

Glorious Hope Slavná naděje

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You, o Lord, keep
my lamp burning;
My God turns my
darkness into light

Psalm 18; 28



Ty, rozsvecuješ môj sviečen, Hospodine; môj Boh mi ožiaruje temnotu.

Žalm 18; 29



Snowstorms are a typical sign of winter. The storm appears from nowhere, causes havoc and then disappears. Those affected spend days or even weeks struggling to bring their way of life back to normal. Those who are used to harsh winters have experience with protecting themselves from storms. In many cases, it is not possible to undo the damage caused by a storm. This is especially true when there is loss of human life.

With experience, it is possible to identify when a storm may be approaching. This can also be applied to our lives. We all experience periods of calm as well as storms in our lives. A

wise person learns to understand the signs of an approaching storm and will prepare for it so that it may be endured. On the other hand, recklessness and unpreparedness can lead to tragic consequences. God's Word, the Bible, is a manual for life. A person who knows this manual well will be successful in overcoming even the greatest storms in life. The apostle Paul encourages us with these words, "Put on the full armor of God so that when the day of evil comes you may be able to stand your ground and after you have done everything, to stand," (Ephesians 6:13).

The knowledge of this "manual" speaks to those around us even without words.

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Typickým úkazem zimního období je sněhová bouře. Přižene se, způsobí kalamitu a zase zmizí. Postižené obyvatelstvo potom několik dní nebo týdnů zápasí s následky a snaží se uvést každodenní způsob života do normálu.

Lidé, přivyklí takovým výstřelkům zimy, mají zkušenosti s tím, jak se chránit a bouřím čelit. V mnohých případech škody, způsobené bouří, nelze nahradit. Zvláště, dojde-li ke ztrátě lidského života.

Zkušenosti pomáhají rozpoznávat jednotlivá období bouří a klidu. Podobně je tomu i v průběhu života člověka. Životní období bouří i klidu provázejí každého jednotlivce. Moudrý člověk se naučí vypořádat blížící se bouří, připravit se na ni, čelit jí a pokud možno, ve zdraví ji přežít. Kolik neštěstí

však způsobí neopatrnost a nepřipravenost! Bible—Boží Slovo—je manuálem pro život. Dobrému a zběhlému znalcí tohoto manuálu, je zaručen úspěch v překonávání i těch největších či nejtěžších životních bouří. Povzbudivá a naléhavá výzva zní s úst apoštola Pavla: „Vezměte na sebe plnou Boží zbroj, abyste se mohli v den zlý postavit na odpór, všechno překonat a obstát!“ (Efez. 6, 11-17) Znalost tohoto „manuálu“ oslovuje okoli i bez slob.

Šéfredaktorka *Nataša Legierská*



Front and Back Cover: Messenger—Maria Gabánková

Convention photos: George Sommer,
Vlastimil Pojman



From the Executive Secretary



*Lord, to Whom Shall We Go?
Thou Hast the Words of Eternal Life.
John 6:68b*

This is the theme and verse of the 93rd Annual Convention, which has been set for July 4-7, 2002, in Philippi.

Bible Studies: **Persons of Faith**, Abraham, Hagar.

Dr. Andrew Kmetko—English,

Dr. Josef Kulacik—Slovak

Other important information:

- Canadian delegates will again be paying the registration fee, meals, and accommodation in Canadian dollars. This will simplify payment procedures.
- There will be a lot of exciting events during the 93rd Annual Convention, also the Second Annual Independence Day Fireworks. Come and see!!
- There will be a camp for young people during the convention. More information about the camp can be found in the next issues of *Glorious Hope*.
- Date for the 94th Annual Convention is tentatively set for July 3-6, 2003.
- Prices for accommodation will be same as last year:
- Kincaid (formerly LQRC), Benedum, and Priestley \$12.00/night/bed. Children 12 and under sleep free in bed!
- Meal prices will be slightly increased.
- Next mid-year meeting of the General Board will be held in Grace Baptist Church in Windsor, Ontario, in October or November 2002.
- We will have more information about prices and a registration form in the next issues of *Glorious Hope*.
- The convention Web page has been completely reconstructed by Vit Malek. There is also a counter so we can see how many readers have visited our Web page. Log on and see. The convention Web address is www.ab.edu/czslbaptconv
- Those interested in visiting the Czech and/or Slovak Republics can find all information about flights, prices, sightseeing of cities, accommodation, meals, on Web page address www.czechwise.com

George Sommer, Executive Secretary

**Check our new Convention Web page:
www.ab.edu/czslbaptconv**



Also for those who would be interested to visit the Czech and/or Slovak Republics, you can find all information on:

www.czechwise.com

Poutník

Jarmila Dybová

Pro trochu lásky šel bych světa kraj,
šel s hlavou odkrytou
a šel bych bosý...
tak v jedné básni poutník lká
a prosí.

Pro trochu lásky?

Proč jen trochu?

Zde není skromnost na místě.

Lásky plné řečiště—
Lásky je plná řeka.
Ona tě hledá,
Ona tě čeká.

Rozpjatou náručí z kříže volá,
Lásku tu, ani smrt neudolá.

I když jen na okamžik
v lůno temna klesla,
však vzkříšená a krásná
se opět k nebi vznesla
a tebe chce vzít sebou.

Láska je na dosah,
poutníku milý—
stačí k ní jít
a dojdeš k cíli.

Nemusíš chodit světa kraj,
nemusíš chodit bosý,
jen vztáhni ruku, poznáš ráj—
nebe je plné rosy.
Už nejsi poutník, který prosí...

Čeká tě Král.

Christ Calls to Act - Part 6

Thomas Cosmades

9. Do Not Fear.

The opposite of faith is not ‘unfaith’, but fear. Therefore, one of the most profound admonitions in the Scriptures is “do not fear.” Both the Old and New Testaments abound with this divine sustainer. Fear is the instinct which sways our overall sentiments, causing crucial decisions with repercussions leading to indescribable mishaps. Abram, who ventured into the unknown frontier of faith receiving its outcome of justification (Genesis 15:6), wavered about the possibility of remaining as the first and last Hebrew. He obeyed Sarah’s prodding (Genesis 16:3) and acquired Ishmael from their slave Hagar! King Josiah, a hero of reform, under whom one of the great awakenings in the Old Testament occurred, was moved by fear about the rising power of Babylon. Eager to appease Babylon by way of stopping Pharaoh Neco in his military expedition against them, he meddled into a conflict not his own. The Pharaoh reassured King Josiah that he had no bone to pick with him. Nevertheless, Josiah fought and lost his life at Megiddo (II Kings 23:28-30; II Chronicles 35:20-24). Ultimately the Pharaoh was defeated in Carchemish, Nebuchadrezzar’s hand was strengthened, and Judah’s doom sealed.

Peter, the fearless confessor who said, “You are the Christ, the Son of the living God” (Matthew 16:16), and trusted in Christ by stepping onto the water, was overcome by fear, and sank into the sea. He feared a little maiden and denied the mighty Christ (Matthew 14:30; 26:69-75). These are a few incidents when fear overruled faith’s apparent triumph, ushering in defeat.

Fear is never used affirmatively. “Fear not” is one of the paramount reassurances from God to man. “Perfect love casts out fear” (1 John 4:18). “God did not give us a spirit of timidity...” (II Timothy 1:7). The Christians in Smyrna had perfect love for God and Christ. Neither their poverty nor the persecution they endured could move them. Christ’s reaffirmation of His faithfulness brought them fresh vigor and uplift. Poverty and persecution have always been the lot of the church. Conversely, a church not tried by poverty or persecution is deprived of the fortitude of resisting onslaughts that bring her faith and fidelity to the test. Churches in affluent societies with no poverty or apparent hostility do not experience fear along these lines. Nevertheless, they are tortured by other fears. They are not in a position to appreciate the magnitude of Christ’s supportive words “fear not.” “Fear not” is Christ’s message in lands where conditions are unfavorable to His little flocks. Start with Sudan, adding names of

other regions and countries that come to mind. If fear is not oppressing you, remember those Christians tried by fear, and pray for them.

10. Be Faithful Unto Death.

Genuine faithfulness defies the alarming thought of the loss of one’s life. It faces death with absolute resolve, ultimately scoring the promised triumph over it. No faithfulness becomes real without the determination to pass through the fires of death. Christ’s faithfulness to His followers is marked by His readiness to die (Hebrews 2:17, 3:2, 6:10,23; Revelation 1:5). Don’t hypothesize about faithfulness to God and Christ without having the guts to face death, abandoning pity for this fleeting life. The church in Smyrna was already faithful, but the display of her faithfulness had to endure the agony of physical death. Polycarp experienced it.

In our day we have seen devotees who carry their convictions to the very end, readily offering their lives for some brand of political ideology; we have seen self-immolating upholders of a cause; we have seen the horror of human bombs. When it comes to people giving their lives for some cause, there is no end or limit! The risen Savior’s call to His own is to “be faithful unto death.”

Christian history is replete with those who have heeded Christ’s command. There is no regret in this crucial commitment. Eternity is teeming with brilliant stars that followed the mighty Redeemer in faithfulness unto death (Revelation 12:11), wearing the crown of life. Eternity will reveal the faithfulness unto death both of individuals and of fellowships that perished under merciless opponents. On the other hand, how sad the scene of those who for the sake of their mortal lives displayed unfaithfulness to “the faithful witness,” Christ. What about the millions who have yielded to intimidation and turned away from Christ, instead of not loving their lives and relinquishing them for Christ’s glory? To join the ranks of those who counted their lives not dear, the believer needs to exercise Paul’s principle: “I die daily!” (I Corinthians 15:31) The ultimate recognition of this person will be, “Blessed are the dead who die in the Lord” (Revelation 14:13).



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□

Křistus volá k akci - část 6

Thomas Cosmades
přeložila Nataša Legierská

9. Neboj se

 pakem víry není „nevíra“, ale strach. Proto Písmo na napomenutí „neboj se“, klade tak velký důraz. Ve Starém i Novém zákoně nacházíme mnoho duchovního povzbuzení.

Strach je instinkt, který ovlivňuje celou naši bytost. Rozhodnutí pod vlivem strachu přináší neblahé následky, neštěstí. Abram, který prožil „dobrodružství víry“, a bylo mu to „počteno za spravedlnost“ (srovnej Genesis 16:3), přesto svou pochybností ohrozil budoucnost Židů. Podlehl naléhání Sáry (viz Genesis 16:3) a měl syna Izmaele s otrokyní Agar. Král Joziaš, reformátor, za jehož vlády došlo k velkému probuzení národa ve Starém zákoně, byl ovlivněn fóbií vzmáhajícího se Babylonu. Ve snaze uspokojit Babylon, zapletl se do cizího konfliktu (postavil se proti válečnému tažení faraona Nécha). Faraon ho ujistil, že s ním nemá co do činění. Nicméně, Joziaš bojoval a zahynul v Megiddo (2. Král. 23:28-30; 2.Paral. 35:20-24). Faraon byl nakonec poražen v Charkemis, Nabuchodonozorova moc byla upevněna, Judův osud zpečetěn.

Odvážný Petr, který řekl: „Ty jsi Kristus, Syn Boha živého“ (Mat. 16:16), důvěřoval Kristu natolik, že krácel po vodě. Přemožen však strachem, začal tonout. Bojí se malé služky a zapírá mocného Krista (Mat. 14:30; 26:69-75). To je jen několik případů, kdy strach přemáhá zřejmé vítězství a způsobi prohrnu.

Strach nemá nikdy pozitivní význam. „Neboj se“ je jedním z nejvyšších ujištění Boha k člověku. „Dokonalá láska odpuzuje strach“ (1. Jan. 4:18) „Bůh nám nedal ducha bázlivosti...“ (2. Tim. 1:7). Smyrenští křesťané milovali Boha a Krista dokonalou láskou. Neovlivnila je ani bída a pronásledování, kterým procházeli. Kristovo ujištění o věrnosti je posilovalo a povznášelo. Bída a utrpení šlo vždy ruku v ruce s církví. Naopak tam, kde církev neprochází bídou a utrpením, nemá možnost projevit svou statečnost a věrnost. Sbory vlivných společností, které neznají chudobu a zjevné nepřátelství, také neznají strach tohoto druhu. Okoušejí však jiný strach. Nemohou plně docenit význam Kristova povzbuzení, obsažené ve slovech „neboj se“.

„Neboj se“ je Kristův vzkaz zemím, kde podmínky pro Jeho stádečka jsou nepříznivé. Počínaje Súdánem, doplňme si dalšími jmény oblastí a zemí, které nám přicházejí na mysl. Jestliže neprožíváš strach, pamatuj na křesťany strachem zkoušované a modli se za ně.

10. Buď věrný až do smrti

Ztráta lidského života je přímým útokem na ryži věrnosti. Opravdová věrnost čelí smrti s naprostou vyrovnaností, a odhodláním zvítězit. Oheň smrti činí věrnost pravou věrností. Kristova hotovost zemřít na kříži, dokazuje Jeho věrnost těm, kteří Ho následují (Žid. 2:17; 3:2,6; 10:23; Zjev. 1:5). Nenamlouejme si věrnost Bohu a Kristu, jestliže nejsme schopni čelit smrti a opustit tento pomíjivý způsob života. Sbor ve Smyrně byl věrný, ale věrnost musela být dokázána skrze utrpení fyzické smrti.

V současné době jsme svědky odevzdání v některých

oblastech politických ideologií, zacházejících až do krajnosti (horor lidských bomb). Je-li člověk ochoten položit život za to, čemu věří, nic ho nezastaví. Volání vzkříšeného Spasitele zni: „být věrný až do smrti“. Misionářství, evangelizování, smělé svědectví, jsou viditelnými projevy poctivého a odevzdádaného následování Krista. To je, nepochybňě, znak věrnosti.

V historii křesťanství bylo mnoho těch, kteří dbali Kristových příkazů. Nikdo nelitoval. Věčnost se bude trpytit hvězdami těch, kteří následovali mocného Vykupitele a byli věrní až do smrti (Zjev. 12:11). Oblékli korunu života. Věčnost zjeví ty věrné jednotlivce i celá společenství, která zahynula mečem Islámu a dalších nemilosrdných protivníků. Na druhé straně, jak smutný je pohled na ty, kteří, za cenu smrtelného života, zradili ty „věrné svědky“ Kristovy! Co ty miliony lidí, kteří nebyli ochotni položit své životy ke Kristově slávě, ale podlehly zastrašování Islámu a připojily se k tomuto náboženství? Ten věřící, který si přivlastní Pavlova zásadu: „Umírám denně!“, rozmnoží řady těch, kteří si nezakládají na vlastním životě. (1. Kor. 15:31) Na něho se bude potom vztahovat: „Blaze je těm, kteří umírají v Pánu!“ (Zjev. 14:13)



Thomas Cosmades

has devoted his life to mission work. Together with his wife Lila, he has worked among the Muslim community in Germany and elsewhere. Brother Thomas has translated the New Testament into the modern Turkish language. During the communist era in Europe, Thomas and Lila risked their lives as they worked with and encouraged fellow believers living behind the Iron Curtain. Their work was coupled with practical aid to believers, especially in the former Czechoslovakia.

Currently, Thomas and Lila are retired but still active in their work. They do not have a permanent residence and serve in many places as the need arises (Europe, USA and Australia). Presently they are working in Europe.

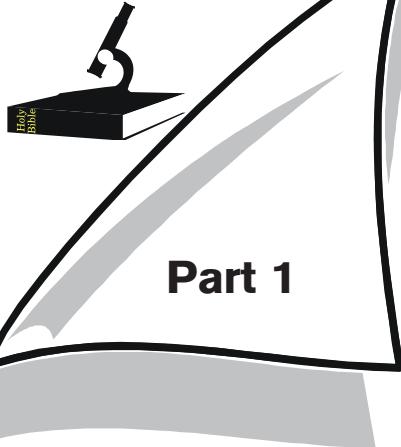


Thomas Cosmades

zasvětil svůj život misijní práci. Se svou manželkou Lilou působil mezi muslimy, hlavně v Německu (bratr Thomas přeložil Nový zákon do moderní turečtiny). V období komunismu v Evropě, manželé Cosmadesovi nasazovali své životy a povzbuzovali k vytrvalosti ve víře křesťany žijící za železnou oponou. Jejich služba byla provázena i praktickou pomocí věřícím, zvláště v bývalém Československu.

V současné době jsou Thomas a Lila pracujícími důchodci bez trvalého místa bydliště. Slouží na různých místech, kde je právě potřeba, (v Evropě, v USA i v Austrálii), nyní působí v Evropě.





Part 1

I was in somewhat of a quandary when asked to do the Bible studies again this year. In previous years we had a book of the Bible as a background for our theme, but not this year. However, I did choose one—the book of Jonah.

An interesting thing happened. I received a call from George Pilat, a former member of the Scranton Road Baptist Church in Cleveland. I hadn't seen George or heard from him in about 40 years. Well, it seems that he had something to do with a villa on the grounds of the Jack Wyrtzen Word of Life Camp. He asked if I would like to go to the camp and occupy the villa for a week. It was a generous offer indeed, and I accepted.

While there, we attended the morning and evening Bible studies. They were led by Dr. Charles Wagner, pastor of the First Baptist Church in Covington, Kentucky. He preached on the book of Jonah. Those studies were informative and very inspirational. It was at that time that I decided to do a series of studies on the book of Jonah at our convention.

At the time I was asked to teach, I happened to be doing a study of types in the Old Testament, so I thought that it might be good to do a study of types in our morning Bible studies. Jesus Himself used Jonah as a type of His own Resurrection when he spoke with the Pharisees in Matthew 12:38-41: "Then some of the Pharisees and teachers of the law said to him, 'Teacher, we want to see a miraculous sign.' He answered, '...none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at

the preaching of Jonah, and now one greater than Jonah is here."

If we had the Old without the New, we would have a good beginning but no ending. What we have is the complete Word of God, 66 books, and everything God wants us to know spiritually is found in this book. The Old and the New correspond. For the Bible says (Rom. 15:4), "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope," and (2 Tim. 3:16) "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness." It was all given to us. We have the historical as well as the prophetic books.

Jonah lived during the time of Jeroboam II (2 Kings 14:23-25). That establishes the fact that Jonah was a real person. When we read the book of Jonah, we are not reading a book of fiction such as Gulliver's Travels. It is not a fable. It is not a nice little story. It is not a parable. This is an historical event. Jonah lived during the days of Jeroboam II, and that is corroborated by the Lord Jesus Christ in Matthew 12:40-41. Jonah was a real person.

The name Jonah means "dove." Jonah came from the small town of Gath-Hepher, about two miles from Nazareth in Galilee. It is interesting that, in the seventh chapter of John, one of the know-it-alls, the professionals of the day, says in derision against the Lord, "A prophet does not come out of Galilee." When knowledgeable people say things like that and they are so smart or intellectual and have many and differing degrees, we assume that they really know what they are talking about. They are professionals. Christ is present when this is said, and they know He is from Nazareth,



born in Bethlehem, and they further say that if you go to the Scriptures and search, you will know that no prophet comes out of Galilee. Sometimes when they say it so dogmatically, we will hesitate to doubt it. But it is not true. There were a number of prophets from Galilee. Amos was one, and there was Jonah. He is referred to as a son of God.

So, we have Jonah the book, and then we also have Jonah the man. The simplest and perhaps the best outline of Jonah goes like this: God said, "Go." Jonah said, "No!" And God said, "Ohhh!" The book of Jonah is God speaking and you saying "Ohhh!"

When you read the book, you may get caught up with incidentals, such as the whale, the worm, the gourd, or even Nineveh. The essentials of the book are just two, that is, Jonah and Jehovah. The book is about a man who is carnal, backslidden, and completely out of fellowship with God, and about God taking this man and turning his life around and beginning to work in his life and develop him and finally use and improve him. Perhaps in this sermon you may see a little of Jonah in yourself. He is so proper in many respects. He pays his fare, and yet he is the recalcitrant, disobedient, runaway prophet.

The book has 48 verses and 1,328 words, and it takes about six minutes to read. The Jews read the book of Jonah every year on the Day of Atonement. It is the most beautiful story written in so small a compass. It is a little story of God telling a man to go to Nineveh and the man saying "No," and then a great storm. Jonah is in the belly of whale seminary at sea bottom campus for three days and three nights, regurgitated, preaches a message, a city gets saved, Jonah pouts and God restores him. A simple little story.

But it is like a diamond or a jewel. You

can turn it different ways and see the various glimmers of the jewel. It's a little gem...4 chapters and 48 verses. We will see it from different aspects and will probably see ourselves in the book. In Luke 24 on the road to Emmaus, we have two disciples walking with the Lord, Who talks to them, and the Bible says (vs. 27), "And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself." I think He included Jonah. The reason I believe this is Matthew 12, where He refers to Jonah and the men of Nineveh rising up. When we read this little book, we see Christ in it.

Let me at this point say that it is very simple. God says to Jonah, "Go." But Jonah says, "No." And God says, "Go." That is what God is saying through His Word to us. "Go into all the world and preach the good news to all creation." All the gospels say this "Go." That is exactly what God is saying to us today. Jonah said "No," but God said "Go."

Jonah is the first missionary in the Bible. Up till now the prophet had been going his own way. People were talking about what was going to happen to the people, whether Judah or Benjamin. But now God is reaching out and says, "I want you, Jonah, a Jew, to go to Nineveh.

Up to this point the message has been pretty much, "Come." When the Queen of Sheba wanted to know about Solomon, she came to Jerusalem. When Rahab the harlot wanted to be saved, she came. In other words, up to now it seems that Isaiah has been the heart of it all and a person who wanted to be saved had to come to Jerusalem, come to the temple, come to Israel. But now God is saying not "Come" but "Go," and that is what God is saying to us today. It is as simple as that. "Go into all the world. You did not choose me, but I chose you and appointed you to go and bear fruit, fruit that will last," that is, visitation. "Go and bring," that is, transportation. "Go and tell your friends. Tell them what great things He has done for you; go into all the world and preach the gospel. Go into the highways and byways, and compel them to come in." This is a very simple directive, but the church has failed in this. Most of our churches say, "Come if you want to; come, we have a good program for adults, teenagers, and children, and baby-sitting services; we have

good music, an orchestra. The doors are open if you want it. Come and get it!"

No! The church is a spiritual workshop. You have to think about that and the fact that in this workshop we are getting equipped, putting on spiritual armor, getting ready to "go!"

"Go to Nineveh, that great city..." (v. 2). How great was it? Not how big, but how great, that is, the greatness of their sin. The signs of Nineveh are interesting. It had large walls. You could fit four chariots across them. It was the oldest city in the world, established by Nimrod (Gen. 10:11): "From that land he went to Assyria, where he built Nineveh." It was the capital of Assyria. It was known for its wickedness. It had a great population. But the greatness of it was not in the numerical count but in its wickedness. It had some of the most wicked men living in it. As a matter of fact, archeology says that there were wicked teens that would skin people alive, bury people alive, cut off their heads. Have you heard what several teens were doing in Alaska? They were shooting native-born Alaskans, and they were doing it just for the thrill of it.

The Ninevites were bad people, wicked. God is saying that their wickedness is "come up before me (Jonah 1:2)." God sees the wickedness of a nation as well as of individuals. You must be aware of the fact that God understands the perversion and recalcitrance of evil presidents and nations and that they are accountable to God. God looks upon a nation and sees its wickedness, and the nation is accountable to Him. How about Sodom and Gomorrah? God doesn't always judge individuals or nations immediately. He doesn't settle all of His accounts on the first of the month, but the day is coming when both nations and individuals must give an account. Billy Graham said, "Unless God judges America, He is going to have to apologize to Sodom and Gomorrah." God looked down and saw Nineveh and the atrocious wickedness of this city, and that wickedness came up before Him. So God said to Jonah, "Go!"

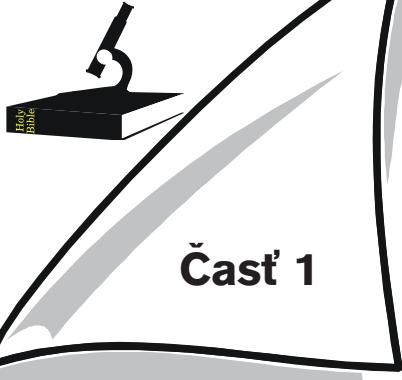
Let's look at Jonah and his disobedient "No!" (v. 3) He should have known better. You can't run away from God (Ps. 139:7-12): "Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there.

If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, 'Surely the darkness will hide me and the light become night around me,' even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you." You can't run away from God. But Jonah thought he could flee.

When you are running away from God, it's always "down." It may be up geographically; it may be up in status, position, or salary, but it is always "down" when you are running away from God. Jonah went down to Joppa. What did he find there? He found a ship going to Tarshish. Imagine the scene. God says, "Go to Nineveh." Jonah says, "No." He is running away from God. He is going in the opposite direction, and as he runs, he goes down to Joppa and finds a ship. That is no accident. He may have said to himself, "Isn't that interesting! I'm going down to the dock and there is a ship going to the very place I intend to go. It must be the will of God. Everything is working out. God is on my side. I know this is the will of God because I found a ship going to the very place I want to go." We reason that way sometimes. But though it may seem that way to us, it doesn't mean it is the will of God. As a matter of fact, the way you may know that you are in the will of God is that you are always going uphill a little bit. There may be a little challenge there. We may see it differently. When things just seem to fall into place, we may say, "Isn't this wonderful, it must be the will of God. I was just in the right spot. She was there and we met, and we are so compatible, so well matched with each other. This must be the will of God, and so we are planning to get married."

Look at Jonah: he found a ship. It couldn't be accidental, it was providential. If you want to run away from God, Satan will always provide the transportation.

It won't be cheap when you are running away from God, though it may seem like the easiest and best thing to do. It is never right to do anything in our lives contrary to the revealed Word of God. The Bible says (2 Cor. 6:17), "Therefore come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you." And again (Eph. 5:11), "Have nothing to



Časť 1

Biblia, sväté Božie Slovo. Otvárame ju denne na kolenach viery, modlitby a očakávania na Hospodina. Zo stránok Písma svätého dychtivo prijíname Božie milostivé zjavenie človeku. Každá zo 66 kníh Starého zákona a Novej zmluvy sa v rámci biblického kánonu podieľa na celkovom posolstve Písma, ktoré je „*vdýchnuté Bohom, aj užitočné na vynaučovanie, karhanie, napravanie, na výchovné káznenie v spravodlivosti, aby bol človek Boží dokonalý, ku každému dobrému skutku pripravený.*“ (2. Timoteovi 3:16-17)

S týmto biblickým postojom otvárame dnes na stránkach Slávnej nádeje štúdium útlej, avšak neustále aktuálnej kníhy proroka Jonáša. Naše uvažovanie je zasadené do tematického rámca 92. výročnej konferencie – „*Čo Kristus očakáva od nás*“ s biblickým mottom: „*Ak ma milujete, ostríhajte moje prikázania.*“ (Ján 14:15) Otvárajme teda stránky študovanej kníhy proroka Jonáša s úprimnou túžbou, aby nás Božie Slovo formovalo a viedlo k stotožneniu s Kristom a k naplneniu Božích zámerov v našich životoch.

Jonáš, syn Amittaiho, prorokoval v severnom kráľovstve za doby Jeroboáma II. Tento izraelský kráľ robil to, čo je zlé v očiach Hospodinových (hrešil podobne ako Jeroboám, syn Nebátov, ktorý viedol národ do modlárstva) – 2. Králov 14:23-25. Izrael však pod vládom Jeroboáma II (793-753 BC) prežíval obdobie prosperity, počas ktorého sa prejavovala národnostná horlivosť i snaha po získaní niekdajších území a upevnení vlastného kráľovstva. Krutú Asýriu považoval Izrael za vážnu hrozbu. Ako uvidíme neskôr, prorok Jonáš si nijako nevedel predstaviť, žeby Boh prejavil tejto pohanskej riši svoju milosť.

A predsa je kniha proroka Jonáša záznamom o Božej milosti a Jeho zlútovaní. Jej prvá a druhá kapitola nám podávajú najmä obraz Božieho zlútovania nad samotným

Boh je verný, plodný a faktický

Ján Banko

Knihy proroka Jonáša



Jonášom. Tretia a štvrtá kapitola knihy sú zase svedectvom o Božom zlútovaní nad mestom Ninive. Pri našich úvahách nad jednotlivými kapitolami knihy budeme mať na pamäti tri významné charakteristiky Božieho konania, ktoré vyvierajú z Jeho podstaty:

1. Božiu vernosť, s ktorou miluje človeka a zlútováva sa nad kajúcymi hrievnikmi, avšak bezbožných a zatvrdených hrievníkov dochováva k súdu.

2. Plodnosť Božieho konania, ktoré je spravodlivé a ponúka záchrannu všetkým národom a jednotlivcom.

3. Skutočnosť, že Pán Boh prozretele koná ako zvrchovaný Pán nad všetkými faktami života a existencie.

S takto definovaným uhlom pohľadu pristúpme teraz spoločne k uvažovaniu nad kníhou proroka Jonáša. Na začiatku prvej kapitoly (Jonáš 1:1-3) vidíme Božie poslanie dané Jonášovi a Jonášov zamietavý postoj:

našiel lod', ktorá išla do Taršíša, dal, čo bola jej mzda, a zišiel do nej, aby sa odplavil s nimi do Taršíša spred tváre Hospodinovej.

Nie, nesnažme sa príliš rýchlo hodnotiť Jonášov postoj. Najprv sa radšej detailnejšie zamyslime nad celou situáciou. Sledujme prítom Božie konanie i Jonášove reakcie a z toho

nám postupne vyplňu ponaučenia pre nás život viery.

Už prvé dva verše knihy proroka Jonáša sú mocným svedectvom o Bohu, ktorý je spravodlivým sudcom i verným a milostivým správcom všetkých národov zeme. Hriešna zloba mesta Ninive vystúpila až pred Božiu tvár. Hospodin koná a posiela proroka Jonáša, aby mestu zvestoval prichádzajúci Boží súd. V tomto závažnom varovaní vidíme nielen Božiu spravodlivosť, ale aj milostivú Božiu príležitosť k pokániu obyvateľov Ninive.

Jonáš však nie je poslušný prorockému poslaniu a uteká spred tváre Hospodinovej. S gestom nezávislosti sa prorok svojvoľne rozhodne pre opačný smer cesty, než mu

prikázal Hospodin. Namiesto do Ninive, ktoré bolo na východnom brehu rieky Tigris sa Jonáš ubera z Joppy na Palestínskom pobreží do Taršíša, ktorý sa pravdepodobne nachádzal na južnom pobreží Španielska. Ale takto už býva, že neposlušnosť voči Hospodinovi vždy odvádzala z Božích cest na cesty vlastné, Pánom



„A stalo sa slovo Hospodinovo k Jonášovi, synovi Amittaiho, povediac: Vstaň, chod' do Ninive, toho veľkého mesta, a volaj proti nemu, lebo ich zloba vystúpila hore pred moju tvár. Ale Jonáš vstal, aby utiekol do Taršíša spred tváre Hospodinovej a prijdúc dole do Joppy

Bohom nepožehnané. A tak spoliehajúc sa na vlastné sily a vlastné zdroje zaplatí si Jonáš cestovne na lodi a uteká pred Bohom i pred poslaním, ktoré mu bolo zverené. (Jonáš 1:3)

V druhej časti prvej kapitoly a na začiatku kapitoly druhej naplnení úžasom a bázňou sledujeme Božie mocné a pritom milostivé konanie uprostred okolnosti Jonášovho útekú. (*Jonáš 1:4-16, 2:1*)

Aby obnovil Jonášov vzťah s Ním, Hos-podin vo svojej všemohúcnosti podniká dva kroky, ktoré sa rozohrávajú medzi štvrtým veršom prvej kapitoly a prvým veršom druhej kapitoly (v pôvodnom hebrejskom čislovani):

1.) Vrhá veľký vietor a rozpúta búrku na mori. (*Jonáš 1:4*)

2.) Pripraví veľkú rybu, aby pochltila Jonáša. (*Jonáš 2:1*)

Prvý princíp, ktorému sa tu prorok učí je nasledovný: „V úteku pred Bohom nie je možné uspieť.“

Spoločne so žalmistom Dávidom vyznajme teda pokorne aj my: „*Kam by som zašiel od svojho ducha? Alebo kam by som utiekol pred svojou tvárou? Keby som vystúpil na nebesia, tam si ty: keby som si postlal v hrobe, hľa, i tam si. Keby som vzal krídla rannej zory, aby som zaletel a býval pri najvzdialenejšom mori, i tam by ma sprevadila tvoja ruka, a pochytila by ma tvoja pravica.*“ (*Žalm 139:7-10*)

Vráťme sa však ešte k opisu situácie na rozbúrenom mori. Je totiž celkom realistický: veľký vietor, divoká búrka, strach námorníkov, verejné zistenie, že Jonáš uteká spred tváre Hospodinovej, zúfalé veslovanie námorníkov so snahou priviesť loď na suchú zem, a konečne hodenie proroka do mora, po ktorom sa morská hladina upokojila. (*Jonáš 1:4-15*)

Vidíme, ako tu Pán Boh nakladá s prorokou neposlušnosťou prostredníctvom neľahkej skúšky, v ktorej ide o život a počas ktorej sa ukazujú nasledovné fakty:

1.) Prorokova neposlušnosť voči Hospodinovi spôsobuje ľuďom okolo neho utrpenie a ohrozuje ich životy.

2.) Prorok svoju neposlušnosť voči Pánu Bohu spôsobil veľa bolestí a trápenia i sebe samému. Na jednej strane sice uznáva Hospodina ako zvrchovanú autoritu (*Jonáš 1:9*), na druhej strane však, ako uvidíme pri štúdiu 4. kapitoly, vo svojej žiarlivej exkluzívnosti (vylúčení ostatných národov okrem Izraela z Božej milosti) sa Jonáš Pánu Bohu vzpiera a musí prejsť utrpením, ktoré ho má navrátiť do spoločenstva s Bohom.

3.) Zázračné upokojenie rozbúreného mora po hodení Jonáša do spenených vín pohlo dokonca aj srdcami tvrdých námorníkov a viedlo ich k bázni pred živým Bohom (*Jonáš 1:16*)—Božie meno je i v tejto situácii oslávené a ľudské srdcia sú dotknuté.

Prorok sa teda mohol naučiť ďalšiemu princípu: „Neposlušnosť voči Pánu Bohu je závažným hriechom, vytvára zmätok v živote človeka a negatívne ovplyvňuje aj životy okolitých ľudí. Všemohúci Pán však aj v takýchto situáciách preukazuje svoju milosť.“

Nech nás teda vedie toto uvažovanie nad posolstvom knihy proroka Jonáša ku každodennej odovzdanosti a poslušnosti Pánu Bohu a k požehnannej službe ľuďom okolo nás. Nedajme sa nikdy viesť k pohrdavému a odmiestavému postoju k našim blížnym akýmsi falosným pocitom vlastnej náboženskej nadradenosťi. Podávajme však životne dôležité posolstvo Božieho Slova s hodnotnosťou úprimných svedkov Pána Ježiša Krista a so skutočnou prívetivosťou lásky a záujmu o všetkých ľudí.



Bible Study - Jonah ... Continues from page 7

do with the fruitless deeds of darkness, but rather expose them.” You say, “But this ecumenical thing looks so good.” And the Bible says (2 Cor. 6:14), “For Christ’s love compels us, because we are convinced that one died for all, and therefore all died.” And we say, “Yes, but we have so much in common.” Just remember, God never leads contrary to His Word. That is one thing you need to get down in your spiritual gizzard. God never leads contrary to His word. Just because I find a ship going to Tarshish, going in my direction and so convenient, it does not mean that it is the will of God. Running away from the Lord is the problem. That is why we need to have time with the Lord, to explore the Word of God that we might find the will of God for our lives. But don’t misconstrue God’s Word.

The phrase “He paid the fare,” is almost humorous. He is an honest man. “I paid the fare.” Let’s imagine that Jonah is ready to board the ship and someone comes up to Jonah and says, “Jonah, would you like to ride the ship free?” Jonah asks, “How

do I do that?” The other replies, “The man who collects the fare has lunch at 11:45. He actually leaves the ship and while he is gone, we can sneak you on and you will not have to pay the fare.” And Jonah says, “Do I look like a crook? I will pay my fare, I’m an honest man.” But he is running away from God. How is that for a double standard? He is paying his fare and that is as it should be, but he is running away from God. Remember the story of the prodigal? “Father, I’m fed up with life, give me my inheritance. I’m getting out of here. I can’t take it any longer. Your standards, values, your system...I’m getting out of here.” The father, broken-hearted, gives him his inheritance. The Bible says the prodigal goes off to a far country and lives a riotous life, and he ends up in a pigpen, not acceptable for the life of a pious Jew. He is hungry, starving. Someone comes along and says, “You look hungry,” and he answers, “I am!” “Well, if you are hungry, why not take one of the husks of corn that the pigs left? Take food out of some pig’s mouth.” Remember what Luke says (15:16): “He

longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.” Well, he could just take some, but that would be stealing. So he won’t touch the husks because no man gave them to him. And yet he is running away from God! There are so many things like that in our lives. We have one standard for God and another for ourselves. Jonah pays his fare and the prodigal refuses to eat the corn, but they are both running away from God. They are both using a double standard, one for God and another for themselves. Let’s not be hypocritical. Don’t talk one way to your family and another way in church.

People will pay their electric bill and gas bill but won’t give a cent to the church or missions. That is duplicity. Will a man rob God? We need to at least tithe. I heard of a church where no one can be a deacon unless he signs a statement saying he will give at least ten percent of his income to the church. Be careful, don’t rob God! Will a man rob God? The prophet Malachi



Continues on page 11

Pleasing God

Dr. Donald G. Shoff

Think for a moment about the decisions you made last week. How many of those decisions were motivated by a definite intent to please the Lord? If you are like the average Christian, you will probably have to admit, "I guess pleasing God didn't even enter my mind." For most of us, it isn't that we deliberately choose to displease Him. Most of the time, pleasing God just doesn't enter our minds.

While pleasing God may not be the driving motivation of very many believers today, it does stand large on the pages of Scripture. It was not only the passion of those who merited God's "Well done," but also the heart's desire of those who made an impact for God. Let's take a brief walk through the New Testament and observe what the Bible says about pleasing God.

At His baptism Jesus heard the Father's commendation, "This is my Son, whom I love; with him I am well pleased" (Matt. 3:17). The motivation of Jesus' life, as well as the standard by which he made decisions, was, "I always do what pleases him" (John 8:29). The apostle Paul admonished his friends in Ephesus to, "find out what pleases the Lord" (Eph. 5:10). The strongest reason Paul could give as to why children should obey their parents was "this pleases the Lord" (Col. 3:20). We are commanded to pray for governmental leaders, not to advance a political agenda but because this "pleases God our Savior" (1Titus 2:4). The reason children should care for their aged parents is that "this is pleasing to God" (1Titus 5:4). The writer of the book of Hebrews records the most significant thing in the long life of Enoch as "he...pleased God" (Heb 11:5). The apostle John linked pleasing God with answered prayer when he wrote, "we receive from him anything we ask, because we do what pleases him" (1John 3:22). Hundreds of times the Bible enjoins us to live so as to please God. The answer for the myriad of issues we face must be a positive answer to the simple question: "Does this please God?"

Since pleasing God is a primary responsibility of a believer, it is well that we ask, how do we do it? What is involved? Has God given any directives in how to carry it out? Indeed, He has. In Matthew 6:33, Jesus sets forth one of the primary ways we please God.

But seek first his kingdom and his righteousness, and all these things will be given to you as well.

The term "kingdom" is used here in a spiritual tense. There is coming a time when Jesus Christ will establish a



literal kingdom on earth. Here, however, the kingdom of God refers to the rule of God in one's life. Someone has observed: where the King's rule is acknowledged and accepted, there is the kingdom. "Righteousness" is the lifestyle that results from submitting to His rule. Kingdom and righteousness go together. You cannot have one without the other. To "seek first His kingdom and His righteousness" is the same as to pray in the model prayer, "Your kingdom come, your will be done on earth as it is in heaven" (Matt. 6:10).

It is important to note that Jesus does not say to seek His kingdom and His righteousness. Rather, He says we are to seek it first. To seek something first is to make it one's primary pursuit. "Seek first" is a parallel statement to the phrase "run after" used in the preceding verse:

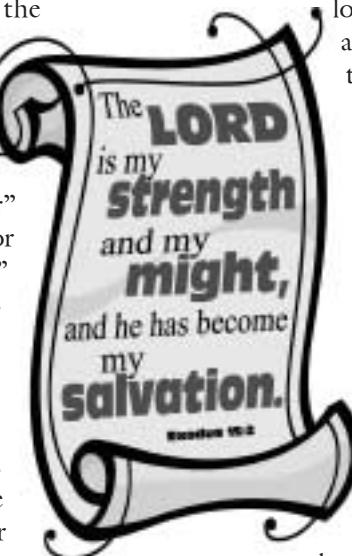
So do not worry, saying, 'What shall we eat? or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things... (Matt. 6:31-32).

Those who do not have the assurance of the care of a loving Heavenly Father spend their lives running after the material and physical. They seek these first. Christians, however, please God by putting Him above every other pursuit of life—even necessities like food and clothing.

No one drifts into this kind of life. The person that pleases God has deliberately and decisively determined that His rule and His righteousness shall be the number one pursuit of his or her life. This quality of life does not automatically flow out of the experience of the new birth, although that is certainly the starting point. Unfortunately, there are some in the family of God who are still running after possessions instead of seeking the kingdom. It has been my observation that many Christians simply drift

through life. They profess love for the Lord. But they do not love Him first or supremely. They attend church and may even be involved in some kind of ministry. Yet, they have never come to that crisis of commitment when they say, "Lord, above possessions, plaudits and relationships, You will be first in my life."

A professor illustrated the importance of first things by setting a large, wide-mouthed jar on the lectern. He began putting rocks into it until he filled it to the top. He asked, "Is it full?" All the class agreed that it was. "No," he said,



"not yet." Then he took a bucket of gravel and poured it into the jar and let it filter down around the stones. He asked, "Now is it full?" They all agreed that it was. "No," he said, "not yet." Then reaching under the table he pulled out a bucket of fine sand and poured that into the jar and let the sand fill up the space around the gravel. He then took a bucket of water, poured it into the jar until it was at the brim. Everyone was now sure that the jar was full. The professor asked the class what lesson they thought he was demonstrating. One person said, "You are saying we can always crowd a few more things into our lives." "That's not it," he said. "What I am saying is, if you don't put the big rocks in first, you will never get them in. The big rocks are your priorities." For the Christian, the big rock is the commitment to seek His kingdom and His righteousness first. It is the establishing of priorities that give color and direction to one's life.

At the church where I pastor, we begin every year with a discussion of priorities. I ask every person to commit to the following five disciplines for the year ahead:

1. I will make God's Word a part of my daily life.
2. I will meet God in prayer daily.

3. I will make much of Christian fellowship and worship.
4. I will honor God with the tithe.
5. I will bear witness of my faith as God gives me opportunity.

For us, these are the big rocks that go into the jar of the New Year first.

It is significant that those who put the Lord first receive not only the blessings of the kingdom, but also what pagans spend their lives running after. And when pagans have grasped them, they find they are empty. But when we put His concerns first, He takes care of ours. When we get our spiritual priorities in order, God takes care of the material—"all these things will be given to you as well." Paganism has it backward. Jesus said the order is God first, and then the material. This kind of priority-ordered lifestyle pleases God and brings joy to living. Someone has wisely observed, "When we please God, it doesn't matter whom we displease, and when we displease God, it doesn't matter whom we please."



Bible Study - Jonah ... Continues from page 9

asks this question (Mal. 3:8): "Will a man rob God? Yet you rob me. But you ask, 'How do we rob you?' In tithes and offerings."

The church teaches its people to tithe, but we have the problem of a double standard. We have one set of standards for God and a different set for ourselves. Somehow we compartmentalize God and put Him over here on Sunday, forgetting that Christianity is a 24-7 responsibility. We need to be consistent. So Jonah paid his fare and he went down into the ship to go to Tarshish, away from the presence of the Lord. But he paid his fare. So you have the demanding "go" and the disobedient "no" and now you have a disturbing blow, a storm at sea. How great was the storm? Perhaps we should ask how great was the sin of Nineveh. Great storms follow great sin, "and the sailors were afraid." They were rough and tough, but they were afraid. They had reason to be. They prayed every man to his God. An ecumenical movement indeed! Baptists, Lutherans, Episcopalians, Mohammedans, Brahmins, Jehovah's Witnesses. How about the recalcitrant prophet Jonah? How about this man running from God and not praying, where was he? Jonah was fast asleep. This is not the sleep of trust or of leaning on the everlasting arms. This is the sleep of indifference. He didn't

care about Nineveh. He was running away from God. Humanly speaking, he should have been a little concerned about the storm as well as about Nineveh.

Nineveh was wicked, and he was a prophet of God and knew that in not too many days Assyria would come down and swallow Israel. He knew that. But he was prejudiced, bigoted, proud, and arrogant. Worse than anything, he was apathetic, indifferent. There are those who suggest that the greatest problem in the church is apathy, indifference, carelessness. Many Christians in retirement become indifferent. They sing, "Anywhere with Jesus I can go to sleep." They are as relaxed as boiled spaghetti and indifferent to the Great Commission, and they figure their work is done. Apathy, or indifference, is a big problem.

God wants us to be aware of the lostness of mankind and be doing something about it. O God, give us ambition, enthusiasm about the world, about the lost. Help us not to die before we die.

Praise God for people with enterprise who are alive, alert and aggressive. That doesn't mean that we engage in all sorts of programs or entrepreneurial exploration or all kinds of nonsense to get the world into the church so that we grow by it. God says "Go," and we ought to stop saying "No,"

and wake up. The Bible says, in Ephesians 5:14, "Wake up, o sleeper, rise from the dead, and Christ will shine on you." So, if there is any degree of apathy in your life, you're indifferent, you don't care the way you used to care, you don't have the same burden for the lost, you don't have the same thrill when someone comes to the Lord, may the Lord get hold of you, of us all, today.

It would be interesting if we saw the world as God sees it. How would we fit into that picture? So we have the demand to "go," the disobedient "no," and the disturbing blow. You never will be happy the way you once were. Do you remember how electrifying it was when you first got saved, that first love? How it blessed your heart and how you just had to tell somebody else, how you won people to Christ? You were involved in witnessing programs. What has happened since then? Well, I am older and slowed down a bit. Oh, may the Lord deal with us if there is a little Jonah in us. There is in my life. Maybe you see him there, too. Double standards, rationalizing the will of God and running away from Him. Maybe it would be good to reflect a little and see just where we are in the Great Commission.



Rozhovor s Pavlem

Jan Jariabka



Za vlády římského císaře Claudia založil Apoštol Pavel v macedonském městě Filippoi první křesťanský sbor v Evropě. Po čase odešel na další misijní cesty. Do filipského sboru pak přišli lidé, kteří šířili jiné učení. Nevíme přesně o jaké učení se jednalo, ale filipští byli zneklidněni a informaci o tom obdrželi i Pavel.

Představme si, že Pavel místo psaní dopisu přišel opět do Filippis. Sedí společně s přáteli někde u řeky, která teče kolem Filippoi a rozmlouvají:

Filipští: Epafroditos ti určitě řekl, jak se to seběhlo. Chvíli po tvém odjezdu přišli lidé, kteří tvrdili, že jsou křestany, ale začali učit něco, co jsme od tebe neslyšeli a jednali v rozporu s tvým učením.

Pavel: Setkal jsem se s podobnými lidmi a jejich působením i na jiných místech. Vnásej do církve nečisté jednání, hledají vlastní prospěch a působí rozdělení. Označil bych je za psy a špatné dělníky. Výsledek jejich mise je většinou rozkol a hádky. Dejte si na ně pozor! (Fil 3,2)

Filipští: Nečistota, roztržky a ty říkáš jen: dejte si na ně pozor? Neměli bychom být vůči nim více nesmlouvaví, tvrdší?

Pavel: Chápu vaše rozhořčení, ani já nejsem zcela klidný, když o tom slyším. Než abych dával průchod zlosti, modlím se, aby se vaše láska více a více rozhojnovala a s ní i poznání a hluboká vnitřnost, abyste poznali na čem záleží. (Fil 1,9-10)

Jsem přesvědčen, že schopnost církve bránit se proti nepříznivým cizím vlivům závisí více na její vnitřní, duchovní kondici než na represi.

Láska je pojivem vztahů, optikou vnímavosti a pramenem poznání důležitosti.

Filipští: Asi máš pravdu. Jaké konkrétní kroky navrhujete?

Pavel: Ujasněte si nejprve kdo jsme, duchem sloužíme Bohu, chlubíme se Kristem a neklademe důraz na vnější, tělesné věci. (Fil 3,3) Mám tedy za to, že my jsme reprezentanti pravého významu obřízky. My stojíme na správné straně.

Filipští: Řekl jsi něco o vnějších, tělesných věcech. Máš tím na mysli majetek nebo spíše postavení ve společnosti? Ty sám jsi Hebrej a farizeus. (Fil 3,5)

Pavel: Ano, máte pravdu. Kdybych si chtěl zakládat na původu, národnosti, vzdělání a známostech, měl bych se čím pyšnit. Možná více, než ti, kteří vás zneklidňují. Ale to, co jsem kdysi považoval za zisk, jsem pro Krista odepsal jako ztrátu. (Fil 3, 7-8)

Filipští: To znamená, že národnost, dodržování zákona Mojžíšova, vědomosti a podobné věci jsou špatné?

Pavel: Ne, to ne! Nic z toho nezlehčuje, ale to, že jsem poznal Pána Ježíše je mi nade všechno. Nestydím se za to, že jsem Hebrej, nemusím se nikomu omlouvat za snahu žít v souladu s Božími zákony. Nad tím vším je Kristus. Vlastní spravedlnost může být ušlechtilá i krutá. Někdo ji přijímá a jiný zavrhuje. Jinak se jeví mně, jinak vám, jinak mým nepřátelům. Chci být v Kristu ne z vlastní spravedlnosti, ale z té, která je z Boha a je založena na věře. (Fil 3, 9)

Filipští: Je zřejmě důležité si uvědomit kdo jsme, kam jdeme a co je pro nás důležité. Chtěli bychom dosáhnout tvojí dokonalosti, Pavle. Máš vidění, dary ducha svatého, tvá práce přináší výsledky. Tvá předsevzetí se vyplnila.

Pavel: Každý z nás má dar, kterým buduje Kristovu církev. Každý má své místo, své poslání. Jedna cihla není dům. Všichni dohromady tvoříme dům.

Rád používám lidské tělo jako obraz církve. Společně jako údy tvoříme jedno tělo, jehož hlavou je Kristus. V tom, co jsem, co znamenám a co mám nevidím ani dokonalost ani dosažení cíle. Za důležitý považuji neustálý pohyb směrem k cíli, k nebeské ceně, již je Boží povolání v Kristu Ježíši. (Fil 3, 12-24)

Filipští: Pro řešení našich stávajících problémů je dobré zaměření na cíl, pohyb k dokonalosti, nezůstat na místě. Není to někdy znevažování toho, čeho jsme již dosáhli, nevděčnost vůči tomu co jsme obdrželi?

Pavel: Jsem přesvědčen, že přibližování se ke Kristu není útěkem od života ani cestou k nevděčnosti. Naopak. Držme se toho, k čemu jsme již dospěli. (Fil 3,16) Součást taktiky těch, kteří vás zneklidňují, je zpochybňování poznání pravdy. Není to nic nového. Had v ráji nejprve zpochybnil Boží přikázání. (1M 3,1) Pochybnost a nevděčnost jsou rodné sestry. Nevděčnost hází chléb pod stůl, pochybnost v něm vidí kámen. Nevděčnost zavírá oči před světem, pochybnost v něm vidí tmu. Nevděčnost dělá cestu neschůdnou, pochybnost ji mění v bažinu....

Pomyslný rozhovor může pokračovat dál. My tiše odejdeme do reality života církve na začátku 21. století. Má něco společného s církví ve Filippoi, nebo je jiná? Má podobné nebo zcela jiné problémy?

Doing Missions ... Continues from page 21

environment, there could be some help obtained from Christians. Not so! Many Christians were pushed into the corner of mere survival and do not even think about missions. Weren't they threatened and controlled by the government for over forty years? Yes, they were! But since 1990 they have had more religious freedom than any other country in the rest of the world. Why aren't they reaching out? Some fear that the Communists will get their power back. Others got used to limiting their Christianity to their private lives and worship in their sanctuaries. So, there is little help for missionaries to reach former Communists, for Christ.

The fifth obstacle is a lack of trained ministers. Under Communism, pastors were reduced to the poorest segment of society. Therefore, there were few that accepted the call of God. Some pastors, who were ministering in shrinking churches, decided to make a living in the public sector. They preferred a higher living standard than what they experienced in ministry. Would you sign up to serve as a missionary in the Czech Republic after knowing about these obstacles that would fly in your face as soon as you arrived? Before you answer, I will have to remind you that presently you would be free to shape your ministry without any governmental intervention. Isn't that inviting and exciting? But before you say this is for you, there are conditions you will have to meet in order to be effective.

(1) Being fit spiritually

Christ told his disciples about two conditions they had to fulfill if they wanted to follow him, namely, to deny themselves and to take up the cross (Mark 8:34). Self-denial and taking up the cross are essential for ministers in the enemy's territory. Animosity, apathy, disinterest can be handled by those ambassadors of Christ who are ready to fight the good fight of faith. They will experience success and failure, conversions and rejections, fulfillment and emptiness, vision and loss of vision, but they will persevere because they know who called them. They know who will sustain them. They will remain faithful.

(2) Knowing the history of the Czech nation

Christian doctrine was introduced among Czechs and Moravians by Cyril and Methodius in 827-869 AD. The Reformation was initiated by John Hus, who was burnt at the stake for his defense of biblical truth in 1415. John Amos Comenius (1592-1670), bishop of the Unitas Fratrum and world-renowned educator, had to leave his country because of religious persecution. The Moravians, who came out of the Unitas Fratrum, turned their eyes toward reaching the world and sent 220 missionaries to foreign countries from 1732 to 1760. Even though the Czechs were forced to accept Catholicism, they kept their faith in God. But in 1948, the Communist takeover established an atheistic and totalitarian regime. For forty years, which means nearly two generations, people were forced to accept the Marxist ideology of implementing social justice without God and his Church. This proved to be a false hope, but the damage was done. The rich Christian tradition

was shrouded in the mist of ignorance and rejection.

(3) Learning how to address the post-Communist culture

There were three men that impacted the Czech mind: Nietzsche, with his radical denial of God and his emphasis on self-assertiveness; Darwin, and his theory of evolution that provided an easy explanation for human existence without God the Creator; and finally Marx, with his reductive naturalism seen in his philosophy that limited every ideological view to class struggle. Modern thinking took deep root in Czechs and Moravians, but at the same time, it left them with a reality that didn't resemble the idealistic hopes of modernity. In fact, the Communist government oppressed them and curtailed their freedom while degrading them to inhuman circumstances. Depression, poverty and despair were written all over the faces of the people. There was a glimmer of hope in 1968, which was snatched away by the Russian invasion. But the Velvet Revolution of 1989 ushered in a new age of freedom, democracy and free market. Yet the people living in this new situation have not changed as to their world view. They have very little interest in spiritual things.

Why is it that missionaries, evangelists, and church members didn't make any difference in the last 10 years in spite of their freedom to do so? Is it possible that they spoke in pre-modern terms to a post-modern nation? Or, is it true that Christians have not dispelled the Marxist criticism of the church because of their lack of radical obedience to the teachings of Christ? Is it also possible that fear of a future Communist takeover has kept Christians inside their sanctuaries, instead of reaching out boldly with the only good news that will ultimately make a difference? These questions demand a resolute "yes." However, if we are ready to establish a new paradigm in missionary strategy, the situation can change. How? We must contextualize the gospel for a secular nation. We have the answers to basic human problems because of the completed work of salvation in Jesus Christ. Where there is guilt, we can offer forgiveness (1 John 1:9) through faith in Christ. Where there is lack of purpose for living, we can offer the abundant life (John 10:10). Where there are collapsed hopes because of lies and false promises, we can offer Christ, who is the Truth (John 14:6). Where there is anxiousness, we can offer eternal life (John 3:16), whose quality is experienced here and now. We must also live the gospel out and impress the people that God loves them. Will post-modern people believe us? They will, especially when we demonstrate to them that our God saved us and transformed our lives. And this God wants to be their Savior, too.

The door into the Czech Republic is wide open. God desires that all people be redeemed. God is capable of bringing the whole Czech nation unto Himself as He did during the time of John Hus. But remember that God uses His missionaries to bring about a great awakening. Are you still ready to become God's ambassador? It is risky but highly rewarding.



Katherine (Katie) Nikodem Hudacek

January 17, 1887– March 6, 1980

Many Slovak people, having settled in Chicago by the turn of the century, were winning their daily bread by hard work. Spiritually, not much was being done for them. It was evident that a leader was needed who could present to them a better knowledge of the Bible. This leader was found in the person of Rev. Vaclav Hlad, at that time pastor of the Emmanuel Bohemian Baptist Church. Rev. Hlad (grandfather of President Robert Dvorak), as a good missionary, tried to reach not only the Bohemian (Czech) people, but all whose language he understood. The language of the Slovak people is similar to that of the Czechs. Therefore it was possible for Rev. Hlad to begin work among the Slovaks in 1906. Because the Slovaks were unacquainted with the Baptist denomination, they bitterly opposed Rev. Hlad's work at first; nevertheless, success was eventually achieved in spite of all obstacles.

It was in 1906 that Rev. Hlad, while doing colportage work, visited a certain widow, Mrs. Anna Nikodem, in the northern part of Chicago, and sold her a few books. Her daughter, Katherine Nikodem, was working at that time, so she did not meet the stranger. However, after returning home, she found the books, read them, and said to her mother, "When this man comes again, get some more books." In a short time the colporteur came again, and Mrs. Nikodem



1908

once more purchased a few books, whose religious content much attracted the young girl. While reading one book, which closed with the words, "Jesus is sufficient for me," she was deeply moved. That line was enough for Katherine. He was sufficient for her. She told Him so on her knees, and that same night surrendered her life to Christ.



In 1908 Katherine Nikodem opened her house for meetings, and people were invited to listen to the message of Rev. Hlad. In spite of the fact that this is a land of liberty in which the preaching of the gospel is welcomed, many persecutions began. Some husbands punished their wives severely for attending the meetings. This did not stop the mission activities, but rather increased interest in them. Miss Nikodem was hated for permitting the gatherings in her home, but during the very first year several souls were saved.

Katherine Nikodem had been born in Kosariska, Slovakia, on January 17, 1887. Only she and her brother survived of a family of twelve children.

In 1904 she came to America and settled in Newark, New Jersey. By that time her father had died, and she was left alone with her mother. Restless and tired of life, she moved to Chicago in 1906, and there found Christ as her Savior. She was baptized in 1908 after a serious illness. Her mother had at first opposed the baptism but was later convinced it was scriptural, and encouraged the girl to obey the commandment of the Master.

Miss Nikodem, who became very active in mission work after she was baptized, was called by the Emmanuel Bohemian Baptist Church to be its missionary in 1911. She labored in that mission until 1920. In the meantime, the little mission that started in the home of Miss Nikodem grew into the Immanuel Slovak Baptist Church. When she was called by the newly organized church to be its missionary, she responded to the call.

Katherine married Michael Hudacek in 1921 and lived with him for ten years. They had one son, Emil.

In 1931, the year of her husband's death, Mrs. Hudacek went to Winnipeg, Canada, to assist Rev. Vojta, who at that time served as a missionary there. For thirteen months Mrs. Hudacek worked successfully in Canada.

Then she went to Chicago as a missionary of the Czechoslovak Baptist Church. Later she divided her time between the Czechoslovak Baptist Church and the Immanuel Slovak Baptist Church of Chicago.

As an exceptionally capable personal worker and a

gifted public speaker, Mrs. Hudacek rendered a valuable service wherever she worked. She was very sociable, and knew how to approach people and convey to them the gospel message. She was much esteemed by her friends as a worthy missionary. Her abilities were well recognized by the people whom she served so faithfully.

The Czechoslovak Baptists are very grateful to her for the considerable share she had in building up the mission work among the Czech and Slovak people.

Adapted from the book *Czechoslovak Baptists*

**Following are memories of Katie Hudacek
from her niece, Lydia Carle.**

After my aunt, Katie Hudacek, came home from Europe, she went back to Home Missionary. She worked for Trinity Baptist Church and New Covenant Baptist. Her son Emil and daughter-in-law Lillian moved away from my aunt, and my sister Irene Franczyk moved with her son into the apartment.

Irene said that our teta (aunt) went out visiting almost every day and came home very late at night. Irene remembered taking her dog and going to meet my aunt at the bus line and waiting for her many times.

I know that my aunt did that work for quite a few years. Later she slowed down and only went out two or three days a week, and was only one day a week at New Covenant. Irene says many days it was only two or three days a week. She was really slowing down.

I can't remember when Emil and Lillian took Katie with them to Florida, but they were there for a long time. They started an H&R Block income tax business, so I know they were there quite a while.

My aunt went into a retirement home in the seventies, but I don't know how long she was there, I think until she died in 1980.

But you know, my aunt always could talk about the Lord. I had a habit of asking her questions about her work, especially in Slovakia. There is one incident I'll never forget, so I will tell you about it.

As children, my aunt and her brother (my father) used to walk a couple of miles to the next town to go to the store for tobacco for their father. To take a shortcut, they would walk through the town cemetery. They enjoyed doing that and were never afraid.

Well, many years later, my aunt was again in her hometown. One evening, after a service in the church where she was speaking, there was no one going her way back to the home where she was staying. Everyone went a different way. So she said that was fine, she would walk back alone. She did, and as she came closer to her home, she decided to walk through the cemetery as she and her brother had done when they were children. When she was almost halfway through the cemetery, she heard footsteps behind her. She stopped and waited, but there was no sound so she kept walking. As she came almost to the end of the cemetery, a man came up behind her and told her not to look around. He took her arm and seated her on a tombstone. Whispering to her, he asked her to tell him more about Jesus. My aunt witnessed to him, and he told her he was a government guard and wanted to talk to her. He gave his life to the Lord there. He was afraid of being seen, but he said he would never forget her. He had no Bible, so my aunt gave him the New Testament that she had had for years. Then he left.

Several years after my aunt came home, one of her friends in her hometown in Slovakia sent her a letter, telling her that a young man had come into her village and asked for Katie Hudacek. Her friend told the man that she had gone back to America. The man then explained how he had met my aunt in the cemetery a long time ago. He had given his life to the Lord, then left Slovakia and gone to seminary to be a minister, which he was now. He didn't leave his name or address, and my aunt never found out who the young man was. It was sad in one way, but my aunt was happy about the young man anyway.

This was one of the stories she told me that I will never forget.



1946



1946

Memories of Mikulov—Czech Republic

Richard and Cora Mazanec

It's August, and soon it'll be September. Where has the time gone? So little time remains if we are to be instrumental in reaching lost people for Christ. We received a call to serve. We made a commitment. All along we have had and still have a burden for Czechoslovak people in particular.

On November 15, 2000, my wife and I left the USA for Vienna, Austria. It was a good flight, and we were met at the airport by Bro. Smilek, who at that time was the interim pastor at the Baptist church in Brno. He took us in his car to our cottage apartment which he had rented for us in Mikulov. It was a small vineyard. Adjoining it was a chicken coop plus some rabbit hutches, where our landlord and his wife looked after their chickens and rabbits. We felt quite at home, having lived on a farm in Tennessee now for more than 30 years. From the vineyard we had a beautiful view of "Holy Hill," which overlooks this city of about 7500 people. As quickly as possible we tried to acquaint ourselves with the town's places of business, and introduced ourselves to the shopkeepers and such. Most of them were friendly but quite curious about us Americans with a Czech name who had come to live among them, especially in the winter, when nothing much is happening.

On Sundays we usually worshiped with our brothers and sisters in Christ at the Baptist church in Brno, which is about an hour's drive by bus or half an hour or so if you go by car. They have about 300 members, and they really helped us in many ways. Much to our surprise and delight, we had already come to know several of the members there on some previous occasions.

One of our efforts to reach out to the people of Mikulov was in December, when we invited them to a concert of Christmas music in a beautifully renovated sklep (wine cellar). A group from the Brno Baptist Church provided some delightful Hebraic music accompanied by a drum and guitar. They shared their testimonies with those who came, and we enjoyed singing Christmas carols (*koledy*) as well. The lighted candles and the domed ceiling in a semi-darkened room seemed to add much to the atmosphere. Gospel tracts and New Testaments were also made available. Bro. Smilek also presented a fine message presenting God's plan of salvation.

Soon after Christmas, we had several meetings at the Dum deti a mladeze (youth center) on Saturday evenings. The multi-purpose room where we met had a very nicely maintained wooden floor; so we were required to remove our shoes or put on the provided cloth "booties" over our shoes. Nobody seemed to mind. Once again music,



testimonies and Christian literature were presented to those who attended.

On one snowy day in particular, many gospel tracts which had a snowflake motif were put into the mailboxes of many homes. They were written and printed by Rev. Josa Novak. It seemed an appropriate time to use them.

A few times Cora and I had lunch at a small "fast food" restaurant (bistro) where Tomas worked. He was the waiter, cook, etc., etc. He was quite interested in us. He noted that we ate in a manner different from the locals (eating with a fork in our right hand), so he thought we must be foreigners. He engaged us in conversation each time we patronized the place. We invited Tomas to come to our meetings, and we provided him with several pieces of Christian literature. He never came and was reluctant to speak about spiritual matters. He needs our prayers because he needs Jesus.

Pan a Pani domaci, our landlord Jan and his wife Anna, who are in their 50s, were quite open to hearing the gospel through conversation and through tracts, booklets and such. We even shared some of Glorious Hope with them. They do not attend the local Catholic church, though Jan is associated with it in a traditional sort of way. His wife says she is an Evangelical (Lutheran). Whether she knows what it means to have the assurance of salvation or being born again is another matter. They too need our prayers. It seems that they really wanted to be our friends. On one occasion Anna shared with us some delicious apple strudel that she had made. For Christmas Jan and Anna gave us a lovely porcelain plate. We intend to keep it as a remembrance of them.

Dr. M. is an internist. He came to our apartment one evening each week for conversational English. He claims that he is not a believer, but he respects those who are believers. He presented us with a bottle of fine quality wine. We accepted it graciously and thanked him for it because we knew he wanted to express his appreciation. Certainly we did not want to offend him. We in turn presented it to the Brno Baptist Church, where it could be used when celebrating the Lord's Supper. Incidentally, we always found it interesting as well as a blessing to be able to observe this memorial meal with them. They still maintain the custom of passing a silver chalice, and the bread used in remembrance of Christ's body is rye bread cut up into little squares.

Our weekly conversational English class at the high school was voluntary, but it also provided us with a number of opportunities to share our faith with people. Even the other American Christians who visited us were able to share their faith with our students as well as others because of our

Continues on next page

History of Goodrich Community Church As We Know It—88 Years by Faith

In the year of our Lord, 1912, Joseph and Sophia Macik and their five sons immigrated from Volyn, Russia, to America. They settled in the wilderness of Goodrich, Wisconsin.

Joseph and family started having church meetings in their home. They invited the surrounding settlers to attend.

About this time, before the Mikulencaks came, the Joe Krett family of six moved into the area. When Tony Mikulencak and his family came to the area, the meetings were held in their home. In 1929, the Joseph Jelinek family came to Goodrich. This was a family of eight, so the congregation was growing. Agnes Jelinek was the first pianist. Joseph Macik was a gifted preacher and led the meetings. Tony Mikulencak was the first Sunday school teacher and young people's leader.

The group got acquainted with the Lawndale Baptist Church in Chicago and became its mission. Pastors were sent to Goodrich once a year for special meetings.

Joseph prayed for the time when they would build a church here in Goodrich. His son Frank was taking over the preaching because Joseph had started failing in health.

The church was built in 1937. Joseph passed away in the Lawndale Baptist Church in 1938. He was sitting in the pew after giving this greeting, "If I don't see any of you on this earth again, I hope to meet you in Heaven." He sat down, and the Lord took him home to be with Him.

Frank Macik and John Mikul took over the preaching. Goodrich Church started evening services in Medford on street corners, and then moved above the bowling alley. This was the start of the Medford Baptist Church. After they obtained a church building, joint meetings were held there in the evenings for a short time until fire destroyed the building. A new church was built. We had one pastor at that time. Mike Evan pastored alternately at Westboro, Phillips, Arnold, Cornell and Medford and Goodrich, one Sunday a month. Lay preachers took over the other Sundays. Later

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Memories ... Continues from page 16

involvement with this group. Many of these students are seeking the truth. Questions asked: "How does your faith in God affect the way you live?" "Is your life any different because of your faith?"

The Winter Festival celebration with folk dancing and music on the town square gave my wife and me a splendid opportunity to circulate among the people and present to them numerous gospel tracts. Almost all the people were courteous and accepted them gracefully. They took them and placed them in their pockets. In other words, they didn't drop them to the ground, and many of them even thanked us. One lady in particular asked if I had any more dealing with other topics. I shared what I had with her, and she seemed very pleased. One father responded that he wasn't interested but said I could give one to his young son if I wanted to. Praise the Lord!

On August 31, when we are back home again, we are to meet Mr. and Mrs. N. at the Nashville airport. They're from Mikulov and are coming to visit us for a few days before they go on to Chicago to visit their son who lives and works there. These friends are not professing Christians, but we're praying that they will be. We became acquainted with them after they started coming to our apartment to study English with us one evening each week. They invited us to their home for dinner, and we developed a nice friendship. Mrs. N. is a hairdresser and lived a short distance down the street from us. My wife sought her services several times. This couple needs to come to know the Lord. Pray with

us for their salvation.

Last but not least, we need to be much in prayer for the one young Baptist couple (newlyweds) in Mikulov. Zuzana is from Slovakia, and her talented husband Radek is from Mikulov. They both know the Lord and love the Lord. They need to be aware that there are Christian people praying for them and the lost people of their city.

Update:

Anthony and Jamie Halava went to minister and witness to the people of Mikulov this summer. We anxiously wait to hear about their experiences and how the Lord has been blessing them and using them in that place. Anthony was born in Czechoslovakia and is presently a student at Southeastern Baptist Theological Seminary in Wake Forest, NC.

Just the other day we received a letter from Bro. Josef Solc, who is a professor at this seminary, to let us know that Tony and Jamie will be returning this week. He states that many new contacts were made. They even organized a concert, and about 40 people attended. Bro. Solc is hoping that a pastor/missionary will be found for Mikulov to live permanently in that region. He also states: "Please, keep on praying for the church start in Mikulov." We know that prayer is needed for this place. Won't you covenant with us to pray about this need?

August 18, 2001



FROM Our Readers



December 6, 2001

Dear friends,
The enclosed gift is in loving memory of Mary Shinko Patrick who went to be with the Lord May 29, 1999. She was born November 30, 1911 in Hradistě, Czechoslovakia, came to the United States in

1919, and married Paul Patrick in April 1934 in Hatch Hollow, Pennsylvania. Mary and Paul lived in Canton, Ohio for 59 years and were members of the First Baptist Church.

The memorial contributions are from the following family members: son Paul and his wife Gwen Patrick and family, daughter Dorothy and her husband Sam Kvasnica and family, Helen and Jule Horvath, Louise Horvath, Kirt and Mary Ann Shinko and family, Helen A. Horvath and family, and Sue Shinko and family.

God bless the Convention and all that you do for the Gospel and for our heritage.

Sincerely, *Dorothy Kvasnica, Manhattan, KS*



Dear Vera,

December 18, 2001

Enclosed is our gift for *Glorious Hope*. We do enjoy reading the *Glorious Hope* as it keeps us up on folks that were in the same age-group we were when we attended the Baptist Youth Rallies. That was many years ago! Now, one by one, they leave us for their heavenly home. I didn't realize that Marie Pavelda was Ruth Hitchcock's sister.

Enclosed is also our gift to the Czechoslovak Baptist Convention to help in spreading the Gospel—"that Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day according to the scriptures." I Cor. 15:3-4

We were sorry to have to miss last year's convention, but trust God will afford us the opportunity this coming year.

May you have a blessed Christmas and Happy New Year 2002.

Yours by His grace,

Dan and Ida Feryance



Dear Robert Dvorak and Friends,

I am sending you a check in memory of my dear husband Bill and mother Ann Shramo. I would like you to know your Christmas letter was so uplifting to me—yes and I must say, it was as if you were right here greeting me. My husband went home to be with the Lord on December 15, 1993 and your letter helped fill the void in my life at this Christmas time.

Thank you and everyone for time spirit sharing what is on your hearts through *Glorious Hope*.

Love in Christ,

Shirley Shramo Smith

Daughter of Harry J. & Ann Meley Shramo



Dear ones at *Glorious Hope*, *Milden SK, Canada*

Please receive notice that ma parents have both died. They received *Glorious Hope* and enjoyed reading it. Not only did it lift them up through the spiritual content but also because it gave them a Czech connection.

Please remove form your mailing list Josef Kratochvil, from outlook, SK.

My father passed away in September 1998 and mother in March 2000.

May God continue to bless your work.

Sincerely,

Eva A. Zvacek



Dear ones, *January 14, 2002*

Please remove my father Edward Duracka from Chicago, from your mailing list. My dad went to be with the Lord recently.

Thank you for your magazine *Glorious Hope* you sent him over all of these years.

Mrs. Janet Abs



This note is to inform you that my mother, Emilie Gaatch, passed away on September 15, 2001.

Please advise the editors of the *Glorious Hope* periodicals so future mailings will end.

Thank you, sincerely

Jerry Gaatch



November 8, 2001

Dear Mr. Pojman,

Please find enclosed a check to go into the Boubelik fund and for *Glorious Hope*.

We did not receive *Glorious Hope* for the last year, but were able to pick a copy up sometimes from our church.

There are two Jerry Moraveces in Swan River, so we differentiate by our address being Jerry A. Moravec.

May God richly bless the work of the Czechoslovak Baptist Convention.

Sincerely,

Jerry and Anne Moravec
Swan River, Manitoba

Continues on next page

In Memory

Joseph (Joe) Marek
July 29th 1921–January 9th, 2002

Absent from the Body, Present with the Lord

Joe Marek of Oakville, Ontario, went to be with his Lord and Saviour on January 9, 2002, after a prolonged battle with cancer. He was born July 29, 1921, in Michalovka, Poland. In the year 1923 his family moved to Zabreh, Czechoslovakia, and in July 1935 to Minitonas, Manitoba. Most of Joe's life was spent in Ontario.

He is survived by his wife Olga, son Tracy and his family, sister Anna Pejskar of Las Vegas and brother Mel Marek of Ajax, Ontario.



Readers ... Continues from page 18

Internetové křesťanské rádio je na světě—přijměte toto oznámení jako náš vánoční dárek.

S radostí vám oznamujeme, že již můžete poslouchat každodenní české a slovenské pořady rádia HCJB z Ekvádoru na Internetu <http://www.hcjb.cz/> nebo <http://www.reformace.cz/> kdykoliv a kdekoliv díky archivnímu systému, který automaticky ukládá odvysílané pořady od 8.11.2001. Nejste již omezeni vysílacím časem jako je tomu při aktuálním vysílání nebo internetovém streamlining. Můžete si vybrat vaše nejoblíbenější pořady a nejrůznější téma podle svého výběru a času, kdy vám to vyhovuje nejlépe.

V příštím roce se chceme soustředit na kvalitu programu. Budeme se snažit obohatit rozsah pořadu a představit nové spolupracovníky. Pokud máte dobré tipy a kontakty, dejte nám vědět. Staňte se i vy spolupracovníky a spoluautory. Rádi vám poradíme jak na to. Přejeme si, aby hřívny z našich kazatelů a křesťanských seminářů posloužily mnohým.

Představujeme naši programovou koordinátorku. Od listopadu je ji Gabriela Lauková. Vám i ji přejeme hodně potešení z této jedinečné služby. Těšíme se na vaše připomínky, rady a přání.

Pokud si pospíšíte a ozvete se, že jste se na internetové vysílání napojili, pošleme vám pěkný kalendář HCJB.

Diky,

Pavel & Klára Steiger
Zápas o duši - HCJB World Radio
Hoštálkova 1,a
16900 Praha 69
E-mail: steiger@hcjb.cz



Goodrich Community Church... Continues from page 17

Mike was called to another church and he suggested Dan Evan, his brother, to replace him. After he left, Rev. Henry Boubelik came and pastored from 1947 to 1952. Around that time the Medford church wanted to split and get their own pastor. The Lord's work continued here in Goodrich.

Listed are the pastors that served here at the church in the years that followed: Ron Petrik, Dan Esterline, Dave Elleman, John La Shell, Gene Ball, Wm. Heindel, Mike Fitzhugh, Allan Tabb and Wm. Kramer, who was here for 13 years. Now David Elleman has returned to lead us as our current pastor.

In 1983, we changed the name of our church to Goodrich Community Church.

The Goodrich church has supported many missionaries throughout the years, Ruby Mikulencak being one of our own that we do support. She has served in Africa some 30 years. All who have had a part in the preaching of this gospel will someday get their reward, and so the Lord's work continues.

"Let us not grow weary in well doing because in due season we shall reap if we faint not," (Gal. 6:9).

Tony Mikulencak

Goodrich Community Church, Wisconsin,



All convention gifts may be sent in the enclosed envelopes:

US residents may use the **Business Reply envelope** or send their gifts to **Vera Dors, 6621 Elmdale Rd., Middleburg Hts, OH, 44130**,

Canadian residents may send their gifts to **Henry Pojman, 1516 Pembroke Dr., Oakville, ON, L6H 1V9, Canada**.

Make checks payable to **Czechoslovak Baptist Convention**, and on the bottom write to what account you are sending your gift: **Convention, Glorious Hope, Trust Fund, or Scholarship Fund**.



MOVING ?

Please write to:

Glorious Hope

Rt.4, Box 58D

Philippi, WV 26416 USA

Include your mailing label from a recent issue of **Glorious Hope** for faster service.



Suzy the Squirrel

Natasha Legierski

It was a harsh winter. It was so cold that it seemed even the tree branches were shivering. Suzy the little squirrel stretched in the warm nest. She didn't feel like getting up. A ray of sunlight made its way through a crack in the rough tree bark and tickled the squirrel on the nose. With a sneeze she got up on all four legs. A second sneeze almost knocked her over. Suzy stretched again and noticed the pleasant smell of the porridge her mother was cooking for breakfast. Mother was smiling and singing. She placed a bowl of porridge on the table. Suzy clasped her paws and concluded her morning prayer with a song about the joy of God.

After finishing the delicious sweet porridge, Suzy hurried outside to play in the fresh air. "The sun is smiling just like my mother," Suzy thought as she jumped from branch to branch. The doors of the big house opened. The children ran outside. Their laughter and shouting filled the garden. They ran, jumped and threw snow at each other. Their cheeks were rosy from the cold. Suzy stopped jumping and watched the children. They must have hearts full of God's joy, she thought, as she remembered her morning song.

She climbed down from the tree. She wanted to be closer to the children and play with them. Suzy knew the children well. They had a kind mother, who also taught them about God. Sometimes the children were disobedient, and their mother had to remind them about how sad that makes God. Suzy knew that it was important to obey God. The whole world belongs to Him, because He created it. Suzy was glad that the children knew the Creator, and she was not afraid

of them. The children liked her reddish fur. On the white snow it looked like a ball of fire. First they chased each other and then played hide and seek.

The sun was about to set. It was time to go home. The children gave Suzy some nuts and went inside the big house. Suzy's mother was already waiting for her. Together they cracked the nuts, and Suzy told her mother about the wonderful day she had had with the children. Then her mother opened a big black book. Suzy got comfortable in her bed. Mother read about the Lord Jesus and how he called the children to himself. Suzy's eyes slowly closed and with the words "Yes, Jesus loves me," she fell asleep.



Drawings by Rachel Novak



Veverka Zuzanka

Nataša Legierská

Byla tuhá zima. Mrzlo až praštělo. Zdálo se, že větve stromů naříkají. Malá veverka se protáhla v teplém pelíšku. Nechtělo se jí otevřít oči. Sluneční paprsek proklouzl hrubou kůrou stromu a zašimral veverku v čumáčku. Silné hepčí ji postavilo rázem na všechny čtyři nohy. Násleovalo druhé hepčí a jenom huňatý ocásek zabránil tomu, aby se zase neprevrátila zpět do pelíšku. Veverka Zuzanka se protáhla a ucítila vůni ovesné kaše, kterou maminka připravila k snídani. Maminka se usmívala a zpívala si. Postavila misku s kaší na stůl. Zuzanka sepjala pacičky a ranní modlitbu zakončila písničkou „Čeho třeba, Bůh nám dá, chléb i srdce radostná!“

Po výborné a sladké kaši, s pěchala veverka ven, vyvětrat si kožíšek na čerstvém vzduchu. Sluničko se usmívalo jako moje maminka, pomyslela si veverka a hopsala se větvích. Dveře velkého domu se otevřely. Ven vyběhly děti. Radostný výskot a smích se rozlehal do okolí. Děti běhaly, skákaly a házely po sobě sněhem. Mráz jim namaloval tváře červenou barvou a sluneční paprsky se jí odrážely v očích. Veverka Zuzanka zapoměla hopsat. Pozorovala děti. Jistě mají radostná srdce od Pána Boha, vzpoměla si veverka na ranní písničku. Sešplhalo se stromu dolů. Chtěla být blíz k dětem a hrát si s nimi. Zuzanka děti znala. Měly hodnou maminku. Také je učila znát Pána Boha. Někdy byly děti neposlušné a maminka jim připomínala, jak tím Pána Boha zarmucuje. Zuzanka dobrě věděla, že Pána Boha se musí poslouchat. Patří mu přece celý svět, protože ho stvořil. Veverka se radovala, že děti o tom Stvořiteli také vědí a nebála se jich. Dětem se líbil její zrzavý kožíšek. Na zářivém sněhu vypadal jako ohnivá kulička. Nejprve si spolu hrály na honičku a potom na schovávanou.

Sluničko se již sklánělo k západu. Byl čas jít domů. Děti daly veveruše oříšky a jejich veselé hlasy pohltily velký dům. Maminka veverka už Zuzanku vyhlížela z okna. Rozlouskly spolu oříšky a Zuzanka radostně vyprávěla, jaký pěkný den prožila s dětmi. Potom maminka otevřela velkou černou knihu. Veveruška se uvelebila v pelíšku. Maminka četla o tom, jak Pán Ježíš k sobě volal děti. To se již Zuzančina očka zavírala a se slovy „ano, Pán Ježíš mne má rád....“ usnula.



Kreslila Rachel Novak

Doing Missions in the Post-Communist Czech Republic

Dr. Josef Solc

Europe as a whole is, in my opinion, a very hard continent to reach with the good news of Jesus Christ. Missiological strategies that work in other parts of the world are ineffective among the nations of Europe because of their former exposure to Christianity. The mistakes of the past are well remembered, and the secular influence of modern and post-modern philosophies is well entrenched. When a forty-year-long reign of Marxism-Leninism is added, one faces people who are thoroughly brainwashed against faith in God and the church. This is the current situation in the Czech Republic.

There are three major approaches to doing missions in the Czech Republic.

First, some think that it is not crucial to bring the gospel to a nation that has already heard it. It is interesting that even the 10/40 window (the area of the world from ten to forty degrees north that is largely unreached by Christians) does not include the European continent, as if it were not a place that desperately needed to be evangelized. Why not? My contention is that re-evangelization is as much part of the Great Commission as evangelization is. In fact, it is a tougher assignment because these nominal Christians know our weaknesses and are rejecting our proclamation through their criticism. But is this a sufficient reason for not reaching the Czech Republic? I don't think so.

Second, others see the need to re-evangelize the Czech people, and so they go in and find out that almost nobody wants to hear what they are saying. I took a group of my students into Charles University, and since it is legal to witness, they presented Christ to students there. However, my students didn't seem to penetrate the atheistic facade of those students. The conclusion was that they were not reachable. I also know missionaries that moved to the Czech Republic in great hopes of turning the nation to Christ, but six months later they were giving up and going elsewhere.

Third, there are very few missionaries who are willing to persevere. They must learn the language, become members in local churches, study the mindset of the people, build relationships for evangelism and wait upon the Lord. This is the approach that will work in any country, no matter how secularized the general population is. Yet, as I have observed

during short-term missions there for the past eleven years, mission work in the Czech Republic does present unique obstacles.

The first obstacle is a thoroughgoing atheism. A well-known Czech theologian, Josef Hromadka, tried to explain this atheism away. He claimed that the idea of God that the Communists rejected was not identical with the God of Abraham, Isaac and Jacob. One of his motivations for this reasoning was his desire to cooperate with the Communists to create a just society. But his effort to lessen differences between Christians and Communists was not appreciated or accepted. Communists

denied the existence of God, elevated themselves to gods upon this earth, and were determined to create a classless society on their own. Even though this idealistic goal collapsed in 1989 during the major political changes, atheism still persists. According to The Wall Street Journal, 87% of Czechs claim to be atheists.

The second obstacle is the pervasive revulsion or apathy regarding Christianity and the church. Marxism-Leninism taught that the church was an institution that had outlived its usefulness. The Czech government initiated a plan in 1950 to eliminate churches throughout the country in five years. They didn't know that this was a plan destined to fail because of Christ's headship of His Body (Matt. 16:18). They tried to accomplish it

through persecution, imprisonment and intimidation. When the five-year plan of terror didn't work, they resorted to labeling Christians as not quite normal in clinging to the pre-modern idea of belief in God. Evolution was taught as a proven scientific fact, and any other belief was supposedly just the remains of a pre-scientific age. I went through a personal experience of this while applying to be accepted at a university in Prague. The first question asked of me during the entrance interview was, "Do you believe in God?" When I answered affirmatively, I was told that people like me did not deserve higher education. I was simply an outcast in the Communist society.

The third obstacle is a complete illiteracy concerning the Bible and spiritual things. Jesus is for many a fictional character. If they believe that Jesus existed, then he is just one of many religious teachers. And the Bible is just any other book, certainly not the authoritative message from God.

The fourth obstacle comes, surprisingly, from Christians themselves. One would think that in a difficult missionary



FROM the President

Getting through Winter

Wintertime! No big deal for convention friends in Florida or California, but the rest of us annually face this season with apprehensions—the price of home heating fuels, the clearance of snow from sidewalks and driveways, the visitation of colds and other health spasms common to this season. It's great if you can pack up and head south for a long winter's nap. But that works out more often for the few than for the many.

Okay, so we may be stuck up here in the north, but winter barrenness is not all bad. Look, nature is taking a rest, accumulating new energies for a growing season that will follow two or three months hence. Right now is a time for quiet regathering of strength in "fields and forests, moors and mountains." It may feel cold outdoors and seem comparatively colorless, but wait for April and May. Then comes the payoff.

Another thing to remember: in the starkness of winter's landscape, a certain low-key beauty stretches out before the eye that looks—the structured branch work of trees tightly packed into woods, and their show of infinitely nuanced browns and grays. Now is when you take in the breathtaking angularities of all those trees for what they really are—skeletal frameworks. Come spring, a new season covers it all with thick green flesh, hiding the incredible bony network of trunk, branch, twig, and bark.

So what I want to say to you from all this is simple. Life's lean and spare times are for healing and regrouping, gathering new momentum for what is to come later when lessons have been learned, prayers answered, and deliverances received. After the season of storms, you may expect to thrive full of faith and renewed in activities expected of us all (good works). Weeping may last an entire night, but joy comes in the morning! This piece of the psalms should be committed to memory. It is worthy of frequent repetition.

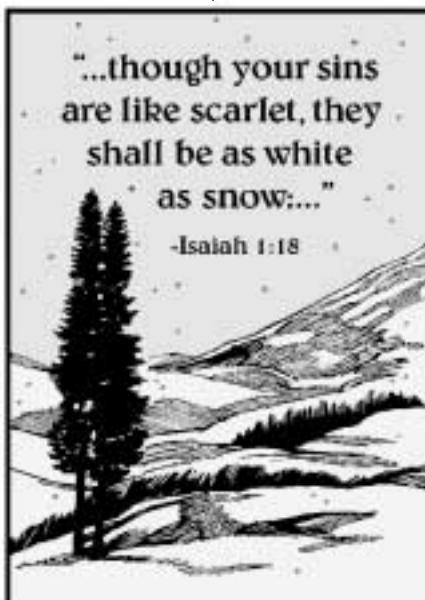
Spring follows winter! Sun reappears after cloud cover! Thaw opens the ground to softness when snows finally end.

Sin may start a day; grace will finish it.

A walk through the Valley of the Shadow of Death leads to a banquet table of cups filled to spilling. (Everything overflows. So do we. Look again at Psalm 23.)

Brothers and sisters, be patient with what must be waited out. It is a winter's lesson. Compensations and rewards scarcely conceivable will follow. This, simply, is a rule. It is God's way of working with the seasons he gave into nature, and surely the way things work out deeply in a believer's heart.

Robert Dvorak



Přezimování

Zima! Zatímco tento pojem nic neříká našim přátelům konvence na Floridě nebo v Kalifornii, ostatní se musíme tuto sezónu potýkat s účty za topení, s odklízením sněhu na chodníku a vjezdu do domu, se zavítáním chřipky a podobných potíží, typickým tomuto období. Nejlépe je odcestovat k dlouhému zimnímu odpočinku na jih. To si však každý nemůže dovolit.

Jsme tedy nuceni zůstat zde, na severu. Snášení zimy však není tak docela špatné. Uvědomme si, že příroda také odpočívá. Načerpává novou energii, potřebnou k následujícímu období růstu. Nyní je právě vhodná doba tichého shromažďování sil „v polích a lesích, v pustinách a na horách“. Možná je venku příliš zima, příroda nám připadá bezbarvá, počkejme však na duben a květen. Bude nám to vynahrazeno.

Všimněme si ještě něčeho jiného. V této obnažené zimní přírodě se kolem rozprostírá tlumená krása—členění větví stromů, svou hustotou vytvářející les, s přehlídkou nekonečných odstínů hnědých a šedých barev. V tom si se zatajeným dechem uvědomíme, co skutečně tyto neforemné stromy jsou—holé kostry. Přijde nové období, jaro a všechno přikryje hustou, zelenou masou. Ukryje to neuvěřitelné kostnaté seskupení kmenů, větví, větiček a kůry.

Chci tím vyjádřit jednoduchou skutečnost. Skrovnost a odpočinek slouží k ozdravění a formování, ke střádání nových podnětů, kdy jsme již byli poučeni, modlitby byly vyslyšeny a došlo k osvobození. Po období bouří právem můžeme očekávat obnovenu a plně rozvinutou víru, promítanou do aktivit (dobré práce).

Pláč může trvat celou noc, radost však přijde s novým rámem! Tento úryvek žalmu bychom si měli vrýt do paměti. Stojí za to si ho opakovat.

Po zimě přijde jaro. Mraky přestanou zakrývat slunce. Tající sníh pronikne půdou a zvláční ji.

Den, začínající hřichem, končí milostí.

Chůze přes údolí stínu smrti vede k prostřenému stolu s přetékajícími kalichy.

(Přečtěme si znova Žalm 23. Můžeme říci, že všechno oplývá, i my.)

Budeme tedy trpěliví, bratři a sestry, s tím, co nás očekává. Je to zimní lekce. Po ní bude následovat odměna, jakou si ani neumíme představit. Je to, zkrátka, pravidlo. Střídání ročních období v přírodě, Bohem stanovených, má svůj smysl. Podobně je tomu i v životě křesťana.

Robert Dvorak
přeložila Nataša Legierská

Senior Centre Biblical Verse for Year 2002

"Cast all your anxiety on him because he cares for you."

1 Peter 5:7.

To be able to fulfill this word, we must clothe ourselves with inner meekness. This means loving Jesus and learning from Him. We read in Matthew 11:29: "...learn from me for I am gentle and humble in heart...."

We see His humility in the manger, in exile in Egypt, in His life in Nazareth, in situations when He was abandoned by His disciples, in His reactions to the hateful actions of those who persecuted Him, and finally in His great suffering and death on the cross.

It is wonderful to see Christ's humility. He was equal to God, but took upon Himself the role of a servant (Phil. 2:6-7). He always thought of others; he traveled through the land and performed good deeds (Acts 10:38). Let's learn from Him. If we are to be apostles with a "big heart," we must burn with love. Christ's love does not keep track of debts, it only gives. Real love hurts. "For God so loved the world that he gave his one and only son..." (John 3:16). We must apply our love in specific deeds—even if it hurts. "...Love each other as I have loved you," (John 15:12). If we removed this commandment, the work of Christ's church would crumble into ruins. Jesus said, "By this all men will know that you are my disciples, if you love one another," (John 13:35).

Thanks to this sacrificial love and by trusting God, our congregation in Ostrava received the gift of a church organ. The attendance at the organ concert was unexpectedly high. Many were friends, and they felt very good among us. I believe that aside from hearing the beautiful music they also felt the wonderful atmosphere of love. We were filled with great joy. Thank the Lord for it all.

Lydie Jariabkova
Ostrava, January 8, 2002
Translation: Peter Branda



Ladies' Contribution may be sent in the enclosed envelope.

US residents to Joan Rotar, 4 Lee Dr., Poland, OH 44514. **Canadian residents** to Donna Nesvadba, 2029 Laurelwood Dr., Oakville, ON L6H 4P2.

Make checks payable to **Czechoslovak Baptist Women's Missionary Union**.



Úvaha nad biblickým veršem pro Senior centrum na rok 2002

Všechnu svou starost vložte na něj, neboť mu na vás záleží.

1. Pt 5:7

Abychom mohli toto slovo naplnit, musíme se ozdobit pokorou uvnitř. To znamené milovat Ježíše Krista a učit se od něj, Mat 11:29 „Učete se ode mne, neboť jsem tichý a pokorného srdce.“

Jeho pokoru vidíme v jeslích, v egyptském vyhnání, ve skrytém životě v Nazaretě, v situací, kdy ho opustili všichni učedníci, v reakci na nenávistné akce těch, kteří ho pronásledovali a konečně také ve velkém utrpení a smrti na kříži.

Je nádherné vidět Kristovu pokoru, je roven Bohu, ale vzal na sebe způsob služebníků (Fil 2:6-7). Myslel vždy na druhé, procházel zemí a prokazoval dobrodiní (Sk 10:38). Učme se od něho. Máme-li být apoštoly „širokého srdce“, musíme hořet láskou. Kristova láska nepočítá, pouze dává. Opravdová láska také bolí. „Tak Bůh miloval svět, že syna svého dal...“ (J 3:16). Musíme tuto lásku vložit do konkrétních skutků—až to bolí. „Milujte se navzájem, jako já jsem miloval vás“ (J 15:12). Odstraníme-li toto přikázání, dílo Kristovy církve se rozpadne v trosky. „Podle toho všichni poznají, že jste moji učedníci, budete-li mít lásku jedni k druhým“, řekl Pan Ježíš (J 13:35).

Tak také náš ostravský sbor díky obětavé lásce a vložení starosti na Hospodina obdržel darem chrámové varhany. Na varhanní koncert přišlo nečekaně mnoho posluchačů, většinou přátel. Bylo jim mezi námi velmi dobře. Věřím, že kromě poslechu krásné hudby a zpěvu pocítili něco z krásné atmosféry vzájemné lásky. Měli jsme z toho velkou radost. Díky Pánu za to.

Lydie Jariabková

V Ostravě dne 8.1.2002

Corrections from the last issue of Glorious Hope:

- November issue of Glorious Hope, page 126, paragraph below picture, sentence says:
"Milan Lev is in traction with his shoulders so couldn't attend."
It should be: "According to serious health problems, Milan Lev couldn't attend."
- Básen "Trosky", zadní strana:
"vidí trosky duše" má být: "vidíš trosky duše"
"—a pokud, Pane—" má být: "—až pokud, Pane—"

Editors

O Lord,
How long
will you look on?
Rescue my life...

Psalm 35,17

Jak dlouho, Hospodine? Nataša Legierská

Zlomené srdce
rozervané nítro
zkáza a hřich v akci
A člověk tápe
trpí
padá
zvedá se a znova padá
znova trpí
hledá nový začátek
touží po pokoji duše
a nenalézá
stále trpí
vhozen do bláznivého kolotoče destrukce...
koloběh života—napadne tě

Jak dlouho ještě, Hospodine?
Duše lká
pláč neutichá
bolest dále láme
tolik srdcí zdrcených, Pane,
jak dlouho ještě...

Ještě jste se nezprotivili hřichu—
usvědčení přichází se zvukem hromu
hřich
nezprotivil se k smrti
hřich zastírá Hospodina
otupuje svědomí
opovrhuje láskou Ježíše Krista
plytvá Jeho krví prolitou na kříži...
A člověk dál obchází kříž
nevnímá nabízenou milost
upadá do netečnosti

Téměř zachráněn a přec ztracen—
tklivá píseň stoupá od hrobu nad koruny stromů—
tragedie křesťana...