit and in the pew, seeks the welfare of the whole person.

The biblical revelation calls us to a balanced ministry, both priestly and prophetic, called to nurture the inner life of the Spirit and equally attend to the issues swirling around us in the wider world.

St. Paul does this in his Roman letter. He explains the grace of God that leads us to faith and to freedom as children of God (Romans 1-8). Then he turns to an issue before the early Church, namely, the place of Jews in God's provision under the older covenant (Romans 9-11). Then he turns to pastoral conversation about how Christians may live under the authority of Rome in the first century (Romans 12-15).

What is the agenda today? Our Christian worship dare not remain stuck in the priestly, forsaking the prophetic, or vice versa. Our hymnbooks, still used in traditional worship, present the variety of the faith. In search of spiritual comfort, we sing Thomas

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Dorsey's prayer, "Precious Lord, take my hand, lead me on, help me stand." Then in need of transcendence, we might sing the words of Joachim Neander from 1680, "Praise to the Lord, the Almighty, who rules all creation." When we come to the Eucharist we could offer the traditional, "Break Thou the bread of life, dear Lord, to me," and before we go out to serve, raise the urgent call of prolific hymnist Frank Mason North, "Where cross the crowded ways of life, we hear your voice, O Son of Man." Lifting up our voices we will have incorporated pieces of the whole good news in one hour of worship.

Recently, while viewing a documentary on PBS called "Gospel Train," I came across a narrative which may well illustrate the point I seek to make here.

The African-American vocalist, Mahalia Jackson, became prominent in the mid-20th century. When offered lucrative contracts to enter the secular song market, unlike Ella Fitzgerald later, Mahalia replies, "I just sing for the Lord." In so doing she forsakes immense wealth and fame.

Taking her Christian spirituality with her, she draws close to Martin Luther King, Jr. and his burgeoning social ministry. Once in a Chicago pulpit, Dr. King, having encountered fierce racism in the nearby suburbs, looks pensive and nervous. From the wings, Mahalia begins to lead the people in the old spiritual "Joshua Fit the Battle of Jericho." He looks over at her, smiles, and with a whole new presence begins to address the congregation.

Not long after, at the 1963 March on Washington, just before Dr. King speaks, Mahalia sings, in spellbinding fashion, "I Been 'Buked and I Been Scorned." Dr. King goes to the podium and begins to speak. Mahalia notices that sections of the crowd grow restless. Standing near to him, she whispers, "Tell them about the dream, Martin." He swivels mid-sentence and calls out "I have a dream", continuing to an historic end, "Thank God Almighty, free at last."

I propose that caught up in the sequence of moments between two consequential people, we sense the movement of the Spirit and see the way a spiritual lament in song moves out in a call for hope

in the direction of the kingdom of God on earth as it is in heaven: the holistic good news unfolding before multitudes.

Here we are in year 2024. A year fraught with danger. Only the Spirit of God can dissipate the power of the fraudulent propaganda fouling the atmosphere. Is the Spirit exuded in Mahalia available to stir clergy and laity to awaken out of their comfort zones? Spirits contrary to the kingdom/ the will of God prowl the airwaves and byways. Powerful faith and courage will be required. As always, today is the day of salvation.

Rev. Dr. David B. Bowman



Devotional

Scripture Reading: 1 Peter 1:17-25

The text for this meditation is taken from the Letter of Peter, chapter 1, vv. 20-21: "...For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God." (NASB)

The post-Easter season not only reinforces the fact of Jesus' resurrection but also the changes it brings into our lives. In today's lesson we learn that both our faith and hope are strengthened by this most important aspect of our identity as followers of Jesus the Christ. His resurrection not only solidifies our confidence in God's loving mercy and grace, but also strengthens us in times of testing and strain. That is what happened to the Apostle Peter whom Jesus renamed "the rock upon which His church would be built," meaning the faith and hope that prevailed in him despite his weaknesses.

Case in point is a story found in the extra "official" (canonical) books of the Bible called the Apocrypha. These were "early Christian writings not included in the New Testament ...because of their questionable authenticity." (*Webster's Dictionary*, 11-th Edition). One if theses is called the "Acts of Peter." One entry mentions him fleeing crucifixion in Rome during the Emperor Nero's persecution of the

Christians. "...Along the road outside of the city he meets the risen Jesus. In the Latin translation, Peter asks Jesus, '*Quo Vadis?*' Where are you going? He replies, '*Romam eo iterum crucifigi*' (I am going to Rome to be crucified again.) Peter then gains courage to continue his ministry to the persecuted Christians and returns to the city, where he is martyred by being crucified upside-down" (*Wikipedia*) The specter of Jesus' willingness to take Peter's place prompted his commitment and willingness to put all his faith and hope in the resurrected Christ.

The phrase "*Quo Vadis*" has become a rhetorical question both for individual Christians as well as for the collective faithful, the church. We might well ask ourselves the same question at various moments of our life, particularly when the choices we make define us being either true and responsible followers of Christ Jesus or not.

Peter's decision to sacrifice his life for the cause of Christ was based on those things that he preached in his letters. In other words, "he took his own medicine." Along with other Apostles such as James, John and Paul, Peter was careful to note the meaning and the practical application of new life in Christ. If we want to be true and faithful to our Lord, that new life can never be compromised. Christian faith is in a class all by itself because it is vested in the living God, therefore putting the believer on a higher plain of thought and action than anything which the human mind can invent.

So, the message from the letter of Peter lends itself to a systematic study of proper Christian conduct. "Christianity, as we see it unfold in this passage is not mere assent to the love of God in a crucified and resurrected Savior, but a living hope and faith in the promises of God. Hence, Christian life is meant to be involved in every facet and affairs of humanity." (*Interpreter's Bible*, vol. 12, p. 105) In preparing pastors for pulpit ministry, the Seminaries teach that pastors must have the newspaper in one hand and the Bible in the other; not only to interpret God's word but also to make it relevant and applicable in context to current events based on sound Biblical principles and teachings.

"Noted church growth guru, Lyle E. Schlatter, suggests that if we want our churches to grow, we will offer people a "note of hope." Perhaps the most common characteristic of churches that are attracting increased membership of people today is not where the minister is on the theological spectrum or the denominational affiliation, but on what the people hear and feel during the worship experience. This is a note of hope... The one theme that is common to

churches that are attracting more people is the theme of hope... That note of hope and optimism about the future is a powerful factor in determining the size of the crowd." (*Sermon Illustrations*, p. 448) For us that note of hope is and has always been the resurrection of Jesus from the dead and of our own resurrection to new life in His likeness and character. That is the emphasis of today's passage from the apostle Peter. It is part and parcel of the good news (gospel of Christ. Let's look at them now.

The first area in which Peter encourages new life activity is in the mind. We are to gird our mind for action. One year the theme for our Hungarian Reformed Summer Youth Camp focused attention on "*What Would Jesus Do?*" Participant learned to focus on how to match up to Jesus' attitudes and approaches to modern-day situations. We are called to gird our mind for action by thinking through not only who we are in Christ as new creatures but also what consequences result from our actions "The church is the community in which Christ's mind is being formed and His truth is taken seriously; the church is a high community of rigorous thinking on the part of those who have girded their loins for action...A real church is a teaching church. It refuses the superficial demand of sentimental people for sermons that entertain but do not instruct and for an easy Christianity which makes no demand upon the mind." (Ibid)

The second item mentioned is sobriety. The reference is not simply avoiding alcoholic excesses and inebriation (it can be that too); "rather it instructs the Christian to hold back from an intoxication with anything which would rob the person's poise, sanity, and reasoned judgment." (Ibid) If we are to give an accounting of the faith and hope within us (see chapter 3:15), we must be sober minded, not taken up with the same desire and lusts from which we wish to help others escape.

The next behavior that is a mark of new life in Christ is obedience. It is part and parcel of human life from childhood to adulthood to be under the authority of parents, government, and societal rules and standards. For us the highest authority is God who is eternal, all-powerful, all-knowing, and ever-present. Life becomes more satisfying and peaceful when we are obedience to God's rules (love, mercy and grace) and apply them to our daily life. "Only a stronger obedience to Christ can master the pull and appeal of a lower life." (Ibid)

The fourth area of a changed behavior that proves the new life we have in Christ is holiness. Yeah, I know, none of us are nor can pretend to be

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holy. One of my pastoral colleagues uses a euphemism as a way to soften the blow to our ego by saying, “we are angels with smudgy faces.” But even that seems far-fetched if not dismissive of the potential mischief within us. The problem is with our viewing holiness as an unachievable goal in that we give up even before trying. Because just like faith, hope, and love is a process or a “work-in-progress” (for none of us are born with them), so too is holiness the work of the Holy Spirit in receptive, obedient, humble, and responsive Christian hearts. “The church’s one privation,” writes a Mr. E. W. Sangster, “is holiness. What the church needs is the quality of saintliness, of goodness in the ‘inward parts’...The church fails of impressiveness in the world largely because there is not enough difference between the people inside and those outside to strike a contrast.” (Ibid). And when holiness does show itself, it is really the nature and character of Christ reflected in transformed lives. All glory and honor and obedience belongs to Him.

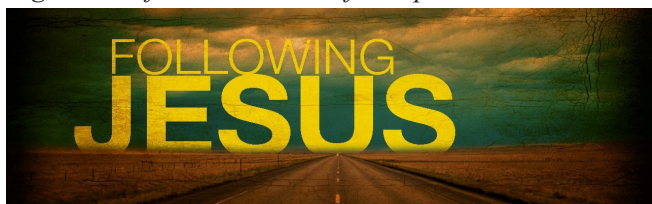
Yet another quality and Christian virtue is reverence for God. Proverbs 1:7 teaches that “the fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.” Our knowledge of God is based upon our reverential faith in Him by which we give proper honor and respect. In turn such fear acts as a deterrent from violating His law of love...” (Ibid) Reverence toward God is based upon our understanding of His love and how He used it in our behalf through the life, death, and resurrection of Jesus the Christ.

Lastly, and true-to-form of his apostleship, Peter invokes Jesus’ instruction to act with love.” Sincere, heartfelt, and genuine love is one of the hallmarks of Christian conduct...This love is active and intense; it is without guile or hypocrisy... True love was shown in Christ Jesus. It is the acid-test of the Christian life.” (Ibid) If love is absent, faith is a sham and a lie.

Thus, all these virtues of mental effort, sobriety, hope-fullness, anti-worldly struggle, holiness, reverence and love enabled Peter to choose the right path. May they help us do the same. Amen

Rt. Rev. Louis Medgyesi †

The sermon was delivered on Sunday, May 3, 2020 at the Hungarian Reformed Church of Fairport Harbor, Ohio.



THE CHANGING POWER OF PENTECOST

History tells us that on July 4, 1776, the members of the Continental Congress meeting in Philadelphia signed the Declaration of Independence. With this action, the American Revolution was launched and a new nation was born. It is ironic that on that very day George III, King of England, made this entry in his diary: “Nothing of any importance happened today.”

On the day of Pentecost, in the year A.D. 33, 120 followers of a man named Jesus were gathered together in Jerusalem. Suddenly the Spirit of God filled each one of them and marked them with tongues of fire. On that day the Church was born. But no historian of the time as on July 4, 1776 saw anything significant in that event.

Those 120 disciples were just a handful of rather ordinary men and women, a few fishermen, a couple of housewives, a former tax collector, a few farmers and some servant girls. Yet through these ordinary people God built a Church which has lasted now for over 2,000 years. In less than 300 years, that small, insignificant Jewish sect became the official religion of the entire Roman Empire and today the Church of Jesus Christ circles the globe and numbers some one billion members.

They question has been asked: How did they do it? What happened to those 120 follower in the year 33 A.D. on the day we call Pentecost? Those 120 followers came in contact with the Christian’s unknown God. They came in contact with God’s Spirit, or the Holy Spirit. For many Christians the events of Pentecost, the events of God’s spirit coming to this earth is like what King George said on the day the Declaration of Independence was signed, “Nothing of any importance happened today.”

Pentecost is one of the 4 major Holidays of the church year. On Pentecost we celebrate the coming of God’s spirit, the Holy Spirit into the lives of men and woman. On this day we celebrate the birthday of the church. Pentecost is just as important for Christians, as Christmas is, just as important as Easter is, just as important as the Ascension of our Lord is, but for some unknown reason, Pentecost has lost its significance in the life of the Church. Why is that?

Maybe, because we have a difficult time getting a handle on the Spirit of God. Maybe, we don’t understand what exactly happened on this day. And maybe, talk about the Spirit is not so sweet as talking about a baby born in a manger, or angels

singing in the heavens, or the gifts being passed about and shepherds tending their sheep on quiet hillsides.

Maybe, Pentecost doesn't get so much attention, because our world has not found a way to commercialize it, like many of the major holidays of the church. We don't turn Pentecost into a culture extravaganza, or into a national holiday, so it goes unnoticed. But, this holiday is very important for the life of the church. The Spirit of God is not something we should fear, or something we should ignore, but the Holy Spirit signifies God's presence in our world. It is the same presence that was moving over the face of the waters when God created this world. It is that same presence that took the form of a baby born in a manger in Bethlehem. It is the same spirit of God that walked the earth for 33 years, teaching, healing, proclaiming the love of God for all people. And now, it is that same spirit that is with us. It is God's spirit alive and well on the face of this earth, working through his people. It is the same spirit that motivates the church, to bring Jesus' love into the brokenness of this world. The source of the Holy Spirit is God. We believe in the Trinity, God the father who creates, God the Son who redeems and God the Holy Spirit, who gathers, calls, enlightens and sanctifies or makes his people holy.

Jesus talks about the Spirit of God as a Counselor coming to lead the disciples into all truth and to convict the world of sin and to bring God's righteousness into the lives of people who have experienced the brokenness of this world. This spirit is in each of our lives. God's spirit comes to us in our Baptism, and remains with us as we grow in the knowledge and truth of the God who loves us.

The power of God's Spirit came to earth on Pentecost.

We all know that power can be used in at least two different ways: it can be unleashed, or it can be harnessed. The energy in a truckload of gasoline, for instance, can be released explosively by dropping a lighted match into the can, or it can be channeled through the engine of a vehicle in a controlled burn and make an automobile go hundreds of miles. Explosions are spectacular, but controlled burns have lasting effect, staying power. The Holy Spirit works both ways. At Pentecost, He exploded on the scene; His presence was like "tongues of fire" (Acts 2:3). Thousands were affected by one burst of God's power. But He also works through the church—the institution God began to tap the Holy Spirit's power for the long haul. Through worship, fellowship, and service, Christians are provided with staying power of the Holy Spirit.

Through our Baptism, we obtained this staying

power of God to see us through all the ups and downs of life and in accordance to Jesus' promise it remains with us, calling us to worship, bringing us to service, gathering us together as a body, enlightening us about the truth of God and continually making us holy before God. All this happens day in and day out in our lives. This spirit is quietly at work each day in our lives. The Spirit is there with us as we plant your garden. It is there with us as we manage the welfare of the Church and as you raise our family. This spirit of God is there in all that we do. The Holy Spirit brings His power into our lives in a quiet and unobtrusive way.

God's Holy Spirit is like the ocean tide, it comes in quietly, it comes in slowly, but it comes to us with enough power, so that we might do the job God has called us and as He, leads each of us to do. Many times, it is not dramatic, it does not cause us to do theatrical things, but it is there to give us the power to live the kind of lives, to be the kind of people that God intended us to be.

The nature of this Spirit empowers us to live first of all pointing to live a Christ inspired life. The kind of life God intends for us to live points not to us, not to our accomplishments, but to the Lord of Life, Jesus Christ. The Holy Spirit works with our spirit, so that we might experience the righteousness of Christ in our lives. It is this spirit that convicts us of our sins, shows us that we really aren't as good as we think we are and then in that realization, make us fall on our knees at the foot of the cross begging for Christ's mercy. It is that same Spirit who comes with that mercy, with the righteousness of God and washes away our sins. The great Apostle Paul said this in his letter to the Romans, "For all who are led by the Spirit of God are sons and daughters of God. For you did not receive the Spirit of slavery to fall back into fear, but you received the spirit of sonship. When we cry Abba.... Father it is the Spirit Himself bearing witness with our Spirit that we are children of God."

It is this Spirit that comes into our lives, into the church to allow us to spread God's message of love to all people. It is this Spirit which points not to itself, but to Christ. It is this Spirit which allows us to point not to ourselves, but to Christ. It is this Spirit which makes the church, the Body of Christ, the most unique organization on the face of the earth.

And my friends you and I are part of this great movement it desires to accomplish, not because we did anything, "but the Holy Spirit call me by the Gospel, enlightened me with His gifts, made me holy and kept me in the true faith, just as He calls, gathers together, enlightens and makes holy the whole Church on earth

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and keeps it with Jesus in the one, true faith.”

The power of the Holy Spirit was brought into the world this day over 2000 years ago, and that power is still present today through us and within the church. So, do not hesitate to acknowledge it and use it in your life and in the life of your church.

*Rev. Stefan M. Torok
Pastor*



Calvin Synod: Why are so many Members Not a Fan?

The question can be phrased in different ways. Calvin Synod is not my cup of tea or not to my liking. Why do some of our members dislike, look down on, or are just not fans of the Calvin Synod? Before we begin, let's be clear. Not everyone feels this way. In fact, it may be just a small minority. But the small minority many times is loud and unapologetic in voicing their displeasure. Rest assured there is a substantial core group who support, participate, understand and see the need for our Calvin Synod. We are the defenders; always sparing with the critics. Many times, we feel the pain from the constant drum beat of displeasure. For decades, the Calvin Synod has had churches join, leave, open and close. Ministers have come and gone, and membership has peaked and declined. Through all those years, a nagging question always resurfaces. Why is there such disdain towards Calvin Synod?

There are several reasons for members to feel this way. This article will examine some of them, but the goal is to begin a dialogue with our members at

every level to address concerns and discern our future.

One reason is apathy along with a lack of knowledge and understanding of what Calvin Synod is. For a better understanding, a brief history would help. The Calvin Synod is the only non-geographical conference in the United Church of Christ. The first congregations, tied to the Reformed Church in Hungary, became orphaned during World War I and joined the Reformed Church in the United States in 1921. With the formation of the Evangelical and Reformed Church in 1934, most of the Hungarian congregations joined, and formed the Magyar Synod on March 14, 1939. On June 25, 1957, the Evangelical & Reformed Church merged with the Congregational Christian Church to form the United Church of Christ. Though all Synods were to be re-organized into geographical conferences, the Fourth General Synod of the United Church of Christ in July of 1963 allowed an exception. Until by their own action of re-organization, Synods in existence may act as conferences in the United Church of Christ. Following this action, the Magyar Synod formed its own Constitution and Bylaws, and became known as the Calvin Synod Conference of the United Church of Christ.

Many Hungarians immigrated to the United States to seek political, economic, and religious freedom. There was a need for Hungarian speaking ministers to preach the Word in their native language. Many of our Reformed Churches were organized and founded to serve the mission of bringing the gospel to those immigrants. As immigration continued, the churches grew and thrived in bringing the gospel to the new masses. The immigrants and their families quickly adopted English, which caused many churches to introduce English language services. It became necessary to bring the gospel to the third and fourth generations and those with mixed ethnic backgrounds growing in America. Today, many of our congregations still serve this mission in conducting both Hungarian and English language services. Others have only English language services, but still maintain the Hungarian culture and social traditions. Our ethnic gifts of folk art, music, dance and of course food are alive and shared in our congregations as well as throughout the communities of America. While we remain faithful to our heritage and our rich Hungarian Reformed tradition, we strive to witness and spread the gospel to all.

A second reason is decisions and issues that often divide us. This can be a whole separate discussion. Another article on some of these decisions and our relationship within the United Church of

Christ will be in a later issue. But briefly, when a decision is reached, it can divide the group. Many Synod decisions were approved with a 51 to 49 vote count. Once the issue is fairly debated and decided, it is imperative that everyone supports and abides by it. Many times, the opposition is unhappy and becomes unsupportive. They become an obstacle to its implementation. And when the feelings linger and fester, the Calvin Synod is disliked. There is diversity and differing viewpoints not only in the church but across all segments of society. We need to use our gifts together for the unity of Christ's Church.

Another reason is people. Who is Calvin Synod? Short answer: you and me. Our ministers and lay members are Calvin Synod. The work of the Synod is done by us. There is no salary and many of us have other full-time jobs. We do this work is His Service. If we do not have dedicated servants who do this work, who would? When there is an issue or conflict in a local congregation, the Synod officers go to help resolve the situation. Having been involved in several of these situations through the years, there is inevitably fallout. It becomes personal and the Synod representatives become the pin cushions. Whether the situation is resolved or not, the Synod is blamed by one side or the other. When the decisions and bylaw procedures are shared, there can be dissatisfaction and unrest. If you don't like the message, attack the messenger. As Christians, we cannot perpetuate this. "Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you." 2 Corinthians 13:11

If you are not a fan of Calvin Synod, I urge you to become engaged. Communicate, participate, educate, and understand what Calvin Synod is and does. That includes being involved in your local Congregation, Classis, Conference gatherings and meetings, national, and wider church bodies. The future of the Calvin Synod and of our CONGREGATIONS depend on what we do together. Help fulfill our mission: *"The Calvin Synod endeavors to remain faithful to Christ, to its historic continuities, and Reformed traditions in today's society. It encourages all in their laboring and propagating the Kingdom of God. It strives to do all it can in the spirit of Christianity to extend the Gospel, to promote education, to encourage charity, and the practice of Christian life."*

If you're not a fan, become one and help make a difference.

May 2nd is the National Day of Prayer. It is a day "to turn to prayer and meditation." This year's theme is Faithfulness. "Lord, you are God; I will exalt

you and praise your name, for in perfect faithfulness you have done wonderful things, things planned long ago." Isaiah 25:1

Be faithful and pray for our Calvin Synod, our local congregations, our ministers and lay members. Pray for our purpose and future.

Jim Ballas

*Calvin Synod Treasurer
Honorary Synod Presbyter*



Congregational Sharings

Hungarian Cookies - Kifli Baking at the United Church of Christ of Bridgeport, CT

Our church ladies baked 100 dozen cookies which are available Sundays after church service in Puritan Hall for \$18 a dozen. Thanks to Patt Lilya, Carol Mercurio, Sandy Stasko, Barbara Poruban, Holly Kruzshak, Sharyn Green, Judy Toth, Barbara Gergely, Nancy and Linette Kardos, and Ann Ballas. This effort was done to support our Hungarian heritage, encourage community, and to share in being able to enjoy this delicious treat with our church family. All proceeds support our church.

Jim Ballas



Hungarian Kifli cookies baked at church

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Ladies assembled baskets given to children. Left to right: Ann Ballas, Lanette & Nancy Kardos, Sandy Stasko, Sharyn Green, Barbara Poruban, Judy Toth



Easter items donated by members on table and donated to neighborhood children



Hungarian Kilfi cookies baked at church



Ladies Baking: Holly Kruzshak, Patt Lilya, Carol Mercurio, Sandy Stasko, Barbara Poruban, Barbara Gergely, Sharyn Green, Judy Toth and Ann Ballas

Spring Message

"While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." Genesis 8:22

"For behold, the winter is past; the rain is over and gone. The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land." Song of Solomon 2:11

We have celebrated Christ's resurrection earlier than usual in our calendar year this year. As I write this, in the midst of Holy Week, I am struck by the awareness of what feels like rapid change over intermittent spurts. What do I mean by that? Well, it's as though we spend so much of our time in a holding pattern, waiting for a new season to come, then suddenly everything has changed, and we missed it happening!

The seasons bring blessings of new lessons, new ways of being, and new behavioral and emotional patterns, all of which are intimately connected to what is happening in Creation. The cold winter months are spent inside, less active, and more engaged in self-reflection. Nature forces us to slow down in order to prepare us for all of the energy it takes to burst forth into growth and activity in the Spring.

We trust that each season will come. The calendar tells us when we change the names of the seasons, when the clock changes, when baseball season begins. These are all ways in which we engage spring. The season itself, however, like all of the other seasons, is not dictated by our calendar. We cannot make it come more quickly or delay its arrival. This

is the great lesson of the seasons. They change in their own time, and we are only certain they are here well after they have arrived. We know when there are no more nights of freezing cold. When the tree buds begin to open. When the sound of singing birds fills the air. While I have been ready for a new season to arrive, I don't believe I have ever been anxious that we would remain stuck in the same season forever.

I invite you to learn from the seasons of nature and begin to see the seasons in our lives in the same way. Everything we experience, all that we endure, every joy, every sadness, and every ounce of pain is but a season. God promises us that God is always at work doing something new. Jesus died on a cross, and through the resurrection the miracle of hope was born. Just as winter the earth to receive new life, so too are we prepared to receive the full and abundant life in God that Christ offers.

What season do you find yourself in now? Where do you trust that God will be providing growth? Where will God offer you new life?

Let us not be anxious, for God created the seasons that we will not remain stuck forever!

With Blessings,

*Eric M. Gramse
Licensed Lay Minister
of Calvin Synod*



Church Merger Celebration at the Calvin Hungarian Reformed Church of Woodbridge, New Jersey

Greetings from the Calvin Hungarian Reformed Church of Woodbridge, New Jersey. Our church just celebrated the 14th anniversary of the 2010 merger between the John Calvin Magyar Reformed

Church of Perth Amboy and the Hungarian Reformed Church of Woodbridge. Rev. Stefan Torok has been with us for 15 years and was instrumental in the joining of the 2 congregations. Our beloved Chief Elder, Ernest Balogh, has led us since the merger. At our congregational meeting this year, he decided to step down from the position. The members voted to make him Honorary Chief Elder. We are happy to announce that Richard Rebnicky has been unanimously elected as our new Chief Elder. Richard has been busy restoring many of the old church photos and colorizing them. The framed photos now line the hallways between the sanctuary and fellowship hall. May God bless those who have taken upon themselves the leadership of the church.

Rev. Stefan M. Torok



In the photo left to right: Rev. Stefan M. Torok, Andrew Stanislawski, Audrey Marciniak, William Toth-Secretary, Ernest Balogh-Honorary Chief Elder, Richard Rebnicky-Chief Elder, Barbara Drotar Bosques-Treasurer, Barbara Sipos Halifko-Assistant Treasurer, Elaine Lopazanski, Florette Pastor and Richard Pastor-Vice President

Easter Egg Hunt at the First Hungarian Reformed Church, Walton Hills, OH

This year, on Easter Sunday, church hosted Easter Egg Hunt for our Sunday School and Nebulo Hungarian Language School children and young people. We asked the parents and church members to donate bags of wrapped chocolates and candies. Then the parents filled the hundreds of plastic eggs with the delicious sweets.

It took a long time to fill them, but they disappeared in a couple of minutes when the children

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picked them up so quickly. They were so excited as they opened the plastic eggs and found the candy, chocolate or a one dollar bill.

It was a great joy for us to welcome visitors and guests at the Easter Egg Hunt. The church members also invited their family members and friends to this great event in our church's life. Unfortunately this Easter the weather was not that good like in the previous years, but the children, young people and their parents immensely enjoyed this wonderful event in our congregation's life.

On Easter Sunday we also hosted a Complimentary Easter Continental Breakfast for our church members and guests.

Beata Krasznai



*All the children,
young people
and their parents
immensely enjoyed
the Easter Egg Hunt*



Celebrating 10 Years of Educating Children and Youth in the Nebulo Hungarian Language School

The Nebulo Hungarian Language School was established in 2014. On Saturday, March 2nd school celebrated its 10th year Anniversary. The children, young people, parents, and guests had fun kid's activities, board games, and delicious foods.

Our school's purpose is to promote reading in Hungarian and learning about the Hungarian history, culture, and heritage.

Additionally, we are so proud of our students since they always take part in the different Hungarian events in Cleveland, for example, the March 15th and October 23rd Commemoration events with plays, poems, and performances.

This celebration was an important milestone and a memorable event in the life of the school and our church in Walton Hills.



Beata Krasznai, Director of the school, greets the students, parents, and guests at the 10th Anniversary celebration of the school



Some of the students of the Nebulo Hungarian Language School. On the left of the picture is Gyöngyi Nagy, parent and on the right is Bernadett Erdélyi Kőrösi Csoma Sándor Program scholarship intern



The students express their gratitude to their teachers for their dedication and exceptional work in the past 10 years



Teachers of the Nebulo Hungarian Language School. Left to right: Gerda Budán Kármánné, Beata Krasznai, and Katalin Sófalvi



AMERIKAI MAGYAR REFORMÁTUSOK LAPJA

A Kálvin Egyházkerület
hivatalos lapja

CALVIN
SYNOD HERALD

Alapítva
1900-ban



125. évfolyam

2024. MÁJUS – JÚNIUS

5–6. szám

A Lélek gyümölcse Pünkösöd ünnepe

Lekció: Galata 5:16-25

Textus: „A Lélek gyümölcse pedig: szeretet, öröm, békesség, türelem, szívség, jóság, hűség, szelídség, önmegtartóztatás.”
(Galata 5:22-23)

Kedves Kálvin Egyházkerület Gyülekezetei!
Kedves Testvéreim az Úr Krisztusban!



Pünkösöd ünnepe van. Arra az eseményre emlékezünk, amikor a mennyei Atya –Fia Jézus Krisztus által– elküldte és kitöltötte a megígért Szentlelket (János 14:26). Az apostolok voltak az elsők, akik a Leleket megkapták. Péter apostol pünkösdi igehirdetésére 3000 ember adta át életét Jézusnak és keresztkelmedett meg.
Az a nap volt a Keresztyén Egyház születésnapja.

Isten Lelke szabadságot, bátorságot és győzelmet hozott a Krisztust követők életébe. Emellett a Szentlélek bizonyos jellemvonásokat munkál ki bennünk azért, hogy a Jézus általi úton járjunk és akarata szerint éljünk. Pál apostol a Szentlélek kilenc gyümölcset sorolja fel a Galatákhöz írt levelében. A Lélek gyümölcse olyan jellemvonás, ami minden egyes hívő életében megvan.

1. Az első gyümölcs a **szeretet**. A szeretet vezette arra az Atyát, hogy értünk adja a Fiát. „Úgy szerettet Isten a világot, hogy egyszülött Fiát adta, hogy aki hisz őbenne, el ne vesszen, hanem örök élete legyen.” (János 3:16) Jézus központi üzenete pontosan erről szólt, konkrétan az Isten és az egymás iránti szeretetről tanított. Egyikünk sem lenne képes az Úr és az egymás iránti szeretet nélkül élni.

2. A második gyümölcs az **öröm**. Ez az Úrban való és az általa adott örömet jelenti. Pál apostol arra

bíztat, hogy mindenkor örüljünk. (1Thesszalónika 5:16) A Példabeszédek könyvében pedig azt találjuk, hogy „a vidám szív a legjobb orvosság” (17:22). Ezért igen fontos a Léleknek e gyümölcse is az életünkben, mert az öröm gyógyítja a szívünket, a lelkünket.

3. A harmadik a **békesség**. Amikor a Lélek munkálkodik az életünkben, akkor a békességet életünk három területén tapasztaljuk meg: Istennel, másokkal, és önmagunkkal. Amikor Istennel és másokkal békességben vagyunk, akkor önmagunkban is megtapasztalhatjuk ezt a gyümölcsöt. Jézus mondja: „Békességet hagyok nektek: az én békességemet adom nektek...” (János 14:27)

4. A Lélek negyedik gyümölcse a **türelem**. Nehéz gyakorolni a türelmet, hiszen a világban, amely telis-tele van olyan emberekkel, akik nem tudják kontrollálni a türelmetlenségüket. Ennek ellenére Pál apostol a következőkre bátorít: „éljete ahhoz az elhíváshoz méltón, amellyel elhívattatok, teljes alázatossággal, szelídséggel és türelemmel; viseljétek el egymást szeretettel...” (Efézus 4:1-2). Ez azt is jelenti, hogy –Isten segítségével által– a várakozás idejében is gyakorlom a türelmet.

5. Az ötödik a **szívség** vagy más Bibliafordításban: a **kedvesség**. Ez azt jelenti, hogy segítőkészek vagyunk a másikkal, illetve, könnyen ki lehet velünk jönni, hogy nem zúgolódunk, nem panaszkodunk, nem vonakodunk megtenni bizonyos dolgokat.

6. A hatodik a **jóság**. Ez a szívünk állapotára utal és egyben a körülöttünk levő világhoz való viszonyulásunkra. Ez azt is jelenti, hogy készek vagyunk jót tenni, azaz segíteni a másikkal, cselekedetekkel. János apostol erről így ír: „Gyermekeim, ne szóval szeressünk, ne is nyelvvél, hanem cselekedettel és valóságosan.” (1János 3:18)

7. A hetedik gyümölcs a **hűség**. A hűség nem más, mint felelősségteljes kitartás, ragaszkodás valami vagy valaki iránt. A hűség igen fontos a legközvetlenebb és legközelebbi kapcsolatainkban, például az Úristennel vagy a házastársunkkal való

kapcsolatunkban. Azonban a munkánkban, feladataink elvégzésében is fontos hűséget tanúsítanunk.

8. A nyolcadik a **szelídség**. A szelíd emberből hiányzik a vadság, a kontrolálatlan hevesség. A szelíd ember tud uralkodni az indulatain. Fontos tisztában lennünk azzal is, hogy a szelíd keresztyén nem gyöngé. Jézus szelíd volt, de mégsem lehet azt mondani rá, hogy gyenge, bátoratlan vagy félénk lett volna. Ő azt mondta: „Vegyétek magatokra az én igámat, és tanuljátok meg tőlem, hogy szelíd vagyok, és alázatos szívű, és megnyugvást találtok lelketeknek.” (Máté 11:29)

9. A Lélek utolsó gyümölcse: az **önmegtartóztatás**. E gyümölcs gyakorlása által visszautasítjuk azt, amit egyébként hatalmunkban állna megtenni, ami esetleg árthat magunknak vagy a másoknak. Továbbá, hogy életünknek minden területét Isten akarata és uralma alá rendeljük, hogy Ő uralja azt.

Ez tehát a Lélek kilenc gyümölcse. Kilenc jellemvonás, melyek elengedhetetlenek a keresztyén ember életében.

Nem tudom, hogy észrevetted-e kedves testvérem, de a gyümölcs kifejezés egyes számban van. Nem azt írja Pál apostol, hogy a Lélek gyümölcsei, hanem a „*Lélek gyümölcse*” és utána következik a felsorolás. Tehát nem úgy van, hogy megkapod az első gyümölcset és utána a másikat, majd később a harmadikat, és így tovább, hanem mind a kilenc egyszerre van jelen a keresztyén ember életében. A Lélek munkája szerint mindegyiknek –kivétel nélkül– jelen kell lennie. Hogy lehetséges ez? Csak azáltal, ha Krisztusban vagy, ha megmaradsz Őbenne és átadod magad a Szentlélek vezetésének.

Az Úr Jézus segítsen meg, hogy a Lélek útmutatása szerint járj, Őhöz ragaszkodj, és teljesen átadd az életedet Neki. Az Úr Lelke vezessen a lelki növekedés folyamatában! Ámen.

Ft. dr. Krasznai Csaba



Taníts minket imádkozni! 2. De hogy is kell imádkozni?

Korábbi cikkünkben azt kérdeztük meg, hogy miért is kell imádkozni? És olyan féle válaszokat kaptunk, hogy vigyázz: az imádság gyakori nagy kísértése az a cél, hogy rávegyem Istent: „legyen meg az én akaratom.” Jézus a hegyen, imádság közben elváltozott... És ez a tulajdonképpeni cél az, hogy Isten jelenlétében én változzak meg. Aztán azt is megállapítottuk, hogy az imádság lehet néha „akciós”, amikor csak egy-egy nehéz helyzetben fordulok a Mennyei Atyához. Ez így sokszor rendben is van – de az igazi imádság mégsem egy „akció”, hanem – egy életmód, más szóval: „életvitel”.

Ez után a kis „elméleti” bevezetés után tegyük fel a komoly gyakorlati kérdést: Akkor hogyan is kell imádkozni? Mai technika-orientált világunkban lehet vajon találni egy „használati kézikönyvet” vagy – ismert kifejezéssel – „user manual-t”? Vagy azoknak a nagyon kegyes (?) testvéreknek van igazuk, akik azt mondják: „Csak az a fontos, hogy felfelé menjen...”

Mindenekelőtt az imádság alapfeltétele: a csend. Ez lehet külső csend is, és nagyon jó, ha így lehet. Viszont mai rohanó világunkban egyre kevesebb „elcsendesedési időt” találunk. Hiszen lám, dolgozni kell, utána bevásárolni, majd otthon vár a család, a gyerekek – és a hitéletem is. Ezért olyan fontos a „belső csend” megtalálása. Amikor nem gondolok a feladatokra, meg a gyötrő kihívásokra – olyanokra, mint adó-befizetés, villanyszámla – vagy éppen arra, hogy vajon ma éppen milyen hangulatban lesz a főnököm? Persze, figyelem a forgalmat, a velem együtt közlekedő embereket – de mégis... mégis csend van bennem, és békesség, meg nyugalom. És tudok az Istenhez fordulni, szólok hozzá – ami már csoda. Ennél csak egy nagyobb csoda van: az, hogy Mennyei Atyám válaszol is. Érzem a jelenlétét, és ott belül kezd valami bennem megváltozni.

Az imádság másik alapfeltétele: a helyes sorrend. Bármilyen furcsának tűnik is első hallásra, de kezd az Istennel való beszélgetést: hálaadással. Még akkor is hálát adhatok, ha gyötrő kérdéseket szeretnék utána az Úr elé vinni. Hála – azért, mert van VALAKIM, akinek elmondhatom. Mondd ki hangosan – akár a rohanó autó volánja mellett is – azt, hogy „köszönöm Uram a szeretetedet. És azt, hogy a világ nagy kérdései mellett az én kicsi életem gondjaira és örömeire is odafigyelsz.” Engedjen meg a Kedves Olvasó egy kissé különös megjegyzést: A hála –vagy a hálával teli szív– az elsősorban NEM

Folytatás a 16. oldalon

Folytatás a 15. oldalról

érzelem, hanem HIT. Elhiszem, hogy ott van velem a Mindenható, hogy szeret, törődik velem. És ez után már túl nagy baj –pláne tragédia– már nem történhet az életemben.

Az imádság harmadik alapfeltétele: a tiszta szív. Ez nem azt jelenti, hogy bűnösen nem kiálthatok hozzá – dehogya! Mindössze annyit szeretnék hangsúlyozni, hogy bűneim, és a bűnbocsánat elfogadása meg kell, előzze a kívánságaim felsorolását. Mert bármikor bármi megtörténhet... És a nem teljesedett kívánságokkal be lehet jutni az Isten országába, de bűnös szívvel nem! Nem jelenti ez azt, hogy állandóan könyékig kell kotornom az emlékeim között, hátha eszembe jutna valami vétek... Dehogya! Viszont félre kell dobnom drasztikusan mind azokat az akadályokat, amik a könyörgést meghallgató Úr és a könyörgő ember közt vannak. Ezek az akadályok – a bűnök, és a félredobás: a bűnbánat, meg a bűnbocsánat elfogadása.

Ezek után jöhetnek a gondjaim, a kéréseim, de a vágyaim, a fájdalmaim – és még az álmaim is. Hiszen Ő mindezt tudja, de megadja azt a lehetőséget, hogy személyesen NEKI mondjam el. De egyet soha el ne felejts: mindenhez tedd hozzá: „*Legyen meg a te akaratod!*”

Végül még egy gyakorlati kérdésre keressünk választ, ami így hangzik: *Meddig folytassam az imádkozást?* Számtalan okból befejezhetem.... Belefáradtam, vagy éppen meghalt az, akiért imádkoztam. Esetleg más elhatározásra jutottam. Nos, MINDEN imádságnak van egy biztos, nagyszerű pecsétje. Ez a pecsét pedig NEM a kérésem teljesedése, a gyógyulás, vagy a probléma megoldódása. Miután kérésemet hálával feltártam az Úr előtt, jön a biztos válasz: „*Az Isten békessége, mely minden értelmet felülhalad, meg fogja őrizni szíveteket és gondolataitokat a Krisztus Jézusban.*” Ez jelenti az imádkozás megnyugtató lezárását: a békesség, amit az ad meg, hogy NEKI már elmondtam, és innentől az Ő kezében van. Így imádkozzunk testvéreim, és legyünk biztosak benne, hogy a Mennyei Atya meghallgat minket.

(folytatjuk)

Nt. dr. László Imre

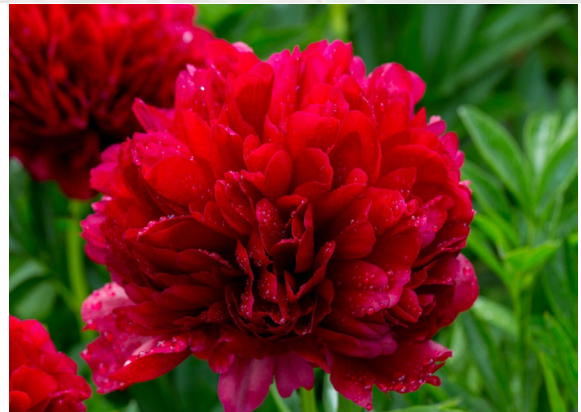


BENEDEK ELEK: PÜNKÖSDI HARANGOK

*Olyan szépen cseng a harang,
Mintha nem is harang volna,
hanem ezer harangvirág
Imádságos szava szólna.*

*Piros pünkösdi vasárnapján
Piros rózsák nyílnak a kertben,
Kis szívünkben tiszta öröm
Imádsága énekeljen.*

*Piros pünkösdi vasárnapján
Szálljon reánk a Szentlélek,
S térde hullva mondjunk hálát
A mindenség Istenének!*



Calvin Synod Homeland and Overseas Mission

Mission Coordinator:

Rt. Rev. Peter Pal Bodor, Auxiliary Bishop
19157 NW 23rd Place Pembroke Pines, FL 33029
Tel: (954) 614-4524

TRANSYLVANIA

Please support the schools and mission projects listed below:

- The School Fund is coordinated by Ms. Gabriella Nadas.
- Sepsiszentgyörgy: Szekely Miko Reformed High School.
- Szekelyudvarhely: Backarmadasi Kis Gergely Reformed High School and Roof Fund.
- Nagyvarad: Charitable and Mission Fund.
- Kolozsvar Reformed Kollegium.
- Nagyenyed: Bethlen Gabor Kollegium.
- Marosvasarhely: Reformed Kollegium.
- Support Hungarian students in the Reformed House of Hope Church of Brasso.
- Support of the spiritual well-being of Reformed pastors in the Kiralyhagomelleki Church District.
- Support of the building and remodeling of parsonages of the schools in the Kiralyhagomelleki Church District.
- Fületelke: Financial assistance for Enikő Rózsa who provides meals for 24 small children. Please write on the check, in the memo section: Rózsa Enikő.

UKRAINE

- Support the Good Samaritan Orphanage and School in Nagdobrony in their mission work.
- Support the food pantry named "Crums for Lazarus" to feed the hungry in Csap.

Please send your donations to the Calvin Synod Treasurer:

Mr. James D. Ballas, Synod Treasurer
2 Spruce Hill Road, Shelton, CT 06484-4485
Tel: (203) 929-9425



LELKIPÁSZTOROK JELENTKEZÉSE:

Érdeklődő lelkipásztorok vegyék fel a kapcsolatot a püspöki irodával:

Rt. Rev. Dr. Csaba G. Krasznai
14530 Alexander Road • Walton Hills, OH
calvinsynod1939@gmail.com
440-786-7272 ext. 13

Kálvin Egyházkerület bel- és külmisszió

MISSZIÓI KOORDINÁTOR:

Ft. Bodor Péter Pál
19157 NW 23rd Place Pembroke Pines, FL 33029
Tel: (954) 614-4524

ERDÉLY

Kérjük támogatassák az alábbi iskolákat és missziói munkát:

- Az Erdélyi Iskola Alap koordinátora Nadas Gabriella.
- Sepsiszentgyörgy: Székely Mikó Református Kollégium
- Székelyudvarhely: Backamadarasi Kis Gergely Református Kollégium.
- Nagyvárad: Szeretetszolgálat és Missziói Alap.
- Kolozsvár: Református Iskola.
- Nagyenyed: Bethlen Gábor Kollégium.
- Marosvásárhely: Református Kollégium.
- A Brassói Református Reménység Háza Egyházközség magyar diákjainak támogatása.
- A Királyhagómelléki Református Egyházkerület lelkészei lelkigondozásának támogatása.
- A Királyhagómelléki Református Egyházkerület épületei és parókiái felújításának támogatása.
- Fületelke: Rózsa Enikő megsegítésére, aki 24 fiatal gyermekről gondoskodik minden segítség nélkül. A csekk memo részébe kérjük írják rá Rózsa Enikő nevét.

KÁRPÁTALJA:

- Nagdobrony: Az "Irgalmas Samaritánus" árvaház és iskola folyamatos segítséget kér.
- Csap: "Morzsákat Lázárnak" ingyenkonyha támogatása.

Kérjük, hogy adományaikat az Egyházkerületi pénztárhoz küldjék:

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