

Glorious Hope

Slavná naděje

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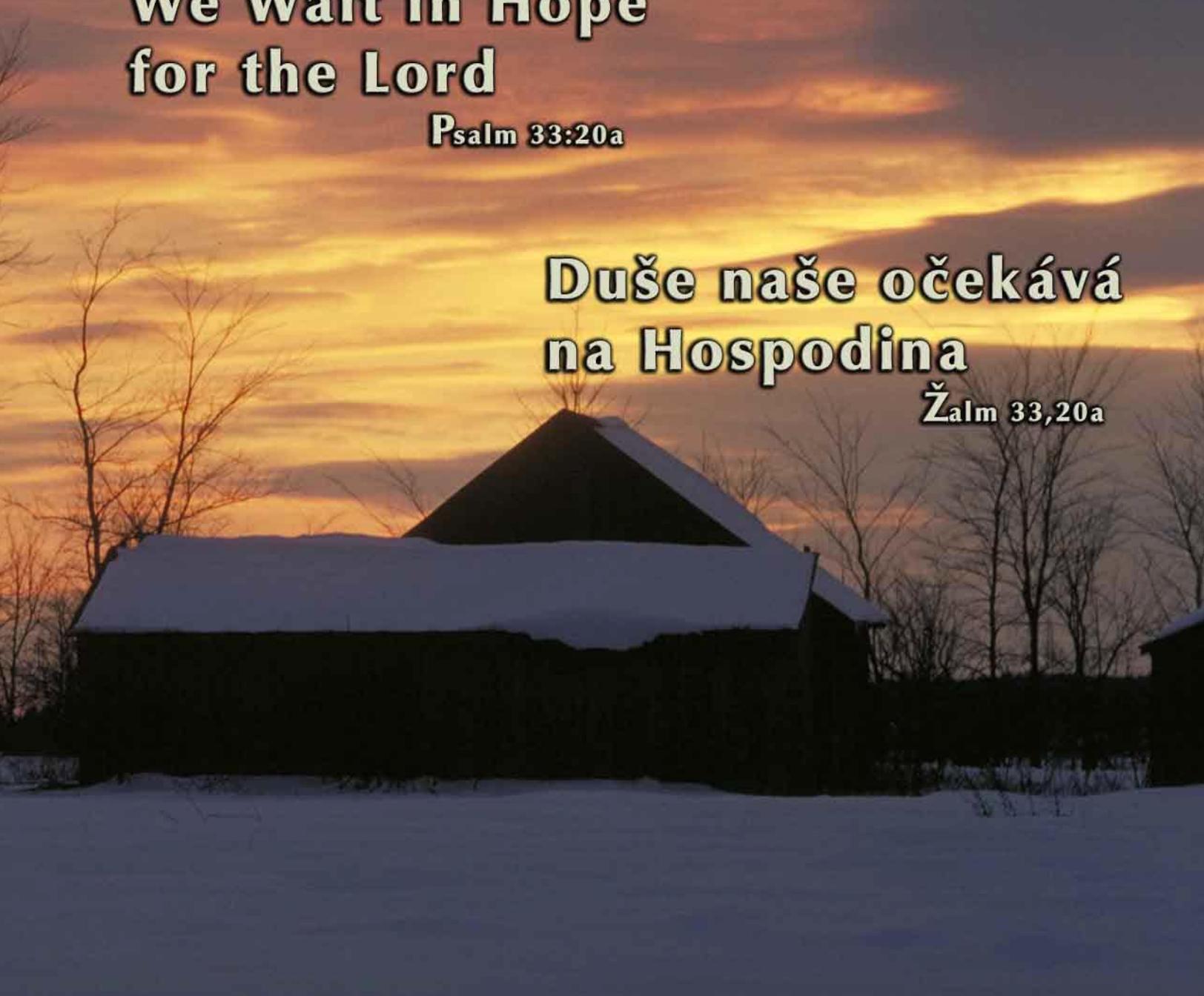
Ročník 30, číslo 1
Leden-únor 2004

**We Wait in Hope
for the Lord**

Psalm 33:20a

**Duše naše očekává
na Hospodina**

Žalm 33,20a



Convention Mission Statement

The Czechoslovak Baptist Convention of USA and Canada exists 1) to assist in extending the gospel of our Lord Jesus Christ in lands of central and eastern Europe, particularly the Czech and Slovak Republics; 2) to support the work of Baptists and other evangelical churches in North America that minister to persons of Czech and Slovak descent, and 3) to provide a Christian context for worship, fellowship, teaching, and appreciation of heritage among those in the United States and Canada who bear interest in the nationalities we represent.

Misijní poslání konvence

Československá baptistická konvence Spojených států a Kanady byla ustanovena za účelem: 1) napomáhat v šíření evangelia našeho Pána Ježíše Krista v zemích střední a východní Evropy, zvláště v České a Slovenské republice; 2) podporovat práci baptistů a jiných evangelikálních církví v severní Americe, které slouží českým a slovenským potomkům; 3) předložit formu bohoslužby, obecnství a učení, vážit si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme

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Editorial



This editorial was to have been written two months ago. The silky threads of a spider's web, however, create a strong though intricately beautiful net, from which escape is utterly impossible. Moments, seasons, past, present and future are woven together in an equally fascinating though different kind of web: one called time. Caught in a labyrinth of time, we fell behind. It seems just yesterday we were celebrating the dawning of a

new year, and today we are already welcoming spring. Unbelievable. Could this be real? Will the 21st century be characterized by rush hours and the general sense of a lack of time? Or is this just the latest excuse our generation has thought of? I think everyone has an answer to this question, understandably stemming from personal experience.

It is true, however, that each of us is responsible for what we do with the time given to us. There are people who don't know what to do with their time, while others don't even have time to draw breath and rest. The manner in which time is managed depends, to a certain extent, on motivation. After motivation is gained, it is only a small step to begin making the most of available time and opportunity, as the apostle Paul mentions in his letter to the Ephesians: "Be very careful, then, how you live...making the most of every opportunity, because the days are evil," (Eph. 5:15-16 NIV). Here he brings attention to the

☞ Continues on page 7

Tento úvodník měl být napsán již před dvěma měsíci. Hedvábné nitky pavučiny vytvoří pevnou síťovinu, ze které není možné uniknout. Pavučina—čas. Opředení pavučinou času, nestíháme. Včera byl silvestr—zdá se, dnes vítáme jaro. Neuvěřitelné. Je to skutečně dobou? Stane se charakteristickým znakem 21. století nedostatek času? Nebo je to jen výmluva dnešní generace? Myslím, že každý z nás má odpověď, pochopitelně vycházející z osobní zkušenosti.

Pravdou je, že každý z nás je zodpovědný za to, jak s časem zachází. Jsou lidé, kteří „nevědí co s časem“, zatímco druzí si nemají čas ani odpočinout. Záleží také na motivaci, která, do určité míry, ovlivňuje, jak se s časem hospodaří. Od motivace je potom již jen krůček k vykupování času, o kterém hovoří apoštol Pavel v listu k Efezským (Efez. 5:16). Upozorňuje na to, že doba je komplikovaná, dokonce používá výrazu „zlá“. Jak aktuální slovo! Jestliže tenkrát Pavel nazval současnost zlým časem, jakým výrazem by charakterizoval dnešní dobu?

Každou sobotu projíždím centrem velkoměsta Toronta, pestrou směsicí všech možných národností. Dívám sa na zástup lidí, spěchající za neodkladnými záležitostmi osobního přesvědčení.

☞ Pokračování na straně 9



Cover: Corel photo



**Living Power:
Power That Is Alive,
Power to Make Us Lively**
2 Timothy 1:7

For God did not give us a spirit of cowardice, but rather a spirit of power and of love, and of self-discipline.

This is the main theme and verse of the 95th annual convention.

We plan to add some additional activities before, during, and after the convention:

- Youth camping trip at Audra State Park, July 5-8, 2004, (about 20 minutes' distance from A-B campus.)
More information about youth camping can be found on the Youth Scene page in this issue of *Glorious Hope*.
- On Monday, July 12, 2004, we plan to go on a whole-day trip to the West Virginia mountains on the New Tygart Flyer excursion train, for a journey deep into the Cheat Mountain Wilderness, West Virginia. More information can be found in this issue of *Glorious Hope*.

There are also some other important dates and news for you to remember:

- Cornerstone Baptist Church in Minnetonka, Minnesota, [former Czechoslovak Baptist Church] will be celebrating their 75th anniversary on July 30–August 1, 2004. Check their invitation and program elsewhere in this issue of *Glorious Hope*. More information will be published in our next issue. (See also “News” on the Convention web page – www.ab.edu/czslbaptconv)
- The 95th Annual Convention of the Czechoslovak Baptist Convention of USA and Canada will be held on July 8-11, 2004 at Alderson-Broadus College, Philippi, West Virginia.
- Fourth Annual Convention Fireworks during the convention.
- Prices for accommodation, meals and registration will be published in the next issue of *Glorious Hope*.
- The Convention midyear meeting will be held in the Czechoslovak Baptist Church in Toronto, in October/November 2004.
- The 96th Annual Convention will be held on July 7–10, 2005, Philippi, West Virginia.

George Sommer



New Tygart Flyer Train!



New Tygart Flyer excursion train

Welcome aboard the smooth-riding, mountain-climbing *New Tygart Flyer* excursion train for a journey deep into the Cheat Mountain Wilderness. This comfortable train is climate-controlled, and features large windows and a dinette serving snacks, sandwiches, and beverages. The *New*

Tygart Flyer may be boarded in Belington (about 15 minutes from Philippi) for round trips ranging about 6 hours. For a real treat, pamper yourself in one of the stylish observation/lounge cars. Each car has its own personality to help you relax and enjoy the ride. Amenities include a cold sandwich buffet with vegetables, chips, fruit, dessert, soft drinks, tea, and coffee. Price for the 6-hour trip in observation/lounge car (which includes food) was approximately US\$37 per person in 2003. We plan to reserve a whole lounge car for about 30 people from the convention and get



Observation/lounge car

some price discount. More information will be posted in the next issues of *Glorious Hope*. You can find more information about the New Tygart Flyer Train on: www.mountainrail.com

George and Dorothy Pospisil took the trip after the 2003 convention. They wrote: “...also, we did take your advice and went to Belington and rode the observation/lounge car and had a very wonderful time, and food was great. There was no engine hooked up on the lounge car because it was in repair [part of the trip the train is pushed from behind, not pulled], so we really had a great view of the whole experience. We would highly recommend this train ride to everyone....”

George Sommer

We have received fresh information about the excursion train for the 2004 season. The schedule has been changed and they do not plan to operate on Monday, July 12, 2004, when we planned to ride the train. But they will try to run the train for us, if we have about 25 to 30 people from our convention to ride. They will advertise it for other people so that the ride will be more efficient for them. Also, because of a fuel price increase, the fee for the Parlor Car (observation/lounge car) has been increased to US\$50 per person. If we have more people interested, we may get some discount. There will be more information in the next issue of *Glorious Hope* and on the registration form.



94th Annual Convention

Philippi, July 3–6, 2003

You'll Never Walk Alone

Leviticus 26:11,12

You'll Never Walk Alone" was the main theme of the 94th annual convention of the Czechoslovak Baptist Convention of USA and Canada, held July 3–6, 2003, on the campus of Alderson-Broadus College, Philippi, West Virginia.



Convention President
Rev. Robert Dvorak

Dear readers of *Glorious Hope*, I know that you are impatiently waiting for some report from this last annual convention. I am sorry that I was unable to prepare it sooner.

The annual convention usually starts on Thursday afternoon with a general board meeting. Here are some excerpts:

The meeting was opened by our president, Robert

Dvorak, who welcomed everyone to the business session. He read 2 Timothy 1:8–14 with comments: "Guard the good treasure entrusted to you and living in you lest having been very faithful exporting the gospel to everyone else you lose the power in yourselves." He then led us in prayer.

George Sommer introduced the men in the Matuzalem group and asked Jan Banko to tell us about them. They had been singing in Windsor, Toronto, and Kingsville. The men expressed their gratitude for the opportunity to meet all of us and sing. They thanked us for the encouragement in their ministry. They said they had been blessed during the two weeks in these two countries and in various churches and homes. At this time the entire group of congregation officers and singers sang "Amazing Grace" together, in both English and Slovak. (More about Matuzalem later).



Executive Secretary
George Sommer

Jan Banko gave a report on the health of Joe Novak. He had had heart surgery and it was a successful operation. Joe sent greetings to the convention and thanked us for prayers during his illness. His tract report was read. He apologized he couldn't be present because of his illness and operation. The motion was made to accept the report with gratitude that he is still able to continue his work, and with our prayers.

George Sommer also welcomed Peter Abrman from the mission field in Slovakia.

We heard reports from financial secretaries, Vera Dors and Henry Pojman; treasurers, George Gregor and Otilia Alac; the editor of *Glorious Hope*, Natasha Legierski; and Trust Funds—Boubelik Missionary and Michael Scholarship, George Gregor and Bill Rotar.



A-B College President
Dr. Steve Markwood



Rev. Ján Banko
President for Canada

Members of the various committees are:

Nominating: Joe Novak (chair), Daniel Widlicka, Jan Banko, William Rotar, Stan Mantle, Garth Priebe, Florian Manas, Kenneth Devine

Budget: Robert Dvorak (chair), George Gregor, Bill Rotar, Otilia Alac, Henry Pojman, Vera Dors

Publishing: George Sommer (chair), Joe Novak, Jan Banko, George Legierski, Natasha

Legierski

Auditing: John Jeren, Sr. (chair), Helen Horvath, Jerry Andrs

Missionary: Florian Manas (chair), Jerry Andrs

Youth: Peter Abrman, Vlastimil Pojman, Darko Siracki, Tom Devine

Awards & Recognitions: Robert Dvorak (chair), Florian Manas, Helen Horvath, George Sommer

The President and the Executive Secretary are ex-officio members on all Committees.

We accepted the final version of the Convention Mission Statement, as follows: The Czechoslovak Baptist Convention of USA and Canada exists 1) to assist in extending the Gospel of our Lord Jesus Christ in lands of central and eastern Europe, particularly the Czech and Slovak Republics; 2) to support the work of Baptists and other Evangelical churches in North America that minister to persons of Czech and Slovak descent, and 3) to provide a Christian context to worship, fellowship, teaching, and appreciation of heritage among those in the United States and Canada who bear interest in the nationalities we represent. This statement will appear in all editions of *Glorious Hope* and on the Web page.

It was mentioned that we have had 703 “hits” on the Web page as of July 3, 2003. Get your news on the convention Web page: www.ab.edu/czslbaptconv

We have a convention afghan. The design represents all four nations—Czech, Slovak, US and Canadian—with their respective flags, and the convention logo in the middle. An afghan may be purchased at the annual convention, or write to the secretary. It is a very attractive souvenir to remind you of the convention and what it stands for.



Convention afghan

Every year the convention sends missionary support of US\$11,000 to the Czech or Slovak Baptist Unions alternatively. Their Unions send us a mission proposal, which delegates approve after a General Board recommendation. For the year

2004 the mission support goes to the Czech Baptist Union to support a new mission field and church in Ceske Budejovice, Czech Republic.

This is a joint project by the Czechoslovak Baptist Convention of USA and Canada and the Czech Baptist Union.

We began to look at the operation of this convention.



Exchange of presents

There has been a lessening of attendance over the past few years. Questions were raised about the decline in attendance by youth and the strength of representation of people of mature age; parents in their 30s and 40s and not too many at our annual meeting. How can we tell our story in various places and churches? How to improve our program to interest people in coming? How to approach different age groups? Do we need big-name speakers?

There isn't the deep emotional attachment to the ethnic heritage any more. Young people aren't as attracted. As a next step what should we do? Is there something to do at this convention to approach this? We prepared a survey. Please fill it out and return this survey before the end of the convention. This is vital to the future of the convention.

The ten survey questions are as follows:

1. Why do you come to convention?
2. Would you encourage others to attend? If not, why?
3. Would you commit to inviting at least one new guest?
4. What things do you most like about convention?
5. What impressed you in the last five years? Give specific examples.
6. What would you change, add or eliminate?
7. Do you read *Glorious Hope*?
8. Do you regularly contribute financially?
9. Would you be interested in getting involved with the convention? Which field? Board; Committee; Ministry: Youth, Children, Elderly, Other; Administration; *Glorious Hope*: Writing, Other contributions; Other.
10. What is your understanding of the purpose of this convention?

There was much discussion about ways to inspire people

and families to come. Should we try asking people what they think about revamping our programming? 1. Break into small groups during free time to discuss. 2. Prepare a form to distrib-

utes. On Thursday night we were blessed by the Matuzalem (Methuselah) singers. More about them in the next paragraphs.

On Friday night as usual we had on the program not one but three different activities: First, Old-Fashioned Hymn Singing with Bob Dvorak at the piano. (I don't think that we can imagine our conventions without this hymn singing. It is a big part of our conventions.) Then—Ice-cream Social (Ice-cream iiiiiiis meeelting!) And finally, the Annual Independence Day Fireworks. Saturday night, as usual, we enjoyed our Saturday Night Concert, where young and old presented their talents.



Convention Choir

ute to the delegates asking what they want to do. 3. We need to get some of the young people into our discussion.

Collate the material at the end of the week. Get this material to the General Board and discuss it at the midyear meeting. We have the product. Let us market it, advertising our work outside the convention.

The 2003 midyear meeting will be held on Friday, October 31, in Hatch Hollow Baptist Church, which will be celebrating its 75th anniversary.

Midyear meeting of the General Board for the year 2004 should be held in the Czechoslovak Baptist Church in Toronto.

The 95th convention will be held July 8-11, 2004; 96th convention July 7-10, 2005, and 97th convention June 29-July 2, 2006.

Greetings to the convention were received from the following churches and individuals: Toronto Church, Windsor Church, Scranton Road Church, Norris and Thelma Jett, Ruby Mikulencak, Leona Choi, Portland TN Church, R. Mazanec, E&E Evenhuis, L. Adams, D. & J. Shoff, W. Walters, J. Nikodem, A. Ulbrich, and L. Carle.

The convention budget for 2003-04 was then presented, with some increases and decreases in various categories. The budget for 2003-04 was printed in the July-August 2003 issue *Glorious Hope* insert.

As usually we have had a very rich program during convention and also after evening ser-

vice. On Sunday morning we had communion service, morning service, and after taking convention pictures, we headed to the cafeteria for a banquet. This year we missed the Czech national meal—pork roast, dumplings, and sauerkraut. But we are working on bringing those goodies for the 2004 convention. After that, those who did not have to go home yet gathered at the Somers for our usual fellowship—obecenstvi.

I cannot forget all those people who were helping to prepare every convention. Helen and Vlast Pojman, Amy and Jodi Nesvadba, Debbie Lev, Clarke Malkova, all those who help taking pictures, working with children and youth (Abrmans) and many, many others. Forgive me if I forget to name someone. Without all the helpers it would be impossible to run a successful annual convention.

Special thanks should be given to our guests—Matuzalem (Methuselah). Before, during, and after convention we were privileged to hear these singers from Bratislava, Slovak Republic.



Convention guests Slovak Christian group Matuzalem (Methuselah) Slávo Král, Daniel Šaling, Daniel Valenta, Dušan Jančula
lower picture: Peter Rapoš



The singing group consists of four musicians and a sound man, all of them coming from the area around the Baptist Church, Bratislava: Slávo Král, leader of the group, keyboards and vocals; Daniel Valenta, guitar and vocals; Daniel Šaling, guitar and vocals; Dušan Jancula, bass guitar and vocals; and Peter Rapoš, sound.

The contemporary repertoire of the group consists mainly of original compositions from Slávo Král. They also sing translated gospel and spiritual songs, with Slovak texts prepared by Slávo Král. The group has been performing in these musical genres for about twenty years. In their current repertoire you'll find around seventy songs. They have also made four recordings, two of them on CDs. The fifth recording is being prepared at this time.

Methuselah serves not only in the churches of various evangelical denominations, but also in concert halls, stadiums, prisons, health institutions and army barracks. Together with the group, Slovak radio and television prepared several programs in their scheduled Christian broadcasting. The group's fresh ministry addressed listeners from all generations in a number

of European countries: in Slovakia and the Czech Republic, in former Yugoslavia, in Germany, Sweden, and Austria.

We wish that Methuselah may remain a continual blessing for all of their audience. May our God use their songs to touch and change human lives. May their ministry continue not only on the old European continent but also on the continent of North America.

During convention services the convention choir, under the direction of capable Jud Bracey, and Marija Sommer, accompanist, was serving every night. Also many other soloists and instrumentalists enriched the program of the 94th annual convention.

Well, every good thing must come to an end, and so did the 94th convention. But do not forget that the dates of the 95th convention are already set: July 8–11, 2004. And we have prepared many new activities, for young people, children, adults, simply for ALL!! Read more about it in *Glorious Hope*. And come and see.

George Sommer



Editorial ... Continues from page 2

fact that not only are times complicated and difficult, but the days are evil. What an appropriate expression! If Paul labeled the days he lived in evil, how would he describe the characteristics of this age?

Every Saturday, I drive through the city of Toronto, a metropolis characterized by its extensive multiculturalism. I watch as crowds of individuals rush to and fro in hopes of completing the endless must-do's on their personal agendas. I observe the appearance of passersby, and their faces solder together into one mass of indeterminable expressions. I try to find a personality in the expression of each individual I come across. I see, in the countenance of the tired and world-weary, the unhappiness of humanity. Beneath the clamor of extremities hides a person's soul, a sensitive being that desires something that it itself cannot identify. So it tosses itself about, grasping knowledge and delusion both until it knows not where to turn.

Here and there a face shines through, radiating peace and perfect balance, always with the hint of a smile. "Who is this person?" I think, but before I can answer, the face disappears. My memory of the expression, however, lingers. Perhaps he is a Christian, who knows the direction of his path and is boldly setting out to accomplish his goal. Suddenly my eyes fall upon someone destitute, and my heart goes out to him. Praying silently, "O my God, have mercy," I realize the greatness of His sacrifice, completed on the hill of the skull. Jesus Christ took humanity's unhappiness on His own shoulders, washed away the sharp, soul-piercing rocks with His own blood and paved the way for whoever is willing to follow Him with His infinite love. A wave of gratitude floods my soul and overflows to my lips as they curve into a smile. My Lord knows every face in the crowd surrounding

me, as well as everything that lies hidden beneath. He is willing to speak to whoever is willing to listen to His voice. My Lord leads those who depend on Him, and He will never, ever forsake them. "Lord, I love you so much." I wipe unbidden tears and give way to a streetcar, which at intervals consumes masses of pedestrians and after a few hundred meters lets them out again. I feel the threads of the spider's tough lacework loosening, and I can breathe.

Editor-in-Chief *Natasha Legierski*



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





3 časť

Veľkňazská modlitba

Pán sa modlí za budúcich učeníkov

Slávo Král'

20 *Nielen za týchto prosím, ale aj za tých, ktorí pre ich slovo uveria vo mňa,*

21 *aby všetci jedno boli; ako Ty, Otče, si vo mne a ja som v Tebe, aby aj oni boli v nás jedno, aby svet uveril, že si ma Ty poslal.*

22 *A slávu, ktorú si Ty dal mne, ja som dal im, aby boli jedno, ako my jedno sme.*

23 *Ja v nich a Ty vo mne, aby boli dokonale jedno, aby svet poznal, že si ma Ty poslal a miloval si ich, ako si mňa miloval.*

24 *Otče, chcem, aby aj tí, ktorých si mi dal, boli so mnou, kde som ja, a videli moju slávu, ktorú si mi dal, pretože si ma miloval ešte pred založením sveta.*

25 *Spravodlivý Otče, svet Ťa nepoznal, ale ja som Ťa poznal, aj títo poznali, že si ma Ty poslal.*

26 *Oznámil som im Tvoje meno, a ešte oznámim, aby láska, ktorou si ma miloval, bola v nich a aby som ja bol v nich.*

Pán Ježiš sa nemohol modliť za svet ako taký. Aj tak nemohla byť jeho modlitba obmedzená len na malý krúžok učeníkov. Oni predsa zároveň boli „apoštolmi“—vyslancami do sveta. Latinské slovo misionár je presným ekvivalentom gréckeho apoštol. Navzdory odmietaniu a nenávisti toto ich poslanstvo nebude márne. Na ich kázanie ľudia uveria. Pán Ježiš v modlitbe videl tento úžasný dej, ktorý začal v Jeruzaleme a šíril sa cez Samáriu a Judsko a bude sa šíriť až do posledných končín zeme (Sk. 1,8). Preto pokračoval: Nielen za týchto prosím, ale aj za tých, ktorí pre ich slovo uveria vo mňa, Potom bude dosiahnuté to, čo hľadal pri pozemskom pobyte v Izraeli a čo našiel len u niekoľko málo jednotlivcov: vieru, ktorá sa mu s dôverou a poslušne odovzdá. O tejto viere platí to, čo Ježiš povedal v 12,44: „*Kto verí vo mňa, nie vo mňa verí, ale v Toho, ktorý ma poslal!*“! Táto viera v neho znamená ozajstnú vieru v Boha. Tak mocné bude slovo učeníkov, že spôsobí tuto vieru.

Verš 21. Ľudia, ktorí uveria prostredníctvom poslov, nezostanú osamelými jednotlivcami. Hneď sa stanú zborom. To je tak zásadne nutné, že veriacim sa nedá dodatočne to nariadiť, alebo to predložiť ako cieľ. Ani Peter na Letnice nemusel najprv vyzývať k založeniu cirkvi. Cirkev existovala okamžite.

Pán Ježiš ale vedel ako ťažko zotrváme v skutočnom vzájomnom spojení a ako je každá ľudská spoločnosť neustále ohrozená, vrátane spoločnosti veriacich v cirkvi. Preto bol Jeho prihovor za veľký zástup budúcich učeníkov zameraný práve na ich jednotu: aby všetci jedno boli; ako Ty, Otče, si vo mne a ja som v Tebe, Pánovi Ježišovi nešlo o organizačnú jednotu, ktorá sa dá dosiahnuť a držať mocenskými prostriedkami. A nie je to ani spojenectvo ľudí rovnakých pocitov, ani jednota rovnakých myšlienok. Pre pravú jednotu cirkvi je jednotnosť vo zvestovaní samozrejme nepostrádateľná. Je to veľmi zlé, ak sa cirkev stáva tribúnou najrôznejšieho chápania evanjelia a keď si v nej odporujú navzájom nezlučiteľné teológie. Napriek tomu, nemôže byť jednota cirkvi založená na jednote učenia. Dejiny kresťanstva dosť jasne ukázali, že práve táto jednota učenia vedie k stále obnovovaným roztržkám a tvrdým bojom. Jednota cirkvi Pána Ježiša spočíva hlbšie ako na spoločnom učení.

Jednota, ktorú Kristus vyprosieval pre cirkev, má svoj vzor a pôvod v jednote medzi Otcom a Synom v Duchu svätom. Túto jednotu sme mohli pozorovať v celom jednaní a vo všetkých jeho preslovoch. Je charakterizovaná dobrovoľnosťou a dôslednosťou pri jasnom a vedomom zachovaní rozdielov. Ježiš mohol povedať: Ja a Otec sme jedno



(10,30) a predsa—Syn očakával, prosil a poslúchal, naproti tomu, Otec posielal, ponúkal, vypočúval a dával.

A práve v tejto rozdielnosti pôsobí láska, ktorá Otca a Syna navzájom zjednocuje. Práve po takejto jednote svojej cirkvi Pán Ježiš túžil. Pred sebou videl obrovský zástup veriacich v ich rôznorodosti.

Preto hovoril o všetkých,

ktorí majú byť jedno. Tito všetci môžu a majú zostať tím, čím sú—i v rozdielnosti svojho spôsobu, zrelosti, i poznani. Práve v tejto rozdielnosti bude pôsobiť láska, ktorá umožní, aby dary a sila jedných bola k prospechu a pomoci druhým, a tak sa vzájomne budovali, potešovali a povzbudzovali podľa okolností, v ktorých cirkev žije. (Ko 3,16)

V listoch apoštola je takáto jednota cirkvi vyjadrená vykreslením tela a množstvom rôznych údov, ktoré si však navzájom slúžia (1.K 12,27).

Pánovi Ježišovi na tejto jednote tak veľmi záležalo, že ešte raz prosil: aby aj oni boli v nás jedno. Všimnime si slov: aby aj. Keby text chcel vyjadriť, že učeníci sú v Otcovi a Synovi svojou vzájomnou jednotou, potom by táto veta mohla rovnako znieť aj bez „aj“: aby boli v nás. Pán však prosil, aby i jeho učeníci mali tú istú jednotu ktorá jeho samého spája s Otcom. Pritom Ježiš pripojil krátku, ale nesmierne dôležité slovo v nás. Učeníci túto jednotu nikdy nezískajú vlastným úsilím, svojou túžbou po obecnstve, alebo osobnými zväzkami. Len v nás môžu dosiahnuť vzájomnú jednotu, hovorí Pán, ako ratolesť na vinnom kmeni. Potom je to skutočná jednota.

Preto je márne pri napätiach a ťažkostiach v zbore hľadať vzájomnú jednotu v diskusi. Pôvodná jednota sa dá obnoviť len tak,

že sa spoločne odvrátíme sami od seba a ponoríme sa do lásky. Milan Jurčo hovorí vo svojej básni: Vzdať sa vyššieho názoru, prijať nižší, aby zvíťazil ten najvyšší názor jednoty Božieho ľudu.

Táto jednota nie je dôležitá len pre samotných učeníkov, ale má zásadný význam i pre ich službu. Je pôsobivým svedectvom, ako povedal Ježiš Otcovi: aby svet uveril, že si ma Ty poslal.

Aká veľká zodpovednosť je na jeho cirkvi! Svet vedome, či nevedome túži po pravej jednote, po skutočnom obecenstve. Keď ľudia vidia učeníkov Pána Ježiša žiť v dobrovoľnej a skutočnej jednote a v skutočnom obecenstve, pretože sú spojení nesebeckou láskou, potom môžu uveriť, že tvorca tohto obecenstva bol naozaj poslaný Bohom. Naopak, akákoľvek nejednotnosť veriacich sťažuje vieru v Pána Ježiša. Poslanie Krista sa zdá byť problematické, ak sa v zboroch prejavuje rovnaká nejednotnosť a neláska, aká panuje medzi ľuďmi tohto sveta.

Aby svet uveril—Môže svet vôbec niekedy uveriť? Pojem svet môžeme v tomto verši chápať ako slovo všetci v zaslúbení Pána Ježiša, že po svojom povýšení, všetkých potiahne k sebe (12,32). To, čo o svete povedal, stále platí. Avšak ľudia, z ktorých sa svet skladá, môžu uveriť, a tak sa stať tými, ktorých si zo sveta vyvolil. A to sa naozaj deje, takže sa dá povedať: aby svet uveril.

Verš 22. Pánovi Ježišovi ležala na srdci jednota učeníkov tak vážne, že vo svojej modlitbe nemohol postúpiť ďalej—porovnajme to s našimi, často povrchnými, modlitbami

za jednotu ako aj s našimi snahami o obecenstvo.

Nebude ľahké ďalej sledovať túto modlitbu. Navzájom spája to, čo sa nám javí úplne protichodné. A slávu, ktorú si Ty dal mne, ja som dal im. Nie je azda táto sláva hudbou ďalekej budúcnosti? Veď Syn bude o ňu prosiť ako o dar budúceho premenenia svojich učeníkov, aby mohli vidieť jeho slávu (v.24). Teraz však o nej hovoril v minulom čase, ako by im ju už dal. Môže sa budúcnosť stať prítomnosťou, tak aby nestratila formu budúcnosti? Áno, práve sa to stalo. Modliaci sa Boží Syn to takto videl. Je to pravda. Zjavil im Otcovo Slovo, na seba samom im ukázal Otca, pripojil Ho do okruhu lásky, ktorá spája Otca a Syna, Syna a Otca. To všetko je Jeho sláva. Nenechal si ju pre seba, dal ju učeníkom, aj keď tento dar v danej chvíli vôbec nechápali a onú slávu začali odrážať odkrytými tvármi až behom svojho života—života učeníkov.

Verš 23. Práve táto sláva, ktorú im Pán daroval, spôsobuje ich jednotu. Ja v nich a Ty vo mne, aby boli dokonale jedno. Táto jednota nie je nejaký ideálny cieľ, ktorý musia učenici dosiahnuť vlastným úsilím. Jednotu nemusia teraz vytvárať. Tým, že teraz ich Pán a Záchranca je v nich, bolo im darované to, aby boli jedno. A tiež tým, že je Otec v Pánovi Ježišovi, aby bol Boh všetko vo všetkom (1K. 15,28). Táto jednota s Bohom, tento život z Boha a pre Boha je Synovou slávou, ktorú Mu dal Otec, a ktorú On zase dal svojim učeníkom. Bola darovaná, máme ju a my teraz v každej chvíli môžeme z tejto dokonalej jednoty žiť. A práve táto

jednota je súčasne cieľom prosby Pána Ježiša. Preto aj my, tak, ako On, sa neustále modlíme o uskutočňovanie už existujúcej jednoty cirkvi Pána Ježiša.

Pohľad Záchrancu sveta aj v tejto chvíli smeroval napriek stavu samotných učeníkov k cieľu ich poslania: aby svet poznal, že si ma Ty poslal. Ježiš prosil za jednotu svojich učeníkov aj preto, aby svet poznal že ich Otec miloval, ako si mňa miloval.

Len tí, ktorých Otec miluje sú vyslobodení zo strachu o seba a sami môžu milovať iných. U ohňa Božej lásky vzplanie aj pravá vzájomná láska učeníkov, ktorá ich privedie k jednote.

Verš 24. Modlitba sa pomaly chýli k záveru. Pritom jej obsah smeruje stále vyššie. Otče, chcem, aby aj tí, ktorých si mi dal. Pán videl všetkých svojich učeníkov až k najposlednejším dobám, ako veľký zástup (Zj. 7,9)—plný úžitok svojej práce. A pretože je to odmena za jeho prácu a bolesť, mohlo sa v Jeho modlitbe objaviť slovo Chcem: Otče, chcem, aby aj tí, ktorých si mi dal, boli so mnou, kde som ja, a videli moju slávu. Pre ľudstvo platí, že sami v sebe nemôžu nájsť život a radosť. Človek potrebuje na niečo hľadiť. Večnou, nevýslovnou radosťou budeme naplnení až na konci, keď uvidíme odkrytú slávu Pánovu plynúcu z Božej lásky.

Pritom sláva Kristova nie je len nejaká neurčitá žiara.

Pri slovách: moja sláva musíme mať pred očami,

- ako sedí po pravici Božej na tróne,
- ako opäť prichádza, aby vytrhol

 Pokračovanie na strane 17

Editorial ... Pokračování ze strany 2

Dívám se do tváří kolemjdoucích a jejich tváře se mi slévají v jednu masu neurčitých výrazů. Snažím se rozpoznat za jednotlivými tvářemi osobnost. Ve tvářích unavených až znechucených životem spatřuji neštěstí lidského pokolení. Za výkřiky extrémnosti se skrývá citlivá a zranitelná duše člověka, toužící po něčem, co není schopna identifikovat. Zmítá se na rozhraní poznání a klamu a neví kudy kam....

Tu a tam probleskne tvář vyrazující pokoj a naprosté vyrovnání, podtržené jemným úsměvem. Kdo je ten člověk, ptám se, a dříve, než si odpovím, tvář mizí.... Její výraz mne provází dál. Možná to byl křesťan, který zná směr cesty a směle se ubírá za cílem. V tom mi zrak padne na bezdomovce a srdce se mi svírá. Ach, Bože můj, smiluj se...tiše prosím a uvědomuji si velikost Božího díla, dokonaného na Golgátě. Pán Ježiš vzal na svá ramena neštěstí lidstva, svou krví odplavil všechny ostré kameny drásající duši a

láskou vydláždil cestu tomu, kdo je ochotný Ho následovat. Vlna vděčnosti zaplavuje mé nitro. Můj Pán zná všechny tváře, které mne obklopují, i to, co se za nimi skrývá. Oslovuje každého, kdo je ochotný slyšet Jeho hlas. Můj Pán vede každého, kdo se na Něho spolehne a nikdy, nikdy neopustí... Můj Bože, tak Tě miluji...utírám si slzy a dávám přednost tramvaji, která v určitých intervalech pohlcuje masy kolemjdoucích lidí a opět, po několika desítkách metrů je vypouští.... Cítím, že vlákna pavučiny povolují a mohu volně dýchat.

„Chodtež v moudrosti před těmi, kteříž jsou vně, čas kupující.“ (Kolos. 4:5)

Nataša Legierská, šéfredaktorka

□

God with Us—Jesus with Us

Rev. Stan Mantle

You Will Never Walk Alone” is a wonderful theme for this 94th Annual Convention. Many before us in this Convention have tasted and lived out the reality of this Divine companionship, and how blessed we are to be enjoying its sumptuous fare as a table of rich fellowship is spread before us in these days.

We have been exploring the shape and excellence of our present treasury, not to mention our inheritance to come. And we have only begun. The psalmist’s invitation comes to mind: “Walk about Zion, go around her, count her towers, consider well her ramparts, view her citadels...” (Ps.48:12-13a). What a pleasant and uplifting occupation this is.

Tonight we come to a grand tower, a sturdy rampart, a glorious citadel of Zion as we turn to reflect on the presence of the Holy Spirit in the lives of believers.

Strangely and sadly, the Holy Spirit’s portion of Zion is not one we visit very often or feel really at home in. Oh, we know this is a part of the castle all right, and don’t hesitate to affirm the Holy Spirit’s place in the Trinity. It’s just that we are more comfortable residing in a different wing of the royal residence. It is a large and spacious manor after all.

In May I had the privilege of attending a seminar for two days on natural church development. This is a program that seeks to help churches measure their health on eight quality characteristics of growing churches around the world.

One of the most interesting and challenging ideas presented was the suggestion that the differences in various churches and denominations can be related to their emphasis on one or another of the three members of the Trinity. Mainline or liberal churches, it was proposed, had an emphasis on the Father, Evangelicals on the Son, and Charismatics on the Holy Spirit. The farther any church was from the centre where the Trinity as a whole was experienced and related to, so the paradigm suggested, the less its health and the greater the danger of drifting off into heresy. Moving toward the centre, according to this perspective, would see a balanced concern in our churches for Creation and Justice as per the Father, Salvation and Redemption as per the Son, and Empowerment and Giftedness as per the Holy Spirit.

We were asked to share where we thought our churches were on this scale, and I had no doubt that our emphasis was on Christ. In fact I was and am quite comfortable with this.

Nevertheless, the question remains of what it means in practice when we affirm there is one God who has made Himself known to us in three persons—Father, Son and Holy Spirit—and these three dwell together in unbroken loving relationship, three in one, one in three. Surely part of what it means must be a desire to know this God better and better.



As a little boy at a Billy Graham Crusade, I asked Jesus to come into my heart. He heard a young boy’s simple prayer of faith and wonderfully did so. But what does this actually mean? In Sunday School we used to sing a lovely song with these words:

Into my heart, into my heart, Come into my heart, Lord Jesus;

Come in today, come in to stay, Come into my heart, Lord Jesus.

(Harry D. Clarke)

Once again, a sweet and beautiful sentiment, but what does it mean? The image of a red valentine-shaped heart on a flannelgraph board with a door in it and a wee small Jesus inside suggests itself? But we don’t believe that a miniature physical Jesus actually lives

inside us in the organ that pumps our blood. That would be a bizarre version of the Incarnation the Bible doesn’t teach.

When you think of it, what we do mean when we say Jesus lives in the hearts of believers is that His Spirit has come to inhabit us and reside in the very centre and essence of our beings. So we really do believe in the Holy Spirit, but He just gets sort of all rolled together with Jesus in our thinking sometimes.

That’s okay, and understandable when you first meet the Lord. When you first meet anyone, you initially encounter and discover some part of their personality and character. As time passes and you get to know them better, however, you become aware of other facets of who they are. Early generalizations you may have made about them, you learn, were simplistic, and their true nature is more complex than you ever imagined.

As this is true of one another, how much more concerning God? Whatever understanding of God a person starts with, getting to know Him better should involve a growing recognition of and appreciation for the three Persons of His Triune nature. For many of us, I suspect the pathway of growth will lead us to look into, and frequent more than we have, the towers, ramparts and citadels of the Holy Spirit. Tonight we have the opportunity for only the briefest of tours.

Holy spirit with us: What does it mean, this incredible and awesome declaration? Far, far more, I suppose, than we grasp. Nevertheless, this much we can say. *Holy spirit with us* involves us personally with His work of

*indwelling,
inspiration &
inflaming.*

After His resurrection and before His ascension, Jesus appeared to His disciples over a period of forty days, speaking to them about the kingdom of God. In Acts we read, “On one occasion, while he was eating with them, he gave them this command: ‘Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about,’ ” (Acts 1:4).

When someone goes on a trip and arrives at their destination, they will often call their loved ones to let them know they have arrived safely. The gift of the Holy Spirit on the Day of Pentecost to the approximately 120 persons obediently waiting as instructed was the confirmation that Jesus had safely arrived in heaven. Not only had He arrived, but in the Person of the Holy Spirit He sent a little piece of heaven to reside within each of the assembled believers until they would join Him there.

To the crowd that gathered as the disciples spilled out into the street, sharing in languages they had never learned the wonders of God, Peter explained what had happened. With great assurance and boldness he told them that the same Jesus whom they with the help of wicked men had put to death by nailing Him to the cross, God had raised from the dead. Moreover, Peter went on, Jesus was now exalted to the right hand of God, where He had received from the Father the promised Holy Spirit and poured out what they were seeing and hearing. Nor was the gift reserved for a select few, Peter told the crowd: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit," (Acts 2:38).

The Holy Spirit, the third Person of the Trinity, is a gift from God to everyone who repents and believes on the Lord Jesus Christ. When someone puts their trust in Christ for salvation, the Holy Spirit from God takes up residence in their life. So Paul writes to the Corinthians: "Don't you know that you yourselves are God's temple and that God's spirit lives in you?" (1 Cor. 3:16)

Jacob of old, on the run, stopped for the night somewhere and lay down to sleep. When he awoke, having had a stirring dream of a ladder reaching into heaven, with angels ascending and descending on it, he said: "How awesome is this place! This is none other than the house of God; this is the gate of heaven," (Gen. 28:17).

The indwelling of the Holy Spirit makes this true of every Christian life.

People are made for fellowship. We need companionship, social interaction, intimacy. Solitary confinement is an exceptional punishment meant to break a prisoner down. But even when all the avenues for human fellowship are open and functioning well—family, friends, society—in each of us there remains a space for and a longing for God. This is answered by the indwelling of the Holy Spirit.

There are depths of human experience—confusion, sorrow, loneliness, grief—where what is needed is beyond speaking. The Holy Spirit in believers intimately ministers for us on this level with groans that words cannot express.

There is a quality of relationship, a closeness, which exists between members of a family living together. This is the intimacy that God offers with the Holy Spirit's inhabiting our lives. Paul describes it to the Romans this way: "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children," (Rom. 8:15-16).

Sadly, our daily experience often falls far short of the rich fellowship with the Spirit of God's design. Too often we confine

the Spirit to a guest room in His own temple, and wonder why the house overall isn't more filled with joy and light. We address formal prayers to heaven above, neglecting the Divine Person with us as we awaken. At breakfast He sits unnoticed. Quietly He rides in the car with us to work. The whole day passes without a look from us, a smile or an invitation to join us in what we are doing. The relationship Jesus means His followers to have with Him here until He returns is not a long-distance one, like writers exchanging letters from afar. He has sent us His Spirit to be with us and in us, sharing with us the very heart of God, and with God the cares and concerns of the depths of our being.

But the Holy Spirit is not forward. By character He is largely quiet and gentle, and so patiently waits for us to acknowledge Him and get to know Him. And then, wonderfully, nothing will be the same.

Holy spirit with us involves the day-to-day reality of His *indwelling*. Secondly it involves the process of *inspiration*. Naturally we relate the process of inspiration to the manner of the writing of the Bible, citing 2 Timothy 3:16, "*All Scripture is given by inspiration of God...*" and 2 Peter 1:20-21, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

Now this is wonderfully true, but the Holy Spirit's work of *inspiration* is broader and wider than His involvement as the ultimate Author of Holy Writ. Being present in the lives of believers, His inspiration extends to such practical areas of everyday life as utterance, guidance and discernment. Jesus told His disciples about a faculty of recollection and utterance they would receive from the Holy Spirit: "...the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you," (John 14:26).

Additionally He promised, "*When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say,*" (Luke 12:11-12).

Now this is not an excuse for laziness and irresponsibility. A pastor who, knowing all week he has a Divine appointment with God's people on Sunday morning, does nothing about it but expects a sudden inspiration to strike him as he steps into the pulpit may be sorely disappointed, and the congregation with him. Students who fail to study for an exam but pray for Divine assistance with remembering the course material may, strangely, find themselves repeating that course next year. Neither can workers in their jobs expect to give eloquent presentations or produce impressive results if they don't apply the time and abilities God gives them to the task at hand. However, for circumstances beyond our control and situations beyond our realm, the Holy Spirit in believers is able to give us all that the moment requires. To believers attuned and yielded to Him, He will convey messages, revealing what to do and teaching us what to say.

Gary Preston relates a perhaps apocryphal story from back when the telegraph was the fastest means of long-distance com-

munication. A young man was applying for a job as a Morse code operator. Answering an ad in the newspaper, he went to the address that was listed. When he arrived, he entered a large, noisy office. In the background a telegraph clacked away. A sign on the receptionist's counter instructed applicants to fill out a form and wait until they were summoned to enter the inner office. The young man completed his form and sat down with seven other waiting applicants. After a few minutes, the young man stood up, crossed the room to the door of the inner office, and walked right in. Naturally the other applicants perked up, wondering what was going on. Why had this man been so bold? They muttered among themselves that they hadn't heard any summons yet. They took more than a little satisfaction in assuming that the young man who went into the office would be reprimanded for his presumption and summarily disqualified for the job. Within a few minutes the young man emerged from the inner office escorted by the interviewer, who announced to the other applicants, "Gentlemen, thank you very much for coming, but the job has been filled by this young man." The other applicants began grumbling to each other, and then one spoke up saying, "Wait a minute, I don't understand something. He was the last one to come in, and we never even got a chance to be interviewed. Yet he got the job. That's not fair." The employer responded, "I'm sorry, but all the time you've been sitting here, the telegraph has been ticking out the following message in Morse code: 'If you understand this message, then come right in. The job is yours.' None of you heard it or understood it. This young man did. So the job is his.

Like the ticking of the Morse code in that office, the indwelling Holy Spirit inspires those who know His voice to effectual deeds and supernaturally informed speech.

As well as being *indwelt* and *inspired*, there is another tell-tale trait of the *Holy Spirit with us* reality. The Holy Spirit in a people or a person has an incendiary effect. People with the Holy Spirit are inflammable in the best possible way. Look at what happened at Pentecost, as recorded in Acts. (We call this book the Acts of the Apostles, but someone has rightly noted it might more accurately be regarded the Acts of the Holy Spirit working through the apostles.)

In the second chapter of Acts, we read of the coming of the Holy Spirit: "*When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them,*" (Acts 2:1-4).

The coming of the Spirit is depicted in terms of a distribution of heavenly fire to each person. In human experience, fire is associated with heat and light and power. With this equipping, Jesus' disciples spill onto the streets, declaring an intelligible message to people of "every nation under heaven." Fear was overcome by a tidal wave of assurance, timidity with a landslide of proclamation. Formerly insurmountable barriers were crossed over, previously impenetrable ones were passed through by formerly weak and disunited individuals, now aflame with the Spirit. Set ablaze by one and the same Spirit, they all burned different colours according to their own unique nature and calling.

This work of inflaming those He inhabits is a crucial part of the nature of the Holy Spirit. We cannot honestly say, "We welcome you, Holy Spirit, we love you and want you to live with and in us," if we add the proviso, "But please, no lighting any fires."

Have you noticed that out in society things are getting colder? A theory about global warming is being bandied about but to the contrary, certainly in Canada where I live, the spiritual climate is getting colder and darker. There is a chill in the air and an ominous approaching darkness.

I am not sure that reason and disputation, logic and being basically nice people will be enough to ward off shivering and freezing to death in the coming winter. I am afraid that unless the Holy Spirit lights some fires, we are in serious trouble.

To be honest, this is true in every age, but this truth is being pressed upon us in these days with renewed urgency. But think! In the dark, light shines with added brilliance. In the cold, warmth is not only appealing but a virtual necessity. A church alight with the Spirit of holiness and grace, offering in Jesus' Name forgiveness, acceptance, hope, power and joy, will be noticed. A people whose eyes sparkle with a mysterious Presence, whose words and deeds are privy somehow to an amazingly accurate secret intelligence, will be watched with wonder. A loving Community evidencing power, warmth and light as the shadows turn to eventide and the temperature moves toward brisk, will find souls open to their message and wanting to join their number. All of this it is in our nature to be, as the *Holy Spirit with us* is an ongoing experience of our lives.

Some years ago I saw a skit. One person was complaining bitterly to another about a chain saw. It didn't cut wood worth beans, he said. He had worked up a great sweat trying to cut with it and for all his effort had made hardly any progress at all. When the other person took the chain saw from him and pulled the cord, the motor sprang to life. At the roar of the engine, the first man jumped back startled and said,

"What's that noise?"

Just as a chain saw cannot cut wood without the engine running, so we cannot successfully live the Christian life and impact our society for Christ without the power of the Holy Spirit. We were never intended to. Jesus told us plainly, "I am the vine, you are the branches...without me you can do nothing," (John 15:5).

The Spirit of Christ, the *Holy Spirit with us*, is the answer to futility, fruitlessness, frustration and failure. Indwelt, Inspired and Inflamed, we can cut through forests of opposition and unbelief, and see darkness retreat before an unstoppable harvest. The Holy Spirit is with us. The question is, are we tired enough to give up trying to do it on our own? Are we ready to acknowledge Him in His own temple, to humbly wait for Him, listen for Him, honour and obey Him? Are we ready to let Him pull the cord? Then not only will we be startled and propelled forward by the sound of a mighty rushing wind, but the ears of people around us and near our churches will suddenly perk up and ask with renewed interest,

"What's that noise?"

This message was delivered July 5, 2003, during the 94th annual convention.

□

The Observation Tower

The Rev. John E. Karenko
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Amen

Rev. John E. Karenko

A command repeated 12 times in the Bible has probably never been kept! Deut. 27:15-26, "All the people shall say 'amen' " after each of 12 statements of curses; they were to agree that it was deserved; in some churches nowadays, agreement is often expressed with "amen" from the congregation. Right on!

The word amen is used in both of the last two Bible verses: verses 20 and 21 of Revelation 22. Here Jesus repeats for the seventh time in the Book, "I am coming quickly, Amen" (NKJV), which can also be translated "suddenly" or "soon." After Jesus' promise we read John's last words to Jesus: the shortest prayer in the Bible: "come." That still unanswered prayer expressed John's earnest, eager and agreeing desire (what "amen" means!) for Christ's promised return.

John's prayer has been the desire of many Christians over the last 1900+ years, but Christ has not "come." Why hasn't Jesus returned as He promised?

Christ's apostles asked Jesus when He would return and what the sign would be of His coming and the end of the age (Matt. 24:3ff). Jesus' answer indicated these signs would precede His coming: false Christs, wars and rumors of wars, famines, pestilence, earthquakes, persecutions, betrayals, hate, false prophets, abounding lawlessness, backsliding, etc., and then He emphasized this one important sign: "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then

the end will come" (v.14, NKJV).

This same emphasis is repeated in Mark 13:10 "...the gospel must first be preached in all nations." Here we have clearly indicated the reason that Christ has not returned. This sign depends on the obedience of Christians to preach the gospel everywhere: we have failed to tell others the good news. Jesus told the early apostles (missionaries-LB); "...ye shall be witnesses unto me...to the end of the earth" (Acts 1:8), and Jesus says to us, "...so send I You" (John 20:21).

The reason for his delayed return is clearly indicated thus: "...Where is the promise of His coming?...The Lord is not slack concerning His promise...but is longsuffering toward us [the church] not desiring that any should perish, but that all should come to repentance," and "This is good and acceptable in the sight of God our Savior, Who desires all men to be saved..." (2 Peter 3:4a, 9; 1 Tim. 2:3, 4). God loves the lost, and Jesus proved it at the cross!

Since evangelizing the world will hasten His return, first let us pray that God will send forth laborers into the ripened harvest fields (Matt. 9:38); second, let us give sacrificially and generously to support missions. God loves such giving; pray, give and go. We can bring back the King soon! "...Amen, Come Lord Jesus" (Rev. 22:20). "...And let all the people say, 'Amen' " (Deut. 27: 15-26). I want to see Jesus, don't you? Amen and amen!

□



The Largest Bohemian Church

V.J. Vita

VJ. Vita was born in 1883 in New Prague, Minnesota. From his boyhood he was inclined to be studious, and therefore after grade school was sent to high school, from which he was graduated in 1903. His ambition was to be a dentist; thus his parents sent him to Chicago, where he was graduated from the College of Dentistry in the University of Chicago in 1906. Having been reared in the home of a freethinker, he showed little interest in anything savoring of religion. However, after his graduation he established his dental office near the Emmanuel Baptist Church in Chicago, where he was reached by Vaclav Hlad and won to Christ in 1910. He passed through many difficulties, being despised by his relatives and friends; but nothing shook his faith in Christ.

In the years 1913 to 1915 he worked in the Sunday school and among the young people, and also preached on the street. As time went on, he grew more in the knowledge of the Scriptures and became better equipped for the task that was waiting for him.

In the year 1917 Mr. Vita began to publish a magazine *Slavna nadeje (Glorious Hope)*, a non-denominational paper, which was printed until 1930, when it was combined with the denominational paper, *Pravda a slavna nadeje (Truth and Glorious Hope)*.

Mr. Vita preached as a layman on Hamlin Avenue in the mission of the Emmanuel Baptist Church for some time. Showing missionary ability, Mr. Vita was ordained for the ministry of the Gospel in 1920 and became a pastor of the Emmanuel Baptist Church.

During his ministry in the church he was sent to Czechoslovakia in October 1926, as a missionary of the Czechoslovak Baptist Convention. He was active in that field until December 1927. In 1928 he became seriously ill, and resigned in March 1929.

After his resignation he resumed his work as a dentist. His interest, help, and prayers continued to be given to the Czechoslovak Baptist Convention. Since his retirement from pastoral work, he gladly helped in Christian services when his health has permitted him to do so.

As a man and as a Christian, Dr. Vita was genuine. He was firm in his belief and in his teaching. Dr. Vita was a hard worker and a good student of the Scriptures; he believed in intensive preparation for his sermons and was thorough in all his work. The ten years of his ministry were a blessed period for the congregation and will always be written in the hearts of the men and women of the church.

After the resignation of Dr. V.J. Vita, the Emmanuel Church was again confronted with the necessity of securing a pastor. A successor was found in the person of John Fořt, pastor of the Slovak Baptist Church of Detroit, Michigan. Mr. Fořt accepted

the call and moved to Chicago with his family in 1929.

During his ministry the church experienced awakenings. As a result many people were won for Christ. The church grew steadily. At that time it was the largest Czechoslovak Baptist Church in North America, with a membership of 401. In the year 1929, soon after Mr. Fořt accepted the call, over a hundred people were converted and united with the church. The church had a large Sunday school, many young people, many members with musical abilities, a fine choir, and an orchestra, which greatly helped to keep the services interesting and well attended.

The year 1938 was an historical one for the church, for the members moved into their new place of worship on Lawndale Avenue. This building was purchased from the Presbyterian Church, and was one of the finest buildings among the Czechoslovak Baptist churches in North America. It would probably have cost about US\$60,000 to erect at that time. The members enthusiastically supported the undertaking of securing the church and achieved their goal, together with their pastor, Rev. John Fořt.

John Fořt

John Fořt was born February 15, 1889, in Chicago, Illinois. His parents, Roman Catholics, came from Czechoslovakia in 1883 and settled in Chicago. His mother was the first to be converted in the family. She was saved through the influence of workers of the First Bohemian Baptist Church. In spite of much opposition, the mother remained faithful to her Lord. As a result the father was also converted, and the children were brought to a knowledge of the Lord. John gave his life to Christ in his twelfth year and was baptized by Rev. V. Králíček as a Sunday school pupil of the First Bohemian Baptist Church in 1901. In his fifteenth year the family moved to the west part of Chicago, and they joined the Emmanuel Baptist Church of which V. Hlad was pastor.

John Fořt began to be active in the Sunday school as a teacher, and then as president of the young people. He preached on the streets and helped his pastor among the Slovak people. He felt the need of securing training for the ministry, and this urge led him to enter the Moody Bible Institute, from which he graduated after four years. Then he entered the International Slavic Training School of Chicago, where he studied theology. Finishing there, he started his first full-time mission work as a colporteur assisting his pastor, Mr. Hlad. In 1916 he was ordained for the ministry of the gospel, continuing to help in his church during Mr. Hlad's absence in Cleveland.

In 1918 Rev. Fořt was called to Cicero, where he was instrumental in establishing the Third Bohemian Baptist Church. In 1925 he accepted a call to Detroit, where he spent four years.

He was called back to Chicago in 1929 to become the pastor of the Emmanuel Baptist Church, where he continued his work.

Rev. J. Fořt's good-hearted nature was fitted for his pastoral task, which he performed well. He was a man of prayer; and since Christ had pre-eminence in his life, he was a humble man. Mr. Fort loved his Bible. He faithfully performed the duties of his high office. He was a good husband and father of four children. Possibly we were too close to the man to estimate fully the value of his work, but the day will come when he will

be blessed for his unselfish service to his people. Mr. Fořt had a very pleasant personality and was much loved by his friends. In return he knew how to love others.

The Emmanuel Bohemian Baptist Church, with its loyal laymen, fine young people, and consecrated pastor, were indeed a very strong force in the Czechoslovak Baptist Convention.

Adapted from V. Vojta's book *Czechoslovak Baptists*

Next: Steady Growth, Katherine Nikodem-Hudáček, Immanuel Slovak Baptist Church of Chicago

□

From the President ... Continues from page 22

world would unmistakably notice they belonged one and all to God. This, friends, is the work of the Spirit of God who inhabits your life and mine. The Spirit is of one mind, the Lord's, and he surely lives among our minds, and hearts, commonly. What a supportive and caring network we are meant to be with one another. Talk about friends who mean something!

Christ is alive. It is the resurrection theme. We are alive—in Christ and also through one another.

That, incidentally, is the way that I fundamentally think about this great fellowship of the Czechoslovak Baptist Convention: a gift from God to my life and yours. So we get through these and all hard days best when we know whose we are and to whom we belong, namely to the Lord and to one another. It's a tremendous grounding. It's a little like being resurrected to a new life right now. Easter for the soul! Long last the season.

Robert Dvorak



□

President ... Pokračování ze strany 22

Duch je jedné myslí—Pánovy, jistotně přebývá v našich myslích – a srdcích. Jak úžasná, důmyslně vytvořená síť podpory a péče! Jsme určeni jedni druhým. Povězte to přátelům, na kterých vám záleží.

Kristus žije. To je tématem vzkříšení. Žijeme i my—v Kristu a rovněž v sobě navzájem.

Shodou okolností, tímto způsobem chápu společenství Československé konvence baptistů. Je to Boží dar v mém i vašem životě. Takto přežijeme tyto s všechny těžké dny: s vědomím či jsme a komu patříme, jmenovitě Pánu a sobě navzájem. To je úžasně zázemí. Něco v tom smyslu, jako být tak trochu vzkříšen do nového života již nyní. Velikonoce—svátek duše! Kéž toto období nekončí.

Robert Dvořák-

□

Donation

All donation should be send **in enclosed envelope**.

The checks will be delivered to right financial secretaries. (Vera Dors, Henry Pojman, Jane Rotar or Donna Nesvadba.)

● **Gifts for Ladies' work**—make check payable to **Czechoslovak Baptist Women's Missionary Union**.

● **Gifts for Convention**—make check payable to **Czechoslovak Baptist Convention**. On the bottom of the check mark to what account you are sending your contribution: Convention, *Glorious Hope*, Trust Fund, or Scholarship Fund.

☞ You may send separate check (one for Ladies and one for convention accounts) in the same envelope.

☞ If you are sending contributions for **convention** (Convention, *Glorious Hope* etc., you may send only one check, and write on

the bottom how you want to divide the amount (for example: Total \$150; \$100 Convention, \$50 *Glorious Hope* etc.) You do not have to send two separate checks.

For your information, financial secretaries' addresses are as follows:

USA:

Vera Dors
6621 Elmdale Rd.
Middleburg Hts, OH, 44130

Canada:

Henry Pojman
1516 Pembroke Dr.
Oakville, ON L6H 1V9



Susan Morvay Shinko

February 1, 1915 – December 28, 2003

Sue Shinko, from the Hatch Hollow Baptist Church in Union City, Pennsylvania, went home to be with the Lord on December 28, 2003. Sue was 88 years old and a long-time resident of Hatch Hollow. She moved to Hatch Hollow from New Kensington at a very young age. Our church celebrated its 75th anniversary this past October, and Sue not only was here for that celebration but also was here for the first service. Sue was the daughter of the late John and Susan Cingota Morvay. They moved to America from Czechoslovakia, and the first time John heard the gospel he was saved. He and his family were some of the charter members of our church.

Sue was saved at a young age and served the Lord all of her life. Once she said she could not remember a time when the Lord wasn't part of her life. In her younger years she was busy in Sunday school and other areas of the church. She was the president of our Ladies' Missionary Group for many years and held that position until her death. Sue supported missions not only financially but also prayerfully. She loved the Czechoslovak Baptist Convention and supported it. When we would return from the convention meetings, she would always ask for every detail of the meetings, especially the missionary meetings.

Sue loved the Lord, and His word was a big part of her life. She was very excited when she would talk about Heaven and what was waiting there for her. She was a kind person who was always looking for ways to witness for the Lord and win others to Him. She had a faithful prayer life not only for the missionaries but especially for our church and pastor.

Sue became a widow in 1968 at the age of 53. Until that time she had not worked outside the home, nor had she driven. She obtained a job and learned how to drive. She was a remarkable woman and didn't let anything stop her. She worked as a cook at the Union City Memorial Hospital for thirty years, until she retired. She also read for first and second grades at the Union City Elementary School for twelve years.

She is survived by her daughter, Elizabeth Shibley of Tampa, Florida; two sons, Robert Shinko and his wife Joyce of Glenshaw, Pennsylvania, and Phillip Shinko and his wife Shirley of Union City; two sisters, Helen Horvath of Union City and Martha Morvay of Erie; a daughter-in-law, Lorraine Shinko of Youngstown, Ohio; ten grandchildren and fifteen great-grandchildren. She is also survived by her friends and church family here at Hatch Hollow. Sue sure makes Heaven a lot sweeter.

Anna Hanko

1910 – May 31, 2003



Anna Hanko of Chicago was called into the Presence of her Lord on May 31, 2003.

Anna and her husband Paul were faithful servants of Christ. For many years they were a part of the ministry of the New Covenant

Baptist Church. Both were instrumental in the organizing of the church and the construction of the building at 5857 W. Giddings Street on the north side of Chicago.

Anna served as treasurer for over 30 years, taught Sunday school, and sang in the choir. Paul served on several boards of the church, sang in the choir, taught Sunday school, and worked with young people. As a master carpenter and cabinetmaker, he built pulpits, communion tables and pulpit furniture for the New Covenant and other churches in the Chicago area.

Their son, Paul, Jr., played the organ for many years prior to his death on May 16, 1995.

Paul and Anna had the gift of hospitality and continually opened their home to missionaries, friends, pastors, or anyone who needed someone to reach out to them with the love of Christ. They were exceedingly generous in sharing what God had given them. Eternity alone will reveal just how many received encouragement, support, and material help from these hearts so beautifully touched by the compassion of Christ.

The Czechoslovak Baptist Convention and its ministry were of great interest and concern for both Paul and Anna. A true highlight of their years was attending the Annual Conventions and renewing fellowship with those of like precious faith and heritage.

Paul Hanko, Sr., passed away on March 16, 1994, after a long illness. Anna, in her typical self-giving spirit, had cared for him in their home until a few months before his death.

Anna continued to live in the home at 5905 Eastwood Avenue after her husband's passing. When she was no longer able to care for herself, she lived with her daughter, Alice, in Streator, Illinois.

As Priscilla and Aquila served faithfully side by side in the work of the ministry and in the witness of Jesus Christ, so Paul and Anna served in their day to the blessing of many and to the glory of God.

Rev. Ray Rickert, son-in-law

□



Youth

Peter Abrman

Without our realizing it, Convention is just a few weeks away. Time is flying pretty fast.

I want to update you on our planned youth camp in Audra State Park, WV.

We should arrive on Monday, July 5, 2004, sometime in the afternoon hours. We need to bring all essentials we think we cannot survive without for three days staying under tents.

Let's make a list now and not leave it for the last moment. This way we'll have enough time to look for sales, bug friends and families, watch for garage (yard) sales, or even visit a local (decent) thrift store.

Let's be prepared for beautiful sunny days as well as for rainy cold nights. We'll do some swimming, hiking, soccer, dominos, gameboys...

We are looking forward to having Darko Siracki of Kingsville, Ontario, and others as our youth leaders with us.

Obviously, all parents are strongly encouraged to joint their teenagers and the rest of us.

For additional information, please contact me via: AbrmanP@netzero.net, or AbrmanP@bbfmissions.org.

□

Youth Camping in Audra State Park, West Virginia

July 5-8, 2004

Come enjoy great fellowship, meet new people, reunite with old friends and be together camping in the beautiful Audra State Park, West Virginia, located approximately 20 minutes from A-B campus.

The camping will be for three days, prior to the Annual Convention in Philippi. There will be swimming, soccer, games and devotions/Bible studies.

Come and bring your friends, and enjoy a camp full of friends and sports, but most importantly come to worship God with Christian friends in the wonderful nature that He created, and share your experiences with others. Hope to see you all there!

The campground consists of 65 tent and trailer sites, two bathhouses with modern facilities, and a centrally located playground. There are coin-operated washing machines and dryers. A dumping station is located nearby. About three tents can be placed on one site. Rates are \$15.00 per site per day. Each site has a picnic table and grill. So get ready your camping gear!

Additional information and pictures can be found on the web: www.audrastatepark.com

□

Veľkňazská modlitba ... Pokračovanie zo strany 9

a doplnil svoju cirkev,

- ako zvrhne svetovú ríšu antikrista,
- ako vládne so svojim kráľovským kňazstvom
- ako súdi,
- a nakoniec odovzdáva Otcovi vykúpené stvorenstvo.

A predsa, ani Syn nechcel mať túto slávu len a len pre seba. Obdržal ju od Otca: ktorú si mi dal. Otec ho obdaroval z lásky: pretože si ma miloval ešte pred založením sveta.

Verš 25. Pán Ježiš ešte raz pripojil k Otcovmu menu prívlastok: Spravodlivý. Práve tu sa hovorí o Božej láske a treba povedať, že táto láska nikdy nebola oddelená od spravodlivosti. Spravodlivý Otec k hriechu hovorí bezpodmienečné NIE! To je to, čo svet nepoznal, pretože to nechcel poznať. Jednota spravodlivosti a lásky a preto aj Božieho hnevu a lásky, je aj pre nás nepochopiteľná, pokiaľ ju nepoznáme v kríži Pána Ježiša, ktorý bol odsúdený namiesto nás a pre našu záchranu. Spravodlivý Otče, svet Ťa nepoznal, ale ja som Ťa poznal, aj títo poznali, že si ma Ty poslal. Aj jeho učeníci poznali jeho poslanie práve v jeho kríži.

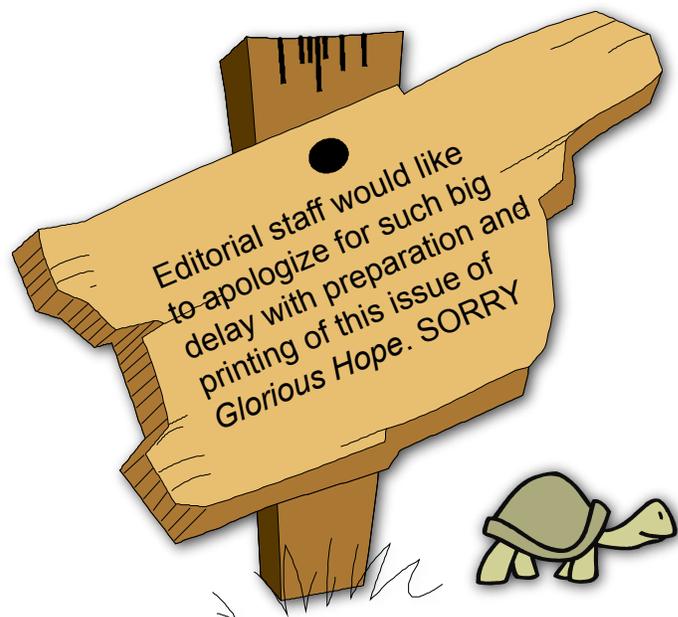
Verš 26. Toto poznanie učeníkov nebolo ich vlastné. Mali ho preto, že im ho dal sám Pán: Oznamil som im Tvoje meno, a ešte oznámim. Učeníci vedeli nielen to, že Boh existuje, ale smeli tiež vedieť, aké má meno a kým je. Boh im bol predstavený a oni ho mohli poznať. Oslovujú Boha jeho pravým menom a preto nehovorila do prázdna.

Ježiš zjavil Božie meno a dáva ho poznať stále viac a hlbšie preto, aby láska, ktorou si ma miloval, bola v nich a aby som ja bol v nich.

K zásadnému spojeniu osôb dochádza jedine v tom, že sa poznajú. Keď učeníci skrze Pána Ježiša poznajú meno Otcovo, potom láska, ktorou Boh miluje svojho Syna prúdi aj do ich srdca.

Ježiš zostáva osobou a Pánom, učeníci tiež zostávajú samostatnými osobnosťami, v ktorých žije Kristus a z vnútra určuje ich myšlienky, slová a skutky.

□



Fireflies

Jan Karafiát

Translated by Daniela Bisková

Part 9

And Godfather said that they too must now hasten away in order to do their work. But Lucius asked, "Couldn't we find out if the children came from the house we saw last night?" And father was interested, too. So out they went through the garden



to the gate. There stood a carriage with two shining black horses. The boys had already jumped in but the carriage was still waiting. Then came the tall pretty lady with her rich hair, leading the little girl in black by the hand. They got in, the coachman whipped up the horses and they dashed off at a great pace into the town. The fireflies could not keep up. Then Godfather suggested, "We don't have to follow them. They have to go through the town. Let's fly straight to the house and wait for them there." Lucius wasn't very pleased with this idea, but father agreed with Godfather and so they hurried to the house. When they came there, no one was to be seen. Lucius was beginning to get very anxious. "Oh, why didn't we follow them."

"Don't worry, if they come from here, they are sure to return here. They may have stopped somewhere." As soon as the fireflies alighted on a windowsill they heard the sound of wheels drawing nearer. The carriage came dashing along, and they thought they weren't stopping but going past! But no! All of a sudden the carriage pulled up at the steps, the front door flew open and, as if she was already waiting, a maid in white cap and apron ran to meet them and help them from the carriage. But the boys had already jumped out and smiled at her; the maid lifted the little girl out and gave a hand to the lady. When she stepped out, she smiled and nodded to the coachman. They were home and Lucius was delighted. "Daddy, I'll do my lighting here in this garden, shall I?" Father and Godfather thought that he might. "Lucius dear, you'd have to stay here all alone. We have to go to our usual place." Lucius said

that was all right and they should come to fetch him on their way home. "Do your lighting properly! Remember what the man said from the scaffolding!" And they flew off to the other end of the town and Lucius flew into the garden. He wanted to shine but there were lights downstairs in two windows and Lucius noticed that the tall and pretty lady, the little girl and the boys were sitting round a table in that room. There was a kettle on the table beneath which a blue flame was burning, and he could hear a bubbling sound coming from the kettle. There was a white teapot in front of the lady and four cups. She filled the teapot with boiling water from the kettle and said they would give thanks. They all folded their hands and the little girl said aloud such a lovely grace. Lucius was listening and drew nearer to the window which was open — and now he was actually right in the room and settled down on a book lying on a table close to the window. The lady was pouring tea into the cups and the maid had sandwiches all ready. "Paul, tell us what the sermon was about tonight?" asked the lady the fair-haired boy. "That we should be obedient."

"So remember it! And let us all repeat the words 'It is better to obey than to sacrifice.' Then the boy with the brown hair said it, then the fairhaired boy, then the little girl and finally the maid repeated it from behind. Suddenly the smaller boy turned round and said, "Look, Fred, can you see him?" and came running over to Lucius. But Lucius did not wait there for an instant. He flew straight out. He had had a real fright. Supposing



the little boy had caught him...

He flew right to the top of the pear tree. The moon was shining brightly and all the stars were out again. Down in the grass a cricket chirped; perhaps he was trying to sing himself to sleep. Lucius

Continues on page 20

Broučci

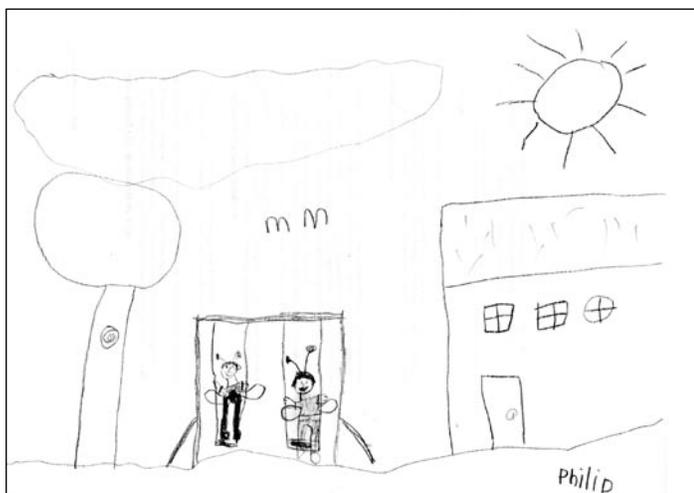
Jan Karafiát

9. část

A kmotříček, teď že si musejí poplít a svítit a svítit, aby to zas dohonili. Ale Brouček prosil; „Tatínku, počkejme, kam ti hoši půjdou. Jestli jsou tam z toho domu.“ A tatínek by to byl také rád věděl. A hoši už byli venku, v zahradě u brány. Tam stojí krásný kočár s párem krásných černých koní. Hoši už do něho vskočili, ale ještě čekají. A tu jde ta velká, silná paní s těma kadeřema, a vede tu černou holčičku za ruku. A sedly, kočí ťal do koní, a už uháněli po silnici k městu. Broučci za nimi, ale sotva jim mohli stačit. Tu napadlo kmotříčkovi: „Vždyť my nemusíme za nimi. Oni si musejí zajet skrz město. Poletíme tadyhle rovnou cestou k tomu domu, a uvidíme, jestli tam přijedou.“ A Brouček skoro nechtěl, ale když tatínek, že ano, a kmotříček také že ano, tak letěli. Ale spěchali, co jen mohli, a už tam byli, ale nikde nikdo, Brouček počínal mít strach: „Ach, když jsme neletěli za nimi!“

„I neboj se. Jsou-li odtud, však oni sem přijedou. Třeba se někde stavili.“

A sotva si broučci tam na okenici pěkně usedli, už to od města začalo hrčít. A už vidět krásný kočár s párem krásných černých koní, už jsou u samého domu, ale ó—oni nezastavují. Letí pryč a pryč—ale však ne. Tu najednou z čista jasna kočí u samých schodů přede dveřmi zarazí, dveře se otevrou, a jakoby už na ně čekala, služka v bělounké zástěrce a v bělounkém čepečku běží naproti, a chce jim pomáhat z kočáru. Ale hoši už byli dole a smáli se na ni. Za to se ta holčička dala sesadit, a ta paní si dala podat ruku. Pěkně



se na kočího ohlídl, usmála, zakývla hlavou, a byli doma. To byl Brouček rád!

„Tatínku, já budu svítit tady v zahradě, ano?“

A tatínek se radil s kmotříčkem, a zdá o se jim, že ano, ale—„Milý



Broučku, to bys tu musel zůstat sám. My musíme tam, kde jindy, svítit.“

A Brouček, že ano, jen aby se pro něho stavili, až poletí domů. „Tak jen pěkně sviť. Víš, co tam na lešeníčku povídal.“

A letěli tam v druhou stranu za město, kde vždycky svítili, a Brouček letěl do zahrady. Chtěl svítit, ale v těch dvou oknech bylo světlo, a tu viděl Brouček, jak si v tom pokoji sedala ta velká, silná paní a ta holčička a ti hoši kolem stolu. Na něm stál kotýlek s kohoutkem, a pod ním hořel modrý plamínek. Už to strašně syčelo. Ta paní měla před sebou bílou konvičku a čtyry šálky. Postavila konvičku ke kotýlku, zatočila kohoutkem, a varoucí voda jen se valila. Pak že se budou modlit. Sepjali ruce, sklonili hlavu, a ta holčička se modlila krásně nahlas takovou pěknou modlitbičku. Brouček poslouchal, už byl u samého okna, okno bylo otevřeno—Brouček až do pokoje—a sedl si u okna na stolečku na knížku. Ta paní nalévala do šálečku, služka měla pro ty hochy pomazanou už namazanou, a „Pavítku, o čem se dnes kázalo? Pověz!“ ptala se paní toho bělohlavého.“

„Že máme pěkně poslouchat.“ „Tak si to pamatuj. A ten text si zas všickni opákneme.“

A nejdřív řekla ta poslouchati lépe jest než obětovati,“ pak to kaštanový, pak ten bělohlavý, pak ta holčička, a naposledy tam vzadu opakovala to služka. Ale ten bělohlavý se jaksi ohlédl. „Frédo, vidíš ho!“ a už běžel na milého Broučka. Jen že Brouček nečekal, a honem zas oknem ven. Ale dostal strach. Což kdyby ho ten hošík byl chytil! A tak letěl na hrušku, a sedl si na samý vrcholek. Měsíček jak rybí oko, hvězdičky se jen jen trásly, a tam v trávě cvrčel ještě někde cvrček. Nemohl snad usnout.

Brouček se tak chvíli na to díval a naslouchal. Potom sletěl s hrušky a pěkně po zahradě svítit. Však tam byli ještě jiní broučci a pořád na sebe volali: „Zdař Bůh, Zdař Bůh!“ A ta zahrada byla

☞ Pokračování na straně 20



What is God doing—with radio?

- **Giving out living water**

“I became a Christian about two years ago, when I was healed of cancer. Praise the Lord for the miracles He is still doing in our times. I am listening to your programs—like a thirsty sponge near the living water—I absorb everything I can. May God reward you!”

- **Transforming people**

“Praise the Lord for the wonderful ministry He is doing through you. I was an atheist and I can’t find words to congratulate you for your work. I believe the Holy Spirit is transforming the listener into a person in love with God, with His Word and with your program. May He bless you and strengthen your steps on His path.”

- **Comforting troubled people**

“I am a teacher with two girls who don’t know God. They have insensitive hearts and they feel frustration because their mother became a Christian. I had a lot of problems with the little one;

she tried to kill herself, twice. But God loved her and saved her both times. You can imagine the pain and suffering in my life. But for all these, I thank God. There are days when I can listen to your programs with no problems, but only when my girls are not at home.

“I would love to have the study notes. I am so happy that the programs will be rebroadcast. I believe, through this, God will help me to grow spiritually.

“I have no words to thank you enough for your efforts, for the time and dedication that you have for your listeners, Christians and non-Christians.”

- **Answering your prayers**

Gathering fruit requires first preparing the soil, next planting the seed, then watering and waiting. Finally, the harvest comes. Your prayers are like the watering process. The harvest will not come in abundance unless you pray.

George Cooper for TWR Czech and TWR Slovakia

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Fireflies ... Continues from page 18

stayed at the top of the pear tree for a little while and listened to the different sounds. Then he flew down into the garden and lit up all the dark places one after another. There were many other fireflies about, calling out to one another “God bless you, God bless you.” The garden was so big and beautiful. And then Lucius heard a lovely sound of music coming from the house. He flew nearer again, and could see through the window that the bigger boy was sitting in front of a kind of big box and tapping on a row of little black and white keys. But the fairhaired boy came running to the window again and so Lucius flew back into the garden. Soon the music ceased and the room was suddenly dark. And now once again Lucius saw a light in one of the top windows but it did not move from room to room; it shone in one window only.

He flew round the garden shining and shining, till his little wings began to ache. Again he flew back to the pear tree and rested there. Somewhere in the distance a cock faintly crowed. But immediately a cock-a-doodle-doo came from near by. And again cock-a-doodle-doo, and again, and then from somewhere far beyond the town, cock-a-doodle-doo. And now a window opened and the tall pretty lady looked round, up at the sky, at all the stars and all the fireflies. She was saying something but Lucius could not understand. Then the window was closed, the light disappeared, but immediately reappeared in the next window, then in the third and in a little while in the fourth window, but then didn’t come on any more. I think that the mother was checking her sleeping children. While sitting and looking round, Lucius heard all of a sudden “God bless you, God bless you”. It was father. He had in

☞ Continues on next page

Broučci ... Pokračování ze strany 19

taková veliká a krásná. Ale tu slyší Brouček od domu krásnou hudbu, náramně krásnou, a když přiletěl trochu blíž k oknu, tu viděl toho takové kaštanového a bílé sedět u takové almárky a klepat na tak klapky. Ale ten bělohavý už běžel zas k oknu, a proto Brouček raději zpátky. Však to dlouho netrvalo, ta krásná hudba přestala, a světlo se z pokoje ztratilo. Tam v těch oknech u samé střechy v pravo se na chvílku objevilo, ale pak zas zmizelo. Jen v tom jednom okně zůstalo.

A Brouček svítil a svítil. Když už ho bolela křídélka, sedl si na hrušku na samý vrcholek. Tam někde daleko kohout zakokrhál, sotva ho bylo slyšet. Ale hned se ozvalo tady blíž: Kykyryhý, a hned zas: Kykyryhý, a pořád Kykyryhý, až tam někde daleko za město. A to okno se otevřelo. Ta velká, silná paní dívala se na všechny strany, vzhůru a dolů, po celém nebi, po všech hvězdách a po všech broučcích. Něco povídala, ale nebylo jí rozumět. Pak se okno zavřelo, světlo zmizelo, ale hned vedle v okně se objevilo, a hned zas v třetím okně, a za chvílku v čtvrtém okně, až se pak ztratilo. Myslím, že se maminka dívala na děti, jestli pěkně spí.

A když tak Brouček sedí a se dívá, kdo tu najednou volá: „Zdař Bůh, Zdař Bůh!“ to byl tatínek. On tam neměl jaksi pokoje, a kmotříček mu to vymlouval, ale on si to nedal vymluvit, a že se přece poletí na Broučka podívat. A Brouček se smál. On tatínka hned nepoznal. Myslel, že jest to nějaký jiný brouček, a řekl mu: „Zdař Bůh!“ Ale to byl tatínek.

„Co pak, Broučku, nesvítíš? Něco ti jest?“

„I, tatínku, já jsem svítil, a teď si odpočívám. A ta paní zas byla u okna. Ale už spí, a ti hoši také, a ta holčička také.“

☞ Pokračování na další straně

fact begun to feel anxious about Lucius and felt that he must come and see how he was getting on. Godfather had tried to dissuade him but in vain. At first Lucius had not recognised his father's voice and answered "God bless you". When he realised it was his own father, he laughed. "Why aren't you shining, Lucius? Is anything wrong?" "I have been shining, Daddy, and now I'm having a rest. The lady was at the window again. But now she's asleep, and the boys too, and the little girl as well." Father was glad that Lucius was all right and not afraid and told him to shine on. And Lucius shone and father flew off and they all shone until the stars began fading one by one. Then father and Godfather returned to the garden and the three of them flew home together. After they had flown across the brook, Godfather went over to the oak tree on the right, while father and Lucius made straight for the juniper tree. They could see two figures in front of the little house.

One of them was mother, the other Jeanine. Her headache was better, so she had come today to make up for not having come the day before.

"Well, father," said mother, "was Lucius obedient today?" Father smiled, "I think he's going to be all right." Mother looked at Jeanine and was pleased. And Jeanine was pleased too. She stayed outside the house and sat down in the grass. Lucius sat down by her and told her what the man on the scaffolding had said; how the boys had looked at him and what their names were. When he came to the part about the little boy who had wanted to catch him, Jeanine looked serious. "Listen, Lucius, it is not wise to go near that little boy. If he were to hit you, he might hurt you badly. Don't have anything more to do with him."

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Drawings: Eva Zila, Michelle Gavac

You may order English version of *Fireflies* for US\$19.50 postpaid at following address:
Glorious Hope, Rt. 4, Box 58D, Philippi, WV 26416, USA



Attention! Attention! Firefly!

Do you children enjoy the stories about Lucius?

Surely you can imagine what the little firefly looked like. We know that it had wings so that it could fly and he certainly had little legs so that he could crawl.

He also needed a lamp with which to light his way. You know what kids? Draw a picture of Lucius, and send your picture to the publishing office. We would like to know what you think he looks like. The story about Lucius is very long, so we will publish it in short episodes that will be continued in every issue. We will gladly illustrate your picture of Lucius in our magazine.

Don't wait! Pick your pencil or crayons up now and draw! You can even paint Lucius if you want to. Send your picture as soon as possible because we are preparing the next issue of *Glorious Hope* and we need your picture in it!

A tatínek byl rád, že Broučkovi nic nebylo, a že se nebál. A tak aby jen svítil. A Brouček svítil, a tatínek zas letěl, a svítili a svítili, až se hvězdy počínaly ztrácet. Tu se stavili tatínek a kmotříček pro Broučka a letěli domů. Za potokem se pustil kmotříček v pravo přímo pod dub, a tatínek s Broučkem přímo pod jalovec. A tam někdo stál, venku před chaloupkou, ba byli dva, a ten jeden to byla maminka, a ten druhý to byla Janinka. A hlava ji už nebolela, a že nemohla včera přijít, tak že přišla dnes.

„Nu, tatínku, jakpak hodně Brouček poslouchal?“ ptala se maminka. A tatínek se usmíval: „I snad to půjde.“

Maminka se podívala na Janinku a měla radost. A Janinka měla také radost. Zůstala před chaloupkou v trávě, Brouček si sedl vedle ní a povídal, co ten na lešeníčku kázal, jak se na něho ti hoši dívali, a jak se jmenují, a ten menší že ho chtěl chytout, ale že on mu uletěl.

To se však Janince nelíbilo. „Poslouchej, Broučku, jestli ty toho hochu nenecháš na pokoji, uvidíš, že se ti to nevyplatí. On jest v stavu tě udeřit, až by tě zabil. To ti povídám, ať s ním víckrát nemáš nic!“

Přetištěno s povolením

Kresby: Philip Malek, Lea Zila



**Pozor! Pozor!
Brouček!**

Libí se vám vyprávění o Broučkovi, děti?
Jistě si umíte představit, jak takový malý Brouček vypadal. Víme, že měl křidélka, aby mohl létat. Určitě měl nožky, aby mohl lézt. Potřeboval také světélko, aby mohl svítit. Víte co, děti? Nakreslete Broučka tak, jak si myslíte, že vypadal a pošlete obrázek do redakce. Rádi bychom věděli, jak si Broučka představujete. Vyprávění o Broučkovi je velmi dlouhé, budeme Broučkova dobrodružství otiskovat na pokračování. Vaše obrázky s radostí použijeme pro ilustraci.



Nečekejte, vezměte si tužku nebo pastelky a kreslete! Můžete použít i barvy a Broučka namalovat. Pošlete obrázek, co nejdříve, protože připravujeme další část a možná váš obrázek bude právě ten nejvhodnější!

In this Easter season (which, according to church tradition, runs some fifty days following Easter Sunday), it is great to greet the convention family and its host of friends. God bless one and all with joyful spirits in these weeks as you go about regular duties and routines, buoyed by the good word of resurrection—Christ's and ours.

Since my last writing this column, many things have happened in the world—probably at your church, maybe at home, and surely in new experiences that have come your way daily. Through it all we have known the One who stays closer to us than the nearest family member ever could. We never get away from him. (Sometimes that is a troubling thought, since there are things we say, do, and think that would better take place unobserved by this Friend.) The other way to look at it: He stays steadfastly near us, come “thick or thin.”

These truly are hard days across the planet. The news of each day is not great as it reaches us through the media. Episodes of war, hard politics, bad behaviors, betrayals, violence, terror, children traumatized, a myriad of imprisonments of soul—all of this is getting to be larger than our ability to comprehend what is going on. We know the world is different from the one we started out to occupy some while back, and vastly changed life patterns are taking shape in contrast to those we initially learned. But just how far the gap has stretched seems almost unfathomable.

What will get us through? Good question. There are some things. For one, a faith that is fixed, clinging and focused on Christ like never before. He has not changed on us one bit, and, we have been taught, never will! We get plenty fatigued all the time—if not by daily work, then by the strains of trying to make our way through bewildering systems of family expectation and government demand, church over-scheduling and a rush to keep economically respectable within our society. No wonder many of us go to bed tired every night. And then we know what the morning will bring: more of the same! But perk up the ol' ears: “He who watches over Israel slumbers not nor sleeps.” Whoever will fasten hope and wager the future on him comes out of the deal with prospects of a deep and abiding refreshment within, like no night of good sleep can match.

What else will get us through? The fellowship of people who share “one Lord, one faith, one hope, one baptism,” as the apostle Paul put it. I have come to think that at least part of the reason why Jesus left the disciples behind on earth when he departed following his resurrection was an awareness that they would need one another like crazy in the months and years ahead (now, the centuries and millennia coming). Classic Christian theology teaches that all those who believe in the person and mission of Jesus are united with him. No question there from me. Yet the Lord also seemed to teach that these believers would be living their lives into one another. He expressed it this way, that his followers were to be so devoted to one another (“Children, love one another!”) that the



Velikonoční období, (které, podle církevního kalendáře zahrnuje padesát dní následujících po velikonoční neděli) je vynikající příležitostí pozdravit “konvenční” rodinu i s jejími přáteli. Nechť vás Bůh obdará radostným duchem v těchto týdnech, a provází vás na každém kroku, ve stínu radostné zvěsti Kristova vzkříšení a spolu s ním i našeho.

Od mého posledního příspěvku se ve světě mnoho odehrálo. Pravděpodobně se mnoho odehrálo i ve vašem sboru a v rodině. Jsem si jistý, že se s novými zkušenostmi setkáváte denně. Díky tomu jsme směli poznat Toho,

který nám je blíže, než náš nejbližší člen rodiny. Nikdy se ho nezbavíme. (Někdy to může být znepokojující myšlenka, zvláště říkáme-li, děláme-li, myslíme-li způsobem, kterého by tento Přítel neměl být svědkem.) Jinými slovy: Stojí při nás, ať se děje cokoliv.

Celá zem prožívá těžké chvíle. Každodenní zprávy, které se k nám donášejí skrze sdělovací prostředky, jsou zneklidňující. Epizody válek, těžká politika, špatné chování, podvody, násilí, terror, zraněné děti a nesčíslné množství uvězněných duší – to všechno nabývá takových rozměrů, že to nejsme schopni pochopit. Uvědomujeme si, že svět se podstatně změnil od té doby, kdy jsme se stali jejími obyvateli. Život je formován do podoby, která je v rozporu s tím, co jsme se kdysi naučili. Vzniklou trhlinu snad nelze překlenout.

Vzniká otázka: Jak přežijeme? Máme se čeho držet. Předně to je víra, upřená a zaměřená na Krista jako nikdy před tím. Kristus se nezměnil a jak jsme byli učeni, nikdy se nezmění. Stálá únava nás zmáhá – není-li to z každodenní práce, je to ze snahy se zorientovat ve zmatku požadavků rodiny a vládních autorit, přeplávaných sborových činností a držení kroku s ekonomickou náročností společnosti. Není divu, že mnozí z nás uléhají každý večer unaveni. Zarovně si uvědomujeme, co přinese další ráno: v podstatě totéž. Avšak zbystřeme sluch: Ten, kdo chrání Izraele, nedřímá ani nespí. Kdokoliv upne svou naději na Něj a svěří Mu budoucnost, získá hluboké a trvalé posílení, kterému se ani dobrý spánek nevyrovná.

Co nám ještě pomůže přežít? Obecenství lidí, sdílející jednoho Pána, jednu víru, jednu naději, jeden křest, jak nám to podává apoštol Pavel. Došel jsem k závěru, že jedním z důvodů, proč Pán Ježíš při nanebevstoupení, které následovalo po vzkříšení, zanechal učedníky zde na zemi, bylo vědomí toho, že se budou, v následujících měsících a letech (promítnuto do dnešní doby – stoletích a tisíciletích) vzájemně velmi potřebovat. Klasická křesťanská teologie učí, že všichni, kdo věří v osobu a poslání Pána Ježíše, budou s ním sjednoceni. O tom nepochybují. Zdá se však, že Pán také hovořil o tom, že životy věřících se budou prolínat. Vyjádřil to tím, že jeho následovníci si mají být vzájemně odevzdáni (“Děti, milujte se navzájem!”). Takto svět bez pochyby pozná, že všichni, do jednoho patří Bohu. Toto je, přátelé, práce Ducha Božího, který v našich životech přebývá.

New Beginnings

Sue Devine



The new year is a wonderful time for new beginnings. It's so wonderful that we not only have a God of the second chance but a God who allows us to start fresh every year in our service for Him.

If you have not read your Bible, prayed regularly, witnessed for Christ, there is no better time to do this than the first of the year. There are many little tracts with a read-your-Bible-in-a-year schedule; some Bibles have this included. God tells us to study His word (in 2 Tim. 2:15), to pray (in Matt. 6:5-15), and to witness (in Acts 1:8).

As a mother, I know with your children there are times when you have to encourage them to start good habits. God encourages us to start good habits, like reading our Bibles. We know that He speaks to us through His word, and we communicate to Him in prayer. How would you like to live in a home where your dad never spoke to you and you never spoke to him? This is not a happy home or a good relationship. God's blessings depend on us and our relationship to Him. Even more than we forgive our children and work to make them develop into the people God wants them to be, God will work with us so we can develop into the people that we can be for Him. If the first of the year has passed, then start the first of the month, or the first of the week. Better yet, start serving God now.

□

From the Ladies President Dottie Dvorak



During the dark, cold months of winter I yearn for the sun. In the book *Under the Tuscan Sun*, the house that is the subject of the writing is named *Bramasole*: *bramare*, "to yearn" and *sole*, "sun." To yearn for the sun is a daily experience for me. I love to welcome a new day, but it is not just the day—I yearn for the sun.

Yearning is an experience that we all share. As a young child I learned something about yearning from watching my mother. She yearned for England, her homeland. When she first came to the United States as a young woman, she planned to stay for about a year's visit. But she never went back. Instead, she married here; then World War II broke out; and by the time hostilities ended, her life and family were here in North America. She nevertheless always yearned, even if low-grade, for home in England.

Do we yearn for our heavenly home? Do we yearn to know our Lord? Can we say with Isaiah (26:9), "My soul yearns for you..."? Does our yearning result in seeking to know him better and better, to find him in all parts of living, and to love him and serve him?

As spring approaches now, the sun rises earlier. . . and so do I! I like to anticipate just where it is that the first rays of sun will fall (if the day is not hopelessly cloudy). I have my favorite places to be, in order to greet the morning sun.

When we are at convention in Philippi, West Virginia, many pre-dawn mornings during that week I hurry from our room over to the administration building on the Alderson-Broadus campus, so that I can be on its rear outdoor balcony area when the sun comes up. My excitement grows as I experience the first rays of the sun. When its bright, golden illumination touches the horizon, then I want to share it with someone. I like to marvel at its beauty with someone as enthusiastic about it as I am. I would like to shout in chorus with others, The sun is risen! "This is the day that the Lord has made!"

How very much more exciting than that, even, is it to prepare for the celebration of Easter. The winter is over. We can put the events of Good Friday behind us. It is a time when we can forget our inhibitions and in common voice with our church families call out in joy, the Lord is risen, alleluia! The Lord is risen, indeed! What great news that is.

Matthew 4:16 reports that a great light has dawned. Now we must carry that light. Our lives should be demonstrating that our God lives, that Jesus is the light of the world. Our transformed lives must show faithful obedience and loving service to God in the light of this Light.

Thank God for his love, his light and promises of eternal life. We yearn to be with him in our heavenly home. "Even so, come quickly, Lord Jesus."

Dottie Dvorak

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The LORD is righteous in all his ways, and holy in all his works.

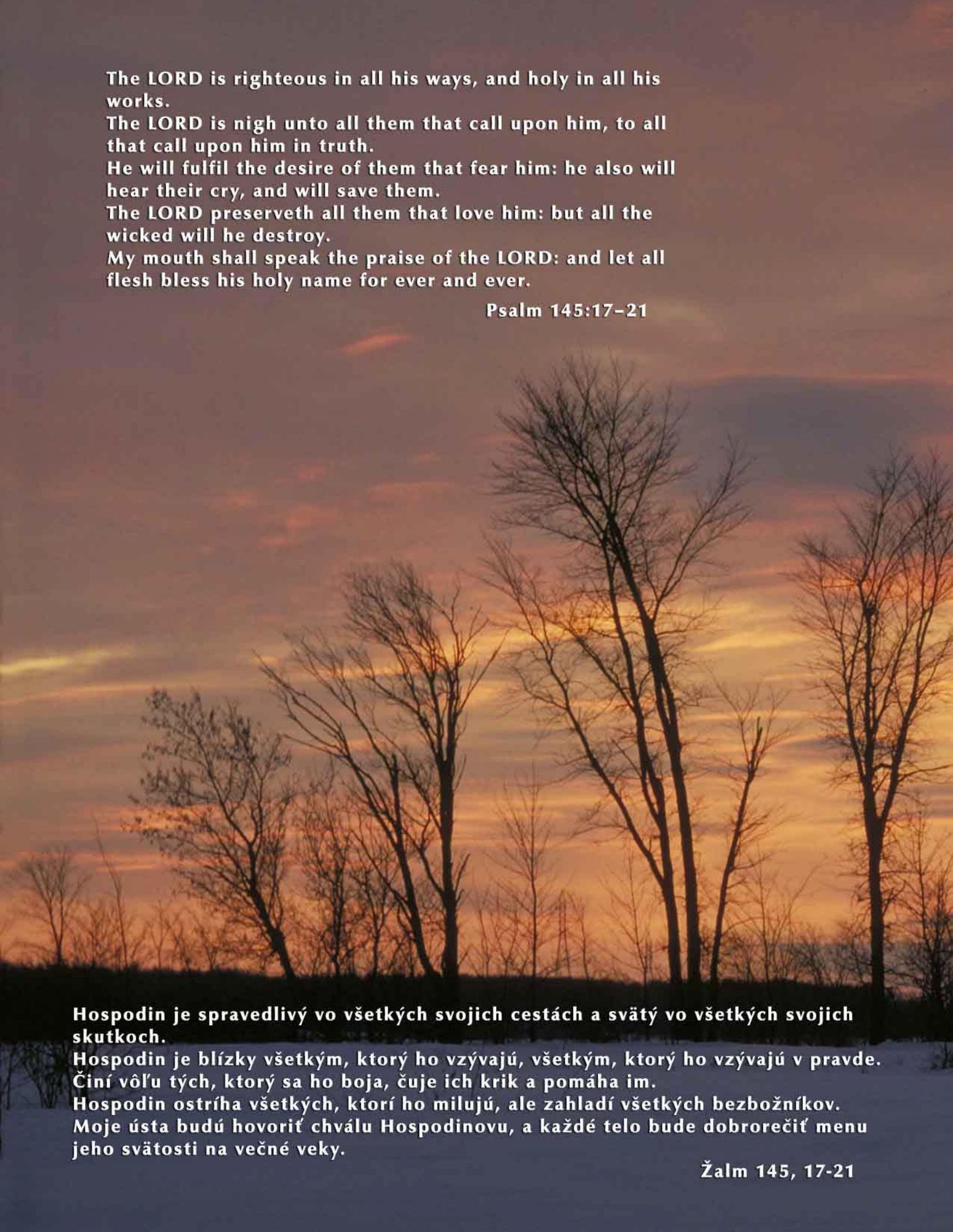
The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The LORD preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Psalm 145:17-21



Hospodin je spravdivý vo všetkých svojich cestách a svätý vo všetkých svojich skutkoch.

Hospodin je blízky všetkým, ktorý ho vzývajú, všetkým, ktorý ho vzývajú v pravde. Činí vôľu tých, ktorý sa ho boja, čuje ich krik a pomáha im.

Hospodin ostríha všetkých, ktorí ho milujú, ale zahladí všetkých bezbožníkov.

Moje ústa budú hovoriť chválu Hospodinovu, a každé telo bude dobrorečiť menu jeho svätosti na večné veky.

Žalm 145, 17-21