

1967. I. Art.

Relating to the Reformed Church in Hungary and its service,

in accordance with the modification of the

2005. I. Art.

1. § (1) The Reformed Church in Hungary is a part of Jesus Christ's one universal Christian church, and being a partaker of Christ's body, it also shares in his anointment and service. Based on the Holy Scripture and according to its approved catechisms (the Heidelberg Catechism and the Second Helvetic Confession), it recognises the Lord Jesus Christ as its sole Head.

(2) The Reformed Church in Hungary accepts as its member any individual who in any country of the world considers and declares himself as a Reformed Hungarian.

(3) Every member practices his rights and obligations as a church member in an independent, autonomous church body, in which he belongs according to his permanent place of residence. With the aim to support the actual practise of the Hungarian Reformed unity as proclaimed in these church bodies, and with the full consent of these church bodies, it is allowed to establish organisations which reach beyond the mother country's borders.

(4) The Reformed Church in Hungary is united with all Reformed churches of the world through faith. In the community of the universal Christian Church, it aims to maintain ecumenical relationships.

2. § The Heidelberg Catechism summarizes the prophetic, apostolic and universal Christian testimony regarding the anointment and the service of Christ in the following way: Christ “has been ordained by God the Father and has been anointed with the Holy Spirit to be our chief prophet and teacher who perfectly reveals to us the secret counsel and will of God for our deliverance; our only high priest who has set us free by the one sacrifice of his body, and who continually pleads our cause with the Father; and our eternal king who governs us by his Word and Spirit, and who guards us and keeps us in the freedom he has won for us.” (HC, Q.31).

3. § The Church as the body of Christ, and thus a partaker of his anointment and service, is called to make a confession about its Lord through its prophetic and teaching service, having received the Holy Spirit and the gift of the Word;

it is called to dedicate itself as a living sacrifice to the Lord with the power of Christ's redeeming sacrifice and his intercessory prayer, and also to serve and pray for the good of the whole humankind;

to obey the order of Christ's Kingdom even on this earth, in the faith and hope of Christ's present and coming authority, and to fight with a free conscience against the powers of sin and death.

4. § Christ's prophetic and teaching mission encourages and obliges the church to grow stronger in faith through the service of preaching and teaching, rooted and built up in him (Col 2,7), thoroughly equipped for every good work. (2Tim 3,17);

to perform the sacraments of Christ: baptism and holy communion, which, through the Holy Spirit seal and strengthen the church members' partaking of Christ, his good deeds and the fellowship with each other;

to proclaim the gospel of Christ to the ends of the earth, obeying its Lord's missional call and trusting his promise: "Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Mt 28,19-20).

"The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." (Acts 2,39).

5. § As the Church participates in Christ's service as a High Priest, it is encouraged and obliged to hold responsibility for humankind and for all creation. This responsibility covers two outstanding kinds of service:

- the service of intercessory prayer, "supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions..." (1Tim 2,1-2);

- the service of diaconia: "for Christ came not to be ministered unto, but to minister" (Mk 10,45), as he ordered his disciples to follow his example: "that you also should do as I have done to you" (Jn 13,15).

The Reformed Church in Hungary, understanding this order of its Lord and obeying it, feels obliged to "work for the good of all, and especially for those of the family of faith" (Gal:6,10); to help and show sympathy for the hungry, naked, ill, abandoned, for the captives and strangers (Mt 25,35-40); to hold responsibility for and be occupied with the prosperity of the Hungarian nation, the high quality of earthly human life, the enforcement of fair conduct in every field of life and the peace of humankind and all creation.

6. § The Church living in the faith of Christ's Kingdom

- bears in mind the promise of its Lord: "Behold, I come quickly" (Rev 22:7,12); and draws strength from this promise for its service;

- in waiting for his return, lives under his authority even on this earth (Col 1,13); wishes to be a representative of the order of God's Kingdom in which the law of charity rules (Col 3,12-15).

7. § The service of the church is realised in the congregation, where its members, through the help of the Holy Spirit

- hear and receive the gospel, become certain about the forgiveness of their sins and are born again;

- in return for the gospel of comfort, they dedicate themselves to following Christ in living hope, serving the good of humankind and the world.

8. § The service of the church is determined by the following documents (based on the Word of God and written in the mindset of our catechisms):

- the order of church service;

- the church laws and regulations issued according to the synod-presbytery principle.

9. § The tasks of the church's body and government, as the visible body of Christ, are the following:

- to support the forms of service taking place in the congregation;

- to work on the unity of the church;

- to practice supervision and church discipline for the sake of good order.

10. § The entire life of the church, as a partaker of Christ's anointment and his service as a Prophet, High Priest and King, together with its lawful order, in the mindset of the Calvinist teachings, shall serve the GLORY OF THE TRIUNE GOD.

The 1967. I. Article was passed by the Synod of the Reformed Church in Hungary, which was opened on 15th November, 1964.

The 2005. I. Article was passed by the 7th Session of the XII. Synod of the Reformed Church in Hungary, opened on the 28th February, 2003.

This law comes into force on its enunciation.

May 26, 2005, Budapest

The following passages have been modified by the 2005. I. Article: 1. § (1) - (4).