Saint Margaret's Anglican Episcopal Church Budapest



Saint Margaret of Scotland
Festival Day: November 16
Roadside Shrine
Mecseknádasd

THE MARGINALIA
NOVEMBER 2026

Sunday Worship at
Saint Margaret's...

Józsefvárosi Evangélikus
Egyházközség Temploma
1085 Budapest
Szentkirályi utca 51

Note: This is *not* our postal address.



November 1, 8, 15, 22, 29
10.30 CET

Directions

From Kálvin tér: Walk south along Üllői út on the eastern side of the street about 5-8 minutes to the corner of Szentkirályi utca. We are around the corner at Szentkirályi utca 51.

From Corvin Negyed: Walk north along Üllői út on the eastern side of the street about 5-8 minutes to the corner of Szentkirályi utca. We are around the corner at Szentkirályi utca 51.

BKK Bus lines 15 and 115 also stop very near the worship location. Consult the BKK website for more detailed information: www.bkkinfo.hu.

If driving, there is on-street parking throughout the neighbourhood and a for-pay car-park at the intersection of Szentkirályi utca and Üllői út.

Sunday services are also broadcast live on YouTube. Write anglicanbudapest@gmail.com for details. Portions of the service may be viewed on our Facebook page, www.anglicanbudapest.com.

Upcoming Chaplaincy Events…



1 November. All Saints Sunday. Holy Eucharist at 10.30 CET at our Szentkirályi utca location and online. **Fellowship Luncheon**.

4 November. **Midweek Prayer and Study Programme** at 18.45 CET at our Szentkirályi utca location. See article in this issue.

8 November. Remembrance Sunday. **Remembrance Ceremony** at Solymár at 10.55 CET. Holy Eucharist at 10.30 CET at our Szentkirályi utca location and online.



11 November. Midweek Prayer and Study Programme at 18.45 CET at our Szentkirályi utca location. See article in this issue.

15 November. The Second Sunday before Advent. Holy Eucharist at 10.30 CET at our Szentkirályi utca location and online. Commemoration of Saint Margaret on the vigil of her festival day.

16 November. **The Festival Day of Saint Margaret**. Morning Prayer online at 8.30 CET. See Morning Prayer article in this issue.

18 November. Midweek Prayer and Study Programme at 18.45 CET at our Szentkirályi utca location. Curates and chaplains from across the Diocese will join in the activities. See article in this issue.

22 November. **Festival Day of Christ the King.** Holy Eucharist at 10.30 CET at our Szentkirályi utca location and online.

25 November. Midweek Prayer and Study Programme at 18.45 CET at our Szentkirályi utca location. See article in this issue.



29 November. The First Sunday of Advent. Holy Eucharist at 10.30 CET at our Szentkirályi utca location and online. Council meets after fellowship.

LOOKING AHEAD…

12 December. **Lessons & Carols. Details in the December Marginalia.**

25 December. **Christmas Day. Details in the December Marginalia.**

Father Frankly Speaking…

Dear Friends,

Before coming to Budapest and Saint Margaret's nearly sixteen years ago, I served as one of the Episcopal priests in San Jose, California, the heart of Silicon Valley. Our church community in the suburb of Almaden had its share of Silicon Valley pioneers, many of them transplants decades before from Oxford and Cambridge, the original Silicon Valley spanning Central England.

In San Jose, if my laptop or the church computer was not working properly, I did not call a parish teen. I called one of our British octogenarians, and he would have things up and running again in no time. I remember their glee when handheld Tablets and small laptops first came out.



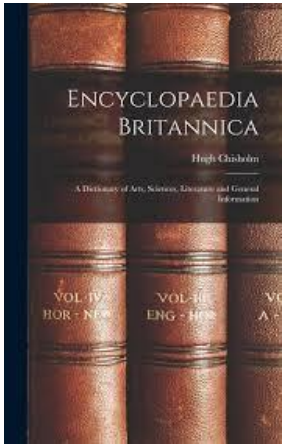
Recalling the kindness and intelligence of our aging computer geeks in San Jose, I have been dismayed to learn recently that the humble laptop, which brought them such joy, is now out to kill us all. More precisely, it is the Artificial Intelligence, or AI, which snakes its way to us through our home and office computers which is apparently out to do us in, despite AI's deceptive allure and day-to-day usefulness.

That at least has been the assessment and dire warning of the captains and leaders of the technology industry as reported in the media. I reckon they should know. On the other hand, I suppose I should ask ChatGPT. Just to be sure…

Why Artificial Intelligence is not instead predisposed to end human poverty and disease and bring about world peace is not clear. It would seem the least favour we could expect from our own creation, our own technological stepchild. How much more difficult can it be for a computer or software programme to do good than bad…? Would it take that many more gigabytes to, say, cure cancer than unleash world war…? What drives the hard drive…?

Some seem to think it is already too late to stop the homicidal tendencies of our artificial handiwork gone awry. Others, the optimists I suppose, believe we still have a small window of opportunity to thwart the process and retain control of our long-cherished human fortunes, frailties, and future. Time will tell. Even if today we need our Smartphone to even tell time.

None of this can be good news for those of us who acquired what intelligence we have the old-fashioned way, through Sitzfleisch, toil, and effort. Not to mention frequent trips in childhood to the reference room of the local library and recourse to the Encyclopaedia Brittanica dad bought us for Christmas decades ago.



For those among us who, like our laptops, are now fast approaching accumulated depreciation and obsolescence, the options may not seem so grim as for others much younger than ourselves. We have had our chance. Still, it can be small comfort to anyone to know that nowadays AI can tell us in five seconds what others took five years to learn and publish. Hmm… Perhaps AI is nothing but plagiarism on steroids.

How AI, humankind's latest and greatest brainchild, acquired its murderous tendencies is also never explained. Perhaps because it may seem obvious. After all, the principle, garbage-in-garbage-out, or GIGO as computer scientists call it, dictates that no process or system can exceed the quality of its initial input or data, in this case what passes for human intelligence.

And what passes for human intelligence, for all its remarkable achievements, remains at deeper levels deeply flawed. Theologians call this phenomenon or principle original sin, and they have known and warned about it for centuries, going all the way back to Saint Paul. "I do not do the good I want," he writes, "but the evil I do not want is what I do." I suppose it is all down to operator error.

It seems that the homicidal hallucinations of Artificial Intelligence mimic the sinful hallucinations we all experience in the flesh. In other words, GIGO. If AI is out to get us, it is because we ourselves are so often out to get the better of each other. The promise of every human advancement inevitably comes up against the reality of human degeneracy and decline.

So, perhaps Artificial Intelligence is not so artificial after all, but simply a reflection of ourselves with all our potential for good and evil, all our ambiguities and foibles. Our own spiritual DNA has inevitably become AI's DNA. Or as our pioneering San Jose geeks would have explained it years ago: PEBKAC. Problem Exists Between Keyboard and Chair.

Frank atya

The Revd Canon Dr Frank Hegedűs,
Chaplain

AN INVITATION
FROM THE BRITISH AMBASSADOR…

ANNUAL REMEMBRANCE SUNDAY CEREMONY

8 NOVEMBER 2026
AT 10:*55* CET
SOLYMÁR



The traditional service and **wreath-laying ceremony** will take place at the **Commonwealth War Cemetery of Solymár at 10:55**. Everybody is welcome to attend this ecumenical service. Those who do so are kindly requested to **arrive at the cemetery no later than 10:45**. The service lasts approximately thirty minutes.

Poppies are available at the British Embassy, the British Council, the Britannica and British International Schools of Budapest; Saint Margaret's Anglican Church; and Saint Columba's Scottish Presbyterian Church. They will also be available at the Commonwealth War Cemetery at Solymár before the ceremony. All donations go to the Royal British Legion to help ex-service-members.

Directions: The Commonwealth War Cemetery is situated sixteen kilometres northwest of Budapest on the road to Dorog and Esztergom. Take Route 10 from the city centre until you reach Auchan Hypermarket. At the roundabout take the first exit for Dorog and continue on for about 500 meters.

Alternatively, leave Budapest via Hűvösvölgyi út and Hidegkúti út and then follow the signs for Route 10 through Solymár village.

The carpark is directly behind the cemetery.

The following link details the location further: http://www.cwgc.org/find-a-cemetery/cemetery/54325/BUDAPEST%20WAR%20CEMETERY.

Unfortunately, the Cemetery is difficult to reach by public transportation. Please check with BKV for directions and details at www.bkv.hu before setting out.

A service of Holy Eucharist will also be held this day at 10.30 CET at our Szentkirályi utca location.

REMEMBRANCE SUNDAY
THE STORY…

[Reprinted, updated, and excerpted from the November 2018 Marginalia*. Adapted from British Embassy Budapest materials.]*



The Eleventh Hour of the Eleventh Day of the Eleventh Month marks the signing of the Armistice at Compiègne on 11 November 1918, signalling the end of the First World War. This was the point when, after more than four years of continuous warfare, the guns of the Western Front fell silent. Hostilities however continued in other regions, especially across the former Russian Empire and in parts of the old Ottoman Empire.

Remembrance Sunday, which was known as Armistice Day until after the Second World War, falls this year on 10 November. It is a special day set aside initially to remember the almost twenty million people who were killed in the First World War and subsequently to remember all those men and women who were killed during the two World Wars and other conflicts up to the present day.

Remembrance Sunday is always held on the second Sunday in November, which is usually the Sunday closest to 11 November. It is marked by special services held at war memorials and churches in the United Kingdom and the Commonwealth. The practice varies in other Allied countries.

Wreaths of poppies are laid on memorials, and a two-minute silence is observed at eleven o'clock in the morning. The *Last Post* is traditionally played on a bugle to introduce the two-minute period of silence. In military life, The *Last Post* marks the end of the day and the final farewell. The sounding of *Reveille*, or more commonly, *The Rouse*, ends the time of silence.

The idea for the Poppy Fund came from an American, Moina Michael. She had read about the poppies in the poem, *In Flanders Fields*, written by a Canadian, Colonel John McCrae, RAMC. She in fact wrote three additional stanzas to the poem.

Feeling that the poppy would be a fitting emblem as well as a means to raise funds, she tried out her idea in 1918 in the United States. Subsequently, working with a French colleague, Anna Guérin, she made poppies with paper and wire and persuaded the British Legion to adopt the concept. The first poppies came from France. But they are now made in Kent in a factory staffed by disabled ex-service members.

Saint Margaret's
Morning Prayer...



Monday Through Saturday
At 08.30 CET

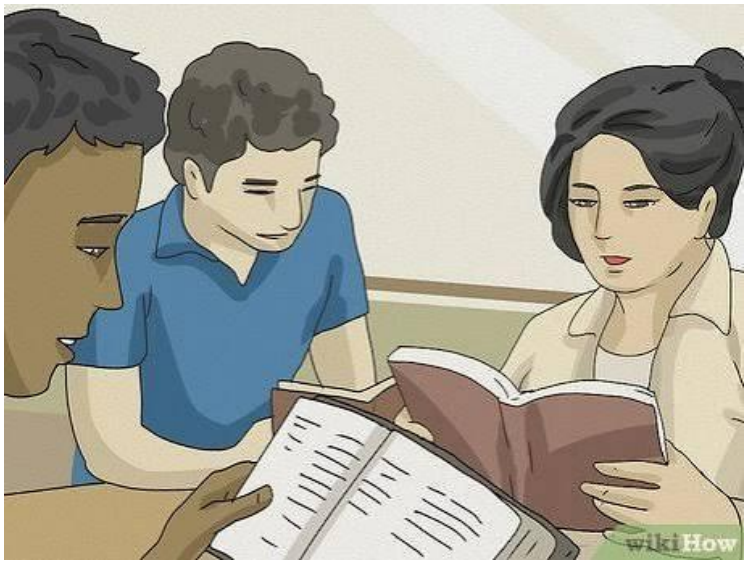
Via ZOOM
Videoconferencing.

If you would like to join with us in prayer from virtually anywhere in the world, please request instructions and ZOOM Link from anglicanbudapest@gmail.com.

The daily Morning Prayer service lasts about fifteen minutes but there is also time to discuss the Scripture Readings and chat for a few minutes after the service. Have your mug of coffee or tea ready.

Before joining in, access the Psalms, Readings, and Intercessions for any given day at https://cwdp.oremus.org/daily.cgi.

Wednesday Evenings
Study & Prayer Time…



NOVEMBER 4, 11, 18, 25
AT 18.45 CET

Evening Prayer
Discussion
Compline by Candlelight

Led by Father John

Bring a bite to eat if you like.

Sunday School
Is in Session…



Sunday School

In Session
During the Service

If you would like more information about our Sunday School, please write Father Frank at anglicanbudapest@gmail.com.

Write anglicanbudapest@gmail.com for further information.

Initial Ministry Education
Phase Two…

The Church of England takes seriously the work of raising up new priests for the ministry of the Church and its parishes and chaplaincies. This is also true of the Diocese in Europe of which Saint Margaret's is a part.



As curates, both Father John and Father Dan of our community have been participating in the on-the-job training portion of their ministerial preparation, called Initial Ministry Education, Phase Two, or IME2, for short.

Part of the programme involves the annual gathering of all such curates and their chaplains from across the Diocese. Whilst such meetings have generally taken place near London, this year the November sessions will be held right here in Hungary at the beautiful Mater Salvatoris lelkigyakorlatos háza in Gödöllő, pictured.



Suffragan Bishop Andrew Norman, left, will be in attendance, and the Director of IME2, the Revd Jennifer Pridmore, will join us at Saint Margaret's on Sunday, 22 November.

The community of gathered curates and chaplains will also worship with our Wednesday evening Bible Study community on 18 November.

This year's IME2 will likely be the largest gathering of Anglican clergy in Hungary ever, and we are blessed by their presence.

Saint Margaret of Scotland
Our Patron…

How on earth did Saint Margaret of Scotland end up being born in Hungary of all places? It is a very interesting story indeed. While it does seem that Saint Margaret was most likely born in Hungary nearly a millennium ago, she was not Hungarian by family origin or background. And despite her cognomen, Saint Margaret *of Scotland*, neither was she Scottish. Saint Margaret was in fact an English princess born in exile abroad.



Most Brits, and a handful of others, will recognise the date 1066 as a watershed year in English history, the year the Normans invaded and quite literally changed everything. Far fewer will recognise the importance of the year 1016, exactly fifty years earlier, the year in which the Danes successfully invaded England under the kingship of Canute, he of turning back the tides fame.

This was pretty much the undoing of King Edmund II of the House of Wessex; and his two young sons and potential heirs, Edmund and Edward, were packed off into exile in Sweden. By the way, it seems like nearly every English male royal back then was named *Ed*-Something, the suffix being an indication of nobility.

Whether this exile was brought about by King Edmund himself for reasons of safety and security; or whether Canute sent the boys abroad for ultimately more nefarious purposes is not entirely clear from the historical record. More likely, it was Canute's connivance. In any event, the royal youngsters languished in Sweden for a time but were then sent onwards literally to the ends of the world as the Vikings then knew it, to Kyiv, a trading outpost on the edge of the newly developing Russian frontier and a Viking settlement as well.

Here apparently Edmund and Edward grew to adulthood, waiting in vain for an opportune moment to return to far-off England where they could at last claim their royal prerogatives. Meanwhile, the relatively newly founded Kingdom of Hungary was rapidly falling into anarchy and chaos after the death of the charismatic and strong-willed King Stephen in 1038. His hapless successors recruited adventurers and mercenaries from abroad to assist in regaining control of the Kingdom. And this is where Edmund and Edward come into the Hungarian picture.

No doubt lured by the promise of property and riches in a land known, at least under Stephen, for its beauty and culture, they came ready to do battle for their newfound Hungarian patrons. Alas, Edmund died shortly

after arriving on Hungarian soil. But Edward thrived and prospered. And it was in Hungary that his daughter, Margaret, was most probably born and raised.

Margaret's mother was named Agatha, by the way. But that is quite literally all we know about her for sure. It has been hypothesised that she was of royal Hungarian or Germanic ancestry, but most scholars now discount these theories. Most likely, Agatha came from Kyiv with Edward and may well have been of Slavic or even Greek noble stock, since her name*, Agatha,* was common in eastern realms but virtually unknown in Central and Western Europe at the time. Similarly, the name *Margaret* is also of eastern European or Greek origin. It too was virtually unknown in Western Europe in the eleventh century.

It is not clear where exactly Margaret might have been born in Hungary. However, the land around the southern Hungarian village known today as Mecseknádasd was, throughout the Middle Ages, known among local Hungarians as "the English territory," or "East England," or similar-sounding names, leading historians to surmise that it was in this region that Margaret's family and their retinue had settled and that she had been born; according to legend, at Réka vár, today an abandoned and decaying old fortress.



Meanwhile, by the mid-1050s, the House of Wessex was back in control in England. Discovering much to his amazement that he had long-lost royal relatives living in the far-off Kingdom of Hungary, the childless king, Saint Edward the Confessor, was more than happy to call back home Edward the Exile and his family, including Agatha, Margaret, and her siblings, perhaps in the hope that a suitable heir might be found among them.

However, Edward the Exile, Margaret's father, died under suspicious circumstances shortly after his arrival back on English soil. And needless to say, with the Norman invasion coming scant years later Saint Edward's plans for finding an heir became moot in any event.

According to legend Agatha, not wishing to push her royal luck, intended to return with the children to the relative safety of Hungary, but the ship on which they set sail across the North Sea was instead blown northwards onto Scottish shores during a violent storm, there to be met by King Malcolm, who was soon thereafter to become Margaret's husband. Meanwhile, Margaret's brother, Edgar, is said to have made his peace with the Normans and lived out his life in quiet retirement. Her sister, Christina, entered a monastery never to be heard from again.

And the rest, as they say, is history.

Recent Sundays
At Saint Margaret's...



James, on left,
often offers informal guitar lessons after fellowship.



Saint Margaret's Sunday School

Recent Sundays
At Saint Margaret's...



Christine and Churchwarden Gordon
Enjoy a cuppa after the service.

All Saints Sunday
At Saint Margaret's…



Péter, James, and Pauline lead the Intercessions on All Saints including the naming of beloved departed from among the families and friends of our congregation.

Recent Sundays
At Saint Margaret's…



Some years ago, Chaplaincy member Patrick Walker donated our beautiful chalice and ciborium. More recently, he provided for the regilding of the chalice, as you can see in the photo.



Thank you, Patrick…!

All Saints Sunday
At Saint Margaret's...



No one went hungry at our recent
All Saints Fellowship Luncheon.



Some of our young adults from a variety of nations
Share in the All Saints bounty.

All Saints Sunday
At Saint Margaret's...



Members Lucas and Rupert pause for the camera.
Meanwhile, Father Dan, in background, contemplates his next bite.



Part of our Sunday tech team, including Jonathan, Spencer, Rupert, and Thomas, survey the congregation from their balcony eyrie.

News from Ljubljana...



Maintaining an Anglican presence in Slovenia has become a truly international effort involving Slovenia, Croatia, and Hungary. Originally an outreach of Christ Church Vienna, the community in Slovenia's capitol, Ljubljana, has more recently been taken under the wing of Saint Margaret's Budapest and Father Frank, who in turn has connected the community with Father John and Janet Berković, a Licensed Reader in neighbouring Croatia.

For nearly a quarter-century now, monthly services have been held in the beautiful Lutheran church in central Ljubljana, whose current pastor and bishop, the Revd Aleksander Erniša, remains very supportive as well. Susan Cook and Charlotte Taft are the coordinators, or churchwardens, of the community.

As Susan observes, "With the support of Father Frank, Father John, and Janet, the church has grown from a handful of regular worshippers to a core group of around fifteen, with over twenty people on special occasions, such as Remembrance Sunday and Advent services. Three teenage boys and their families have also joined the congregation over the past year, two of whom were baptised and are now preparing for confirmation under Janet's guidance."

Susan continues, "Many of us travel over an hour to get to church each month, so we are genuinely glad to see each other, welcome visitors, and enjoy lunch together. Friendships continue outside the service too, for instance, joining in the harvest at a member's countryside vineyard."



Notes Father Frank, "Susan is also a published author, with the first book in her Anglican cosy mystery series: *A Whitsun Wedding Murder*, set in a 1950s Dorset parish. You can order online at Amazon."

Father Frank
In Newport Beach…



Father Frank recently had the opportunity to worship with and preach at the Church of Saint James in Newport Beach, California, where our own Father Ádám Bak is now the assistant and emergent rector under the Revd Cindy Voorhees, the current rector.



Father Ádám and Father Frank

ARCHDEACONRY SYNOD IN WARSAW, POLAND...

The 2026 Eastern Archdeaconry Synod was held from 24–27 September 2026 at the Arche Hotel Poloneza, Warsaw, Poland. The Synod theme was “Called to be Peacemakers.”

Opening Charge

In his introductory charge, The Ven. Dr Leslie Nathaniel, Archdeacon of Germany, Northern Europe and the Eastern Archdeaconry, emphasized the Synod's purpose as a time of encounter, spiritual enrichment, fellowship, and business amidst a world marked by conflict and uncertainty. Drawing from Christian faith and the Gospel's call to peace, he encouraged delegates to renew their vocation as peacemakers and to reflect on the common witness and service of Anglican congregations across the Archdeaconry.



Bible Study Sessions

The Bible study sessions were led by The Revd Canon Dr Arun John and focused on the Synod theme, *“Called to be Peacemakers.”* Two sessions were conducted: Bible Study I - Friday, 25 September 2026 and Bible Study II - Saturday, 26 September 2026 The studies encouraged participants to reflect on Christian discipleship, reconciliation, and peacebuilding within their local church contexts and wider society.

Main Synod Programme Highlights

Key events during the Synod included:

Sharing of stories and experiences from chaplaincies across the Eastern Archdeaconry.

A keynote presentation by Professor Jolyon Mitchell on fresh perspectives regarding the Gospel's challenge of evaluation, self-criticism, and creative patience in situations of prolonged conflict. UNICEF Poem of Peace 2026 (https://www.unicef.org/ukraine/en/poems-peace) shared during was insightful about the challenges caused by conflicts.

The Diocesan Bishop's Hour, during which Bishop Robert Innes provided updates on diocesan matters and responded to questions from delegates. Most importantly highlighting the Five marks of mission: Building God's Kingdom: Tell, Teach, Tend, Transform and Treasure.

Other Sessions on: Women in mission and ministry ensuring women thrive in ordained ministry and working together for equal ministry by Revd. Canon Debbie Flach, Racial Justice Conference preparations, Diocesan Strategy - highlights of

different working groups by Bishop Andrew Norman; Interfaith and Peace-making, Safeguarding within the Diocese (INEQE group) and Financial developments in the Diocese

Synod Eucharist services and fellowship activities including a guided tour of Warsaw Old Town.

Prayer sessions (Morning and Evening prayers) were held throughout the conference.

Business Meeting and Financial Matters: During the Business Meeting, delegates reviewed the operation of the Archdeaconry Account, which supports:
Continuing Ministerial Education (CME) Fund



Established to provide grants for clergy and Readers undertaking ministerial development and training.
All CME grant requests received during the past nine years have been supported.
The Synod was asked to approve a GBP 125 contribution from each chaplaincy in 2027 to replenish the fund.
Solidarity Fund
Following a Synod decision, funds previously designated for safeguarding training were transferred to the Solidarity Fund.
Contributions were collected from chaplaincies in 2026, and the Synod was encouraged to continue this practice.
The proposal for 2027 is a GBP 100 contribution from each chaplaincy to the Solidarity Fund.
Elections: The current holders are happy to continue in their roles.

Attendance Summary

Attendance records show representation from twelve countries and diocesan offices, with a total of 48 registered participants. St Margaret's Budapest was represented by Fr. Frank Hegedűs, Fr. John Wilson and Ugonna Adizue

Proposed Venue for the Next Synod

The Archdeaconry synod 2027 will be held in Prague and possible venue for 2028 is Corfu Greece.

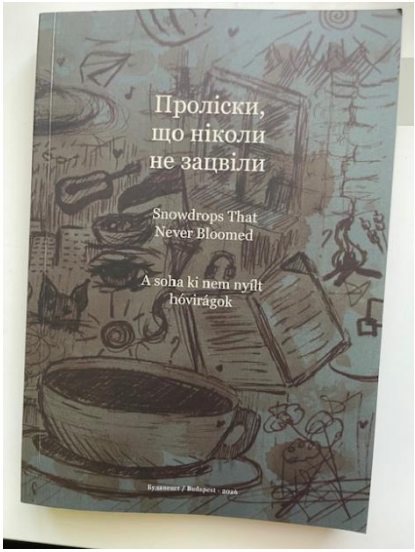
Conclusion

The Synod provided a valuable opportunity for worship, fellowship, theological reflection, diocesan engagement, and business deliberations. Under the theme "Called to be Peacemakers" delegates were encouraged to strengthen unity, deepen their Christian witness, and continue supporting one another through shared ministry, continuing education, and the Archdeaconry's solidarity initiatives.

News from The Ukrainian Space Learning Centre…

Dear Friends…

We have successfully accomplished our project, *The War Seen Through Our Eyes* – documentary interviews of seventeen Ukrainian families, relating their personal experiences of the beginning of the war and their way to Hungary, the country where they chose to seek protection.



The result of the project is the trilingual (Ukrainian – English – Hungarian) book, illustrated with drawings by Ukrainian children attending our educational programmes.

We have managed to finalize the makeup and publish one-hundred copies of the book, which has been sent to all major Hungarian libraries. We are planning to send copies of the book to the US Library of Congress, and other important public and academic libraries in different countries. In the near future, we plan to organize a presentation of the book, in which some families who took part in the interviewing will share their feelings and expressions during the first weeks of the war.

The project has become a success thankful to the dedicated work of our volunteers – members of the *Association for Ukraine's Hope* (*Ukrán Remény Egyesület*) who recorded the interviews, our talented children and their art teachers who drew the illustrations, all our friends and sponsors, especially Saint Margaret's Chaplaincy, whose generous financial assistance has made it possible to cover the cost of the book's design, layout and publishing.

We hope that this book will help many people in Hungary, Europe and other countries better understand the values of peaceful life.

***

Also, in October we proceeded with our regular educational activities, distributed children's footwear and pet food provided by a Hungarian charity foundation, and held a gingerbread decorating masterclass (we were glad to welcome Alice Kapka, our most loyal adult attendee, for this event).

The Director

.

A Portrait
Of a Vietnamese Saint...

[Thomas Nguyen Do Chuong, a friend of our Saint Margaret's community, offers this portrait of a saint from his beautiful homeland. Thomas is currently a student in Budapest.]

About eighteen kilometres south of Hà Nội - the city of my birth - there is a major pilgrimage site for Vietnamese Christians. The Shrine of St. Peter Lê Tùy (Đền Thánh Phê Rô Lê Tùy) - a small white chapel situated just outside the larger Bằng Sở Parish Church - is not far from where both my parents were born. From across and outside the country, Vietnamese faithful gather every year to commemorate an important witness to our shared faith.

St. Peter Lê Tùy, in his life and martyrdom, becomes an example of saintly living under intense persecution. In its fullest sense, a martyr is a witness to the Christian faith - the term is derived from the Greek martyrs, meaning 'witness.' In his life as a priest, Father Lê Tùy witnessed the suffering of his flock under the anti-Christian Minh Mạng regime. And in his death, he acted as a witness to the sorrowful Passion of Our Lord and the final triumph of His Church.



When the first Christian missionaries arrived in Vietnam, they struggled to find an equivalent term for God in our native language. The 16th century was a unique time in the history of our country, for there was no absolute sovereign King. Instead, a succession of Lords ruled over two major regions - Tonkin (Đàng Ngoài) and Cochinchina (Đàng Trong).

The Vietnamese term for Lord is 'Chúa', which at the time primarily referred to the region's political ruler. Using creative semantics, the missionaries from Europe came up with 'Thiên Chúa' - Lord of Heaven - to refer to the Almighty God. The term carries immense political connotation, for those who believe in Him submitted to a higher authority than the regional Lord. That is why 'Thiên Chúa Giáo' - the religion of the Lord of Heaven - suffered persecution in its earliest days, because the Lords of the Earth saw in it only competition and disloyalty.

Three centuries later, the regions of Tonkin and Cochinchina were united under one Imperium. A succession of Emperors - members of the Nguyễn dynasty (Nhà Nguyễn) - ruled from the capital of Huế, located in Central Vietnam. Nevertheless, they still perceived the Christian Church as a rival kingdom, and her members as treasonous subversives. One of them, Minh Mạng, issued an edict in 1833 describing Christianity as a "perverse European" practice and accusing the faith of "corrupting the hearts of men."

Eight years earlier, in February 1825, the Emperor had already banned Christian missionaries from entering the country, all the while subjecting foreign vessels to extra searches. In the following years, the Emperor's officials would visit village after village, forcing everyone to trample on a wooden Cross. Missionaries, if found, were

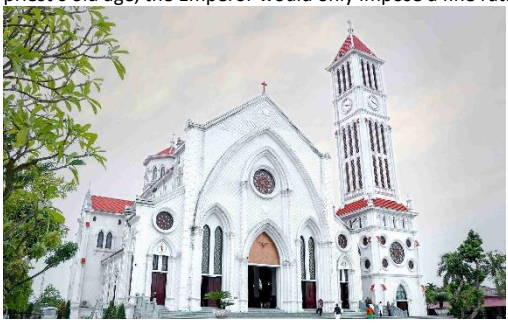
subjected to brutal methods of execution. It is within this historical context that Fr. Lê Tùy was called to be a Saint.

From what we know of his life, Peter Lê Tùy was born in 1773 to a devout family of middle-income farmers in the village of Bằng Sở, currently located within the Hà Nội Metropolitan Area. He attended seminary in Nam Định Province, south of Hà Nội, and was ordained a Priest following the completion of his studies.

His ministry was located in Nghệ An Province, located in the North Central Coast region of Vietnam. In the Fall of 1833, while the Edict of Minh Mạng was beginning to take effect, Fr. Lê Tùy was on his way to administer the Sacrament of Unction (Anointing of the Sick) when he was arrested. He was 60 years of age. His parishioners rallied behind him, even attempting to bribe the local official in exchange for the priest's freedom. The officer, sympathetic to Fr. Lê Tùy's advanced age, offered to release him on one condition: that he had to officially state that he was simply a doctor visiting a sick patient.

At the local magistrate's courthouse, the following exchange was recorded:
"Are you a priest?" said the presiding magister.
"Yes, I am a priest of the Christian religion!" insisted Fr. Lê Tùy.
"Look here, old man—I pity you, for you are advanced in years, but the laws of the land are strict. You must draw up a statement declaring yourself a physician; that way, I can save you from a shameful death. Do you not fear dying?"
"I thank Your Excellency for wishing to save me, but the conscience of a Catholic priest does not allow me to comply with your wishes." *(translated from Vietnamese)*

The conviction was submitted to the Imperial Capital. The hope was that, due to the priest's old age, the Emperor would only impose a fine rather than the penalty of death. But Minh Mạng was determined to make a strong example, decreeing: "The man Lê Tùy has styled himself a priest and propagated a heretical doctrine among the people; he must be beheaded."



Thus, on October 11th, 1833, at the Quân Ban Market Execution Ground, Fr. Peter Lê Tùy's sentence was carried out. His remains were interred at the Tràng Nứa Chapel, then transferred to his hometown of Bằng Sở, where he rests today.

Alongside 63 other martyrs whose names are known to the Church, Fr. Lê Tùy was beatified in 1900 by Pope Leo XIII, and along with 116 others, he was canonized in 1988 by Pope John Paul II. The Vatican estimated that from 1745 to 1862, the number of martyrs in Vietnam was between 130,000 and 300,000. "The blood of Martyrs," said the ancient Church Father Tertullian, "is the seed of the Church." Every time I return to Hà Nội to visit the Shrine of St. Peter Lê Tùy, I am reminded of this powerful truth.

Avoid Cyber Fraud At Church…



It has come to our attention that there were a couple of recent online email-based fraud attempts against Saint Margaret's parishioners. In each instance, the fraudster posed as a friend from church and purported to offer an annuity or loan of some sort to help needy people in return for so-called set-up fees. The whole thing was of course a sham. And a shame…

Saint Margaret's will never ask you to participate in any such shady financial scheme. If you are contacted by someone posing as a fellow parishioner and asking for money for any purpose, please contact Father Frank or a Churchwarden at once. Above all, do not exchange any money or personal information or details.

Meanwhile, be sure to educate yourself about such sadly widespread fraud. There are literally hundreds of articles online covering all aspects of the problem.

Fraudsters, as you can imagine, consider church-goers gullible and an easy mark for their attempted swindles. Happily, neither of our congregants fell for the scam, and nothing of value was lost. But always be wary…

The Recycle Scheme
At Saint Margaret's…



Now, you can recycle your drink-bottles and cans, help save the planet, and support Saint Margaret's all at the same time…!

It is simple…



You may have noticed the new automated REpont recycling equipment where you shop for groceries. Read about the project here: https://repont.hu/en**.**

The refund due for your returned cans and bottles will be deposited automatically into the Saint Margaret's bank account, where the money will be put to good use in support of our ministries.

Here is how it works…

- **Download the screenshot of the code card above which can also be found online here: shorturl.at/PL4cJ;**
- **Take your empty plastic or glass bottles or aluminum cans to your favourite supermarket with a greenish-yellow REpont recycling machine;**
- **Remember, only those products are recyclable that have this sign next to the barcode;**
- **Scan the QR-code with the machine's scanner, or red laser;**
- **If it greets you as *Anglican Church*, start placing your bottles and cans into the machine;**
- **If it does not recognise the QR code, scan it again; some machines unfortunately do not work properly;**
- **Once you are done with recycling your bottles and cans, press the *Banki Utalás,* or *Bank Transfer,* button on the screen, and it will transfer the money right into the Church's bank account.**
- **Tell your family, friends, and neighbours;**
- **Köszönjük szépen, or thank you…!**



The Saint Margaret's

Refugee Fund...



Remember
The Saint Margaret's
Refugee Fund

How We Help
Through Assistance To:

The Ukrainian Space Learning Centre

Educational Programmes for Refugee Parents
And their Children Ages Eight Through Sixteen

The Next-Step Programme

Offering Food and Household Supplies to Refugees

Bank transfers are easy and always welcome!
Here is the information you may need:

Bank: Unicredit Bank
Account Holder: Szent Margit Anglikán Egyház
Account Number:10918001-00000006-35610003
Iban:HU73 1091 80010000 0006 3561 0003
Swift: BACXHUHB

NOTATE: **Refugee Appeal**
PAYPAL: **See separate article in this issue.**

Data Privacy
At Saint Margaret's...



Unless subject to an exemption under the GDPR, you have the following rights with respect to your personal data:

- The right to request a copy of your personal data which the Chaplaincy Council of Saint Margaret's Anglican Episcopal Church, Budapest, holds about you;
- The right to request that the Chaplaincy Council of Saint Margaret's Anglican Episcopal Church, Budapest, correct any personal data if it is found to be inaccurate or out of date;
- The right to request your personal data is erased where it is no longer necessary for the Chaplaincy Council of Saint Margaret's Anglican Episcopal Church, Budapest, to retain such data;
- The right to withdraw your consent to the processing at any time;
- The right to request that the data controller provide the data subject with his/her personal data and where possible, to transmit that data directly to another data controller, (known as the right to data portability);
- The right, where there is a dispute in relation to the accuracy or processing of your personal data, to request a restriction be placed on further processing;
- The right to object to the processing of personal data, (where applicable) [*Only applies where processing is based on legitimate interests (or the performance of a task in the public interest/exercise of official authority); direct marketing and processing for the purposes of scientific/historical research and statistics*]
- The right to lodge a complaint with the Information Commissioners Office.



To exercise all relevant rights, to make queries or complaints, please in the first instance contact the Chaplain, the Rev. Dr. Frank Hegedűs; or Churchwardens Mr Goprdon Cross or Mr. Ian Johnson.

Saint Margaret's Safeguarding Policy…



The protection from harm of children and adults who may be vulnerable is of paramount importance to us. As a chaplaincy within the Diocese of Europe, we are working toward full compliance with the requirements of the Diocese's Safeguarding Policy. We will not tolerate the abuse of children or adults in any form. Specifically, within our Chaplaincy we are committed to:

- The care, nurture, and respectful pastoral ministry of all children, young persons and adults
- The safeguarding and protection of all children, young persons and adults who may be vulnerable
- The establishing of safe, caring communities which provide a loving environment where there is a culture of 'informed vigilance' as to the dangers of abuse.
- The careful selection and training of all those with any safeguarding responsibility within the Church, including the use of available criminal records disclosures and relevant vetting and barring schemes.
- Preventing abuse or the likelihood of abuse by encouraging and adopting a pro-active stance to safeguarding; responding to the slightest concern whether by rumour, speculation or from an anonymous source – every safeguarding concern will be taken seriously.
- Ensuring that any concern about safeguarding must be passed onto someone in the Diocesan Safeguarding Team as there are no legal barriers to sharing such concerns.
- Responding without delay to every complaint made which suggests that a child, young person or adult may have been harmed - co-operating with the local police, relevant local agencies and any other relevant body (eg other faith groups) in any investigation.
- Seeking to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.
- Seeking to challenge any abuse of power, especially by anyone in a position of trust.
- Seeking to offer pastoral care and support, including supervision and referral to the proper authorities, to any member of our church community known to have offended against a child, young person or vulnerable adult.

If you have any queries please speak to the Chaplaincy Safeguarding Officer, John Wilson, one of the churchwardens, or Father Frank.

Frank Hegedűs
Chaplain

Ian Johnson & Gordon Cross
Churchwardens

Saint Margaret's PayPal Account…

We now have PayPal links on our website, www.anglicanbudapest.org, under the DONATIONS tab. Fantastic, modern, progressive, we hear you saying. But what exactly is it? And is something like PayPal really necessary or even appropriate for a church?

Simply put, PayPal is a bank account. But hang on again, you may well be thinking. We already have a bank account or two. Do we need another? Well, perhaps you do. PayPal is also a bank account, you see, in the same way an email is also a letter. It is an electronic bank account.

Many of you reading this may not live in Budapest, in Hungary, or even in Europe. Sorry for that of course. But perhaps you would still like to make the odd donation to Saint Margaret's from time to time – or regularly. But how…? That is the question.

In the past, any donations from abroad have had to be transferred in the traditional way by logging on or by actually going to the bank; filling in a ton of forms; and making an international transfer, complete with lengthy account, IBAN, and BIC numbers, SWIFT and PIN codes, mum's maiden name, and who knows what else. And then, there is the not-insignificant matter of transfer fees. To be blunt, it is a hassle.



That is where an e-bank like PayPal comes in handy. It lets you send your donation once -- or regularly – quickly and easily. Sort of like using a bank or credit card. It is easy, instant, and free. And, it does not matter what currency your payment originates in.

So, there you have it. That is why Saint Margaret's now has a PayPal donation option. When you send your next donation -- this holiday season or next summer -- be it little or large -- simply click the PayPal button on the DONATIONS page at the website and make your generosity known. It is as simple – and important – as that!

And thank you for your generosity and kindness! Or as we say around here: *Nagyon szépen köszönjük!*

Additional Giving Opportunities…



Saint Margaret's is pleased to highlight additional opportunities for your generous financial support. Each of the organisations listed below seeks to make a positive difference in peoples' lives right here in Hungary.

If you are a Hungarian taxpayer, it may be possible for you to designate one of these institutions for the government's 1% charitable-giving tax scheme. In other words, the designated institution will then receive approximately one percent of your tax contribution at no additional expense to you, the taxpayer. This is a separate scheme from the one percent church-tax funding by the way and will not affect your designation of Saint Margaret's for the church-tax scheme. Consult your own tax expert for details.

You may of course also simply make a bank transfer donation to the institutions of your choice.

The Anglican Foundation of Hungary **seeks to assist people in need with various pastoral and spiritual issues.**

Magyarországi Anglikán Alapítvány
2049 Diósd
Kavicsos utca 91/B
Adószám Tax Number: 18684364-1-13
Bank Account: HU25 1091 8001 0000 0132 3320 0008
SWIFT code: BACXHUHB

The Hungarian Ecumenical Council **[MEÖT] provides a forum and round-table for the various churches of Hungary, including Saint Margaret's and the Anglican Communion. The Council has been extremely supportive of our mission and ministry in Hungary.**

Magyarországi Egyházak Ökumenikus Tanácsanak Szövetsége
Website: http://www.meot.hu/
1117 Budapest
Magyar Tudósok krt 3
Adószám Tax Number: 18396041-1-43
KDB Bank Account: 13597539-12302010-00031854

UK Supporters Of Saint Margaret's…

You may support the ministry of Saint Margaret's with a simple bank transfer.



Please note in the transfer that it is a "Transfer for Budapest." By the way, the UK *Gift Aid* scheme is also available when making donations to Saint Margaret's. It automatically increases the value of your gift to Saint Margaret's – at no additional cost to you.

Alternatively, a cheque can be made payable to "The Diocese in Europe," notated for the Budapest Chaplaincy.

Pictured is the Church of Saint Margaret, Edinburgh.
Festival Day 4 October.

Bank Transfers for Saint Margaret's go to:

Barclays Bank plc
Account Name:
Diocese in Europe Fund
IBAN: GB16 BUKB 2006 1340 3170 39
Swiftbic: BUKBGB22

Cheques can be sent to:

Mr. Nick Wraight
Finance Officer
Diocese in Europe
14 Tufton Street
London SW1P 3QZ

Please note on cheque: Donation, Saint Margaret's Budapest.

Nick has all the information you may need and is always willing to assist potential donors to our chaplaincy.

Email him at nick.wraight@churchofengland.org.

giftaid it

Contributors Around the World…

The ministry of Saint Margaret's depends upon the generosity of dedicated supporters like you.
You may use the pledge form on the next page to indicate to our treasurer your financial commitment to Saint Margaret's.



All information is kept in strictest confidence. Or you may of course submit your pledge anonymously if you prefer.

Pictured is the Church of Saint Margaret, Mecseknádasd.

Bank transfers are easy and always welcome.

Here is the information you may need:

Szent Margit Anglikán Episzkopális Egyház
Unicredit Bank

Számlatulajdonos: Szent Margit Anglikán Egyház
Számlaszám:10918001-00000006-35610003

Iban:HU73 1091 80010000 0006 3561 0003
Swift: BACXHUHB

Pledge of Financial Support…

Pledging your support helps our parish to plan its programmes and the use of its resources wisely and effectively. Print this page out, or complete it online, and return it to the Treasurer, a Churchwarden, or Father Frank.



I or We wish to pledge financial support to SAINT MARGARET'S in the amount of…

_____

Indicate: **HuF £ $ €**

During the Calendar Period:

_____

I or We shall donate this amount:

☐ **Weekly** ☐ **Monthly** ☐ **Quarterly** ☐ **In One Gift**

Signed: _____

Printed Name and Contact Information

Comments

Saint Margaret's
Anglican Episcopal Church

Sacraments and Rites
Please contact Father Frank, our Chaplain, well in advance to arrange
Any sacramental rites, such as Baptism or Matrimony,
Or any other services or liturgies of the Church.

Sunday School Contact Information

Father Frank	**anglicanbudapest@gmail.com**
Rachel Culbertson	**rtachelculbertson@gmail.com**
Safeguarding	**safeanglicanbp@gmail.com**

Rachel Culbertson is Director of Sunday School. Our Safeguarding Officer is Dan Culbertson. Please contact Dan with any questions or concerns about the safety and security of our children and adults-at-risk at Saint Margaret's.

Facebook Page:	www.anglicanbudapest.com
Website:	www.stmargaretsbudapest.org.hu
Email:	chaplain@stmargaretsbudapest.org.hu
Postal Address:	Contact Father Frank for details.

Chaplain
The Revd Canon Dr Frank Hegedűs,
Mobile: 0620 (3620 outside Hungary) 269 5161

Assistant Curates
The Revd John Wilson
Mobile: 0630 662 0707
The Revd Dan Culbertson
Mobile: 0620 621 5714

Licenced Reader
Canon Janet Berkovic
In-Residence, Zagreb

Churchwardens:
Mr Ian Johnson and Mr Gordon Cross
wardens@stmargaretsbudapest.org.hu