

Glorious Hope Slavná naděje

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Your love, O Lord, reaches to the heavens
Your faithfulness to the skies.
Your righteousness is like
the mighty mountains...

Psalms 36:5-6a

Ó Hospodine, po nebesia
siahá Tvoja milosť,
až po oblaky Tvoja vernosť.
Tvoja spravodlivosť je ako Božie vrchy...

Žalm 36;6-7a

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.

Misijsní 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



The sorrowful arrival of a new year. Ruined lives, families torn apart, thousands of children orphaned in the course of a few minutes. With these thoughts and mixed feelings begins another chapter in the life of man, entitled Year 2005.

It is impossible to find an answer as to why these things are happening at this moment and in this place, in a time when people desire peace. Perhaps the thought emerges—it is too far away, we are safe here, so far nothing like that has happened. (I must push away the thought of an ostrich with its head buried in the sand.) Children in Sunday school were discussing whether or not some kind of disaster threatens the Greater Toronto Area. Drawing on their own life experiences, such as the snow storms that are now happening, as well as memories of summer storms or news of hurricanes, they decided that absolute security on this earth does not exist.

The words of our Lord Jesus push themselves to the forefront of my mind: "...when you hear, do not be frightened..."

Continues on page 11

Smutné vykročení do Nového roku. Zmařené životy, násilím roztržené rodiny, tisíce dětí osiřelých během několika minut. S těmito myšlenkami a se smíšenými pocity začíná další kapitola v životě člověka, nadepsaná: *Rok 2005.*

Nelze najít odpověď na to, proč právě tam a proč právě nyní. V době, kdy si lidé přejí pokoj a mír. Možná se v mysli vynoří myšlenka—je to příliš daleko, zde je bezpečí, zatím se nic takového nestalo. (Bráním se myšlence o pštrosovi s hlavou zabořenou v písku.) Děti v nedělní škole se rozhovořily o tom, zda-li nějaká pohroma nehrozí Torontu a okolí. Vycházejíce z vlastní zkušenosti právě probíhající sněhové kalamity a vzpomínek na letní bouře či zpráv o ničících hurikánech, usoudily, že naprosté bezpečí na této zemi neexistuje.

V myšlenkovém procesu se do popředí protlačují slova Pána Ježíše: „...až uslyšíte, nestrachujte se..."

Československý baptistický sbor v Torontě každým rokem tráví poslední chvíle roku ve společném obecnství. Do

Pokračování na straně 11



Covers: Corel photo—Winter wonderland, British Columbia, Canada



The Doctrine of the Holy Spirit

Dr. Josef Šolc

Part 2

III. The Holy Spirit fills every Christian

First we have to establish the fact that God had already planned the outpouring of the Holy Spirit in the time of Joel: *“And afterward I will pour out my Spirit on all people...”* (Joel 2:28). Peter quoted Joel in his sermon at Pentecost, making sure that his audience would understand that the prophecy of Joel was now fulfilled. Christians were filled with the Holy Spirit through a mighty act of God. Later on Peter went to preach the same gospel to the Gentiles in the house of Cornelius, and all those people believed in Jesus and were filled with the Holy Spirit (Acts 10:47), just as the apostles had been at Pentecost. This was such an important event that Luke mentioned it three times in the book of Acts—10:47, 11:15, and 15:7-9. Did he forget from one chapter to another? No, he used this repetition for emphasis. Something momentous had happened here. The Gentiles believed and were filled with the Holy Spirit. The Spirit was given not just to the Jews, but also to the Gentiles. This was done so that all people would have the opportunity to be blessed by the infilling presence of the Holy Spirit.

There is an important lesson for us to learn here. Pentecostals teach a “second blessing,” which means that a believer receives the Holy Spirit at the time of his or her conversion, but has to wait for the infilling at a later time. Usually there are conditions attached to this infilling, as if believers had to earn it through their own efforts of greater faith, obedience, thorough cleansing of all known sin, consistent prayer, and deep desire. The immediate question arises, “How can we be sure that we have satisfied these conditions?”

If we had to work our way toward the second blessing, then we could force God to give it to us based on our efforts. If that did not happen, even after an honest effort was made, we would be left perplexed and unfulfilled. Do you think that God would welcome us into His family and then assign us an undetermined period of observation to decide if we really deserved to be filled with His Spirit? Do you really think that God the Father would say that our faith in His Son was not quite enough and that He would wait with the blessing of His full presence in us? This way of thinking does not quite compare with the idea of God that is revealed in the Bible. Because of our commitment to follow Jesus, we are born again. We experience the most beautiful beginning we can imagine. Peter describes it in the most vivid terms in Acts 15:8-9, “God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He

made no distinction between us and them, for he purified their hearts by faith.”

Here we have Peter’s explanation for what happens when people are filled with the Holy Spirit. Notice that God knows what is in the heart, yet He is willing to accept us since He purifies our hearts because of our faith in Christ. When the heart is pure, the stage is set for the giving of the Holy Spirit. There are no words about a partial giving of the Holy Spirit. There are no other conditions. God Himself completely cleanses the heart. And what is equally important is the fact that the cleansing and the giving happen at the same time.

Peter used two simultaneous aorist participles, *dous* and *katharisas*, for the purpose of describing an instantaneous action. Based on this understanding of the Greek text, God is the One who purified their hearts and gave them His Spirit in the same way that He did at Pentecost. Yes, these Gentiles were filled the same way as the apostles. No conditions were met. Frederick Bruner explains the infilling with the Holy Spirit in the house of Cornelius in this way: “Thus we may say to the Pentecostal conditions from this important text: the ‘heart-cleansing’ which is so painfully pursued God achieves; the faith which is so assiduously cultivated God grants; the Holy Spirit who is so scrupulously sought God gives—and the means is simply the divine gospel which is the power of God unto salvation (cf. Rom. 1:16).

Since we are Gentiles, this event applies to us. We can trust God that our

faith in Christ brought about the same instantaneous infilling with the Holy Spirit. But there can be an objection raised especially from Pentecostals in regard to this conclusion. They would say that if such an event was not accompanied with the speaking in tongues, there would be no infilling. Is this a legitimate objection? No! There are eight instances of the infilling with the Holy Spirit described in the book of Acts, but speaking in tongues is mentioned only three times (2:4, 10:45-46, 19:6). The other passages speak twice about boldness (4:31, 13:9), once about healing (9:17-18), once about preaching (4:8), and once about joy (13:52). There is no set pattern. We should remember the words of the apostle Paul when he writes, *“Where the Spirit of the Lord is, there is liberty,”* (2 Corinthians 3:17). We do best when we submit to the Holy Spirit and let Him work in us according to His power and wisdom. He is capable of doing mighty things through us if we are continually filled with Him. Now consider the final point.



Continues on page 5

Doktrína o Duchu Svatém

Dr. Josef Šolc

2. část

III. Každý křesťan je naplněn Duchem Svatým

Faktem je, že již v době proroka Joele měl Pán Bůh naplánováno vylití Ducha Svatého: „*I stane se potom, že vyleji Ducha svého na všeliké tělo...*“ (Joel 2; 28a, BK). Ve svém kázání o letnicích, Petr Joele citoval, se zřetelem na to, aby posluchači porozuměli, že se jedná o naplnění proroctví Joele. Naplnění křesťanů Duchem Svatým bylo mocným Božím skutkem. Později, v domě Kornelia, Petr kázal totéž evangelium pohanům. Všichni uvěřili v Pána Ježíše a byli naplněni Duchem Svatým (Skutkové 10; 47), stejně, jako apoštolé o letnicích. Byla to tak důležitá událost, že se o ní Lukáš ve Skutcích apoštolských zmiňuje třikrát—10;47, 11;15, a 15; 7-9. Zapoměl snad mezi jednotlivými kapitoly? Ne, opakováním naopak zdůraznil, stalo se tu něco mimořádného. Pohané uvěřili a byli naplněni Duchem Svatým. Duch Svatý nebyl dán jenom Židům, ale také pohanům. Stalo se to proto, aby byla dána všem lidem možnost obdarování naplňující přítomností Ducha Svatého.

Z toho pro nás vyplývá důležité ponaučení. Letniční učí „druhé pozhánání“, to znamená, že věřící obdrží Ducha Svatého v době svého obrácení, ale ještě musí čekat na naplnění, které se odehraje později. Obyčejně to předpokládá splnění určitých podmínek, jakoby se věřící musel zasloužit svou vlastní snahou o větší víru, poslušnost, skrze očišťování od všech vědomých hříchů, neustálou modlitbou a hlubokou touhou. Napadne nás otázka: „Jak si můžeme být jisti, že jsme splnili tyto podmínky?“

Jestliže bychom museli usilovat o druhé pozhánání, mohli bychom také Pána Boha přinutit, aby nás podle našich zásluh obdaroval. Kdyby se tak nestalo i přes upřímnou snahu, byli bychom zmatení a prázdní. Myslíte si, že Pán Bůh by přijal někoho do své rodiny a potom by mu určil dobu na pozorování, na základě které by rozhodl, zda-li si opravdu naplnění Jeho Duchem zasloužíme? Opravdu si myslíte, že by nám Bůh Otec řekl, že naše víra v Jeho Syna nebyla dostačující, a tak tedy musí počkat s obdarováním své plné přítomnosti? Tento způsob myšlení není v souladu s představou Boha, jakého nám zjevuje Bible. Protože jsme se rozhodli následovat Ježíše, jsme znovuzrození. Prožijeme jeden z nejkrásnějších začátků, jaké si jen můžeme představit. Petr to líčí těmi nejpestřejšími výrazy ve Skutcích 15; 8-9 (Ekum.): „*A sám Bůh, jež zná lidská srdce, se za ně postavil: Dal jim Ducha Svatého*

tak jako nám a neučinil žádného rozdílu mezi námi a jimi, protože jejich srdce očistil vírou.“

Toto je Petrovo vysvětlení, co se stane, když jsou lidé naplněni Duchem Svatým. Uvědomme si, že přestože Pán Bůh ví, co v srdci je, je nás ochoten přijmout, a naše srdce očišťuje, protože věříme v Krista. Jakmile je srdce čisté, je připravené k přijetí Ducha Svatého. Není zde žádná zmínka o částečném obdarování Duchem Svatým. Nejsou kladeny další podmínky. Sám Pán Bůh kompletně očistí srdce. Je důležité si uvědomit, že očištění a obdarování proběhne zároveň.

K vyjádření okamžitého průběhu Petr použil dvou současných přičestí minulého času s dokonavým dějem: *dous* a *katharisis*.

Na základě řeckého textu, jediné Bůh mohl očistit jejich srdce a dát jim svého Ducha právě tak, jako o Letnicích. Ano, tyto pohané byli naplněni stejným způsobem, jako apoštolé. Nebylo potřeba splnit žádné požadavky. Frederick Bruner naplnění Duchem Svatým v domě Kornelia vykládá takto: Na základě tohoto textu můžeme o podmínkách Letnic říci: očišťování srdce, které je tak bolestivé, Bůh dokončuje; víra, která je tak vytrvale pěstována, Bůh poskytuje; Ducha Svatého, který tak úzkostlivě hledá, dává Bůh—a prostředkem je jednoduše Boží evangelium, které je mocí Boží ke spasení (viz Řím.1;16).

Vzhledem k tomu, že jsme pohané, tato událost se týká nás. Můžeme věřit Bohu, že naše víra v Krista přinesla stejné okamžité naplnění Duchem Svatým. Při tomto závěru však může vzejít námitka, zvláště ze strany letničích. Mohou říci, že pokud tato událost nebyla provázena mluvením v jazycích, nebylo to naplnění. Je toto oprávněná námitka? Není! Ve

Skutcích je zaznamenáno osm případů, kdy došlo k naplnění Duchem Svatým, ale hovoření jazyky je zmíněno pouze ve třech případech (2;4, 10;45-46, 19;6). Další pasáže hovoří dvakrát o smělosti (4;31, 13;9), pouze jednou o uzdravování (9;17-18), jednou o kázání (4;8), a jednou o radosti (13;52).

Nejedná se o nějaký určený model. Vzpomeňme na slova apoštola Pavla, kdy píše: „*Kde je Pánův Duch, tam je svoboda,*“ (2. Kor. 3;17). Nejlépe se nám daří, odevzdáme-li se Duchu Svatému a necháme Ho na nás pracovat svou mocí a moudrostí. Jsme-li Ním neustále naplněni, může skrze nás konat úžasné věci. Nyní se dostáváme k poslednímu bodu.



IV. Duch Svatý požaduje, abychom Ním byli neustále naplnění

Inspirován Duchem Svatým, apoštol Pavel píše: „*Bud'te naplněni Duchem*“ (Efěz. 5:18). Výraz *plerousthe* může být přeložen ve významu „trvale naplněn“. To znamená, že by v životě všech křesťanů mělo probíhat neustále naplňování Duchem Svatým. Bylo tomu tak v případě Petra, který byl naplněn Duchem Svatým o letnicích (Skut. 2:4), když hovořil před vůdci lidu a staršími (4:8), a pokud víme, při setkání s učedníky po propuštění z vězení (4:31). Ohledně Pavla a Ducha Svatého nacházíme odkaz ve třech případech: při obrácení (9:17), v Páfu (13:9) a v Ikonii (13:52). Jestliže tito mocní apoštolé byli neustále naplňováni Duchem Svatým, měli bychom také okoušet podobné naplňování.

Nikde v Bibli sice nenacházíme popis procesu neustálého naplňování Duchem Svatým, máme tam však příkaz, „bud'te naplněni Duchem“. Tato slova se nevztahují na počáteční naplnění Duchem Svatým, protože to psal Pavel křesťanům. Potřeba neustálého naplňování je dána faktem, že máme schopnost Duchu Svatému odolávat. Proto nám Pavel přikazuje: „*Nezarmucujte Božího Svatého Ducha, jímž jste byli označeni ke dni vykoupění. Veškerá hořkost, hněv, zuřivost, křik i urážky ať jsou od vás odňaty spolu s každou špatností*“ (Efěz. 4:30–31NBK). Cokoliv v rozporu s Duchem Svatým, Ducha Svatého ubíjí.

Pavel nám dává ještě jiný příkaz, „*neuhašujte Ducha*“ (1 Tess. 5:19). Nejenže můžeme narušit vzájemné obecenství s Duchem, ale také můžeme Ducha udusit. Víme, že Duch Svatý je symbolizován ohněm. Naše nečinnost (zahálka), nemravnost a stereotyp v bohoslužbě, Ducha Svatého uhasí. Staneme se slabými, neodvážnými, bázlivými a neúčinnými. Přejete si to? Doufám, že to nedovolíte.

Z toho vyplývá, že i dnes můžeme Bohu své hříchy vyznat. Vyslyší nás a naše srdce očistí. Okusíme blaženost těch, kteří mají čisté srdce. Pán Bůh znovu zopakuje zázrak naplnění nás svým Duchem. Lidé to na nás potom poznají. Všimne si toho Wake Forest. Severní Karolína se bude zajímat. Naše zem nás nebude moci ignorovat.

Naplnění Duchem Svatým způsobí, že studenti budou přicházet za svými profesory s žádostí účastnit se práce na misijním poli. Profesori již nebudou muset přemlouvat studenty, aby jim získávání duší pro Krista leželo na srdci. Právě tak jako apoštolé, budeme směle a odvážně zvěstovat Krista a zasvěcení se Mu. Toho lze dosáhnout díky naplňující přítomnosti Ducha Svatého v nás, ze které vzejde Kristu sláva.

V roce 1727 Moravští věřící prožili své letnice. Díky tohoto Božího působení, 220 misionářů sloužilo po celém světě. Byl to počátek moderní misijní činnosti. Tito věřící začali s 24 hodinovým modlitebním řetězem, který vytrval 100 let.

Pán Bůh je připraven vás znovu naplnit. Dejme přednost Duchu Božímu, který nás chce naplnit a použít tak, aby byl Kristus v našich životech oslaven.

Přeložila Nataša Legierská



Holy Spirit ... Continues from page 3

IV. The Holy Spirit demands that we be continuously filled with Him

Inspired by the Holy Spirit, Paul writes, “*Be filled with the Spirit*” (Ephesians 5:18). The word *plerousthe* can be translated “be habitually filled.” This means that in the life of all Christians there should be subsequent fillings with the Holy Spirit. This was true of Peter, who was filled with the Holy Spirit at Pentecost (Acts 2:4), then when he spoke before the Sanhedrin (4:8), and, as far as we know, after his release from prison when he met with the rest of the disciples (4:31). There are three references to Paul concerning the infilling with the Holy Spirit: at conversion (9:17), at Paphos (13:9), and at Iconium (13:52). If these mighty apostles were filled with the Holy Spirit repeatedly, we should experience similar infillings as well.

Again, we have no definite procedure described in the Bible concerning these subsequent fillings with the Holy Spirit, but we have the command, “be filled with the Spirit.” These words do not relate to the initial infilling with the Holy Spirit because Paul was writing to Christians. The need for subsequent infillings comes from the fact that we are capable of resisting the Holy Spirit. That is why Paul commands us, “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with any form of malice,” (Ephesians 4:30–31). Any action that is contrary to the guidance of the Holy Spirit is detrimental to the infilling of the Holy Spirit.

But Paul gives us another command, “Do not put out the Spirit’s fire,” (1 Thessalonians 5:19). Not only can we harm our fellowship with the Holy Spirit, we can also quench Him. Remember that the Holy Spirit is symbolized by fire. Our idleness, immorality, and routine worship will put out the fire of the Holy Spirit. We will become weak, discouraged, timid, and useless. Do you want that? I hope that you want to do something about it.

In conclusion, we can come to God today confessing our sins. He will hear us and purify our hearts. We will experience the blessedness of those whose hearts are pure. God will repeat the miracle of infilling us with His Spirit again. And when that happens, we will impact the people around us. Wake Forest will notice. North Carolina will pay attention. Our nation will not be able simply to ignore us.

When we are filled with the Holy Spirit, we will have students coming to professors asking to be taken to mission fields, rather than professors begging students to accept the burden of winning people to Christ. And ultimately, just like the apostles, we will be bold in proclaiming Christ and living for Him. This can be accomplished because of the infilling presence of the Holy Spirit in us that will bring glory to Christ.

In 1727 the Moravian believers experienced their own Pentecost. Out of this work of God among them came 220 missionaries that ministered throughout the world. The modern mission movement began. They also started a 24 hour-a-day prayer chain that lasted 100 years.

God is ready to fill you again. Let us yield to the Spirit of God, who wants to fill us and use us so that Christ will be glorified in our lives.



Hooray for DNA!

George Cooper

Every person is unique. No two people look exactly alike; no two people think alike; no two people act alike. We admit this, but we only poorly understand it. Often we find ourselves expecting others to do what we do, to enjoy the things we enjoy. Too often the differences that show up between us upset us. If we truly understood that we are naturally different, we would accept diversity more easily.

Negotiations between partners, companies and countries often fail on this lack of understanding—the fact that people are different, that we want different things. One element of our difference that seems the same is that we look at situations from our own peculiar perspective. So we are all infected with unitary vision—our own way—while trying to understand someone who is different. This physical uniqueness, difference or diversity is a result of each person's genetic code.

Leighton Ford takes this idea a little further. “Just as each of us has unique DNA in our physical body,” he suggests, “so as Christians we have unique spiritual DNA.”¹

This spiritual DNA is a somewhat unifying element in Christians' lives. For example, meet a fellow Christian in any land, and there is an almost immediate bond. [Is this bond not formed within one's own country too? For example, there is an almost immediate bond formed between Christians who meet as strangers in their native country or in a foreign land.] While this is true in so many ways, we often miss the point that this spiritual DNA is also unique in each of us.

Jesus referred to spiritual life as being “born again.” It is *new life*! God doesn't make spirit life with cookie cutters, any more than He does physical life. New life doesn't come out of a mold, like the Stepford wives. Each Christian is unique, spiritually unique.

A friend said, “Man makes clones; God makes originals!”² True—in the physical sense and the spiritual sense.

I grew up in the southern USA, where biscuits were an everyday bread. Many southern people make biscuits by rolling out the dough and cutting it with a biscuit cutter. My mother, though, made hand-wrapped biscuits. She began with a large amount of self-rising flour in a bowl, then made a bowl-shaped cavity in the flour and poured in some buttermilk. Next she added a glob of shortening. This was mixed

together with one hand in the flour bowl. The shortening and the buttermilk gradually mixed together with some of the flour to form a dough. When the consistency of the dough was right, she would pinch off a portion and roll this dough in her floury hands, making a ball. Putting this ball on a cookie sheet, she would then mash it down. The dough baked for a few minutes in the oven, till golden brown. Mother's biscuits were different sizes, different shapes and different textures, but always delicious.

In a similar way, the new nature we have, this spiritual DNA, is lovingly “hand-wrapped.” Each is mixed by hand—God's hand in my life and your life, making what He wants out of each life. Each is different! Each is unique! Each bears the hand-print of a loving Father.

Why, then, do we expect all Christians to be alike? We are more different after spiritual birth than before; we are different, now, in two distinct ways. The biscuit crumbles in the light of spiritual reality, but it illustrates the way God is involved in the life of each of His followers.

You and I, each of us, are unique, and uniquely loved by God. We have different positions, different tasks, different abilities. Diversity is our middle name. Otherwise, how

Now all of you together are
Christ's body, and each one
of you is a separate and
necessary part of it”

(1 Corinthians 12:27 [NLT]).

could we be a part of the body of Christ? “Now all of you together are Christ's body, and each one of you is a separate and necessary part of it,” (1 Corinthians 12:27 [NLT]).

Footnotes:

1 Ford, L. (1991). *Transforming Leadership*. Downers Grove: InterVarsity Press

2 Semenchuk, Paul. Retired Russian missionary.

Note: If you must use NIV here's the ending verse: “Now you are the body of Christ, and each one of you is a part of it.” 1 Cor. 12:27 [NIV]

□



Is radio mass media? Many people think so. Read the excerpts from Listeners to the Slovak programs and make your own decision.

Jaroslav from the Czech Republic wrote, *"I have the same problems as Ondie Brun from your program had. I am ill with my nerves and suffer from depression."*

Lumir said, *"You had an excellent program about upbringing and behavior today. Please send me the series of these programs in text form. You picture Christianity in a living series from everyday life, on testimonies of various people, and I like it. Your programs naturally and nonviolently attract our unbelieving neighbors."*

From Trenčin, Anna commented, *"On the morning of September 12 you aired a program called 'Virtual Reality.'*

Thoughts like this are highly relevant for today."

Jan said, *"I would like to thank you for the recorded tapes you sent. I listen to them and then distributed them to my relatives and friends. My grandmother is 92 years old and would be glad to receive the program 'Silver Threads.'"*

From Levice: *"My name is Jana. I converted to the Lord Jesus about five months ago and I need your help. I have had a very nice relationship with my auntie since childhood and even now, though she is in bad shape. The Lord told me to help her, but I don't know where to begin. Please send me the audiotapes with testimonies of people who were in the same situation she is in now. I decided to write her a letter about my conversion and send it to her together with your tapes."*

Those all sound "up front and personal," don't you think? Please pray for spiritual growth in the Listeners that, as they listen, they will grow.

George Cooper for TWR Czech and TWR Slovakia



Poslucháčska pošta

Je rádio masmédiom? Mnoho ľudí si to myslí. Prečítaj si úryvky od slovenských poslucháčov a urob si svoje vlastné rozhodnutie.

Jaroslav z Českej republiky napísal: *"Mám rovnaký problém ako Ondie Brun z vašej relácie. Mám nervovú chorobu a trpím depresiami."*

Lumir povedal: *"Mali ste výborný program o výchove a chovaní. Prosím pošlite mi túto sériu programov v písomnej podobe. Približujete kresťanstvo na názorných príbehoch zo všedného života, na svedectvách rôznych ľudí a to sa mi páči. Váš program prirodzene a nenásilným spôsobom zaujme našich neveriacich susedov."*

Anna z Trenčína hovorí: *"Ráno 12. septembra ste vysielali program s názvom „Skutočná realita“. Myšlienky ako tieto sú veľmi aktuálne pre dnešok."*

Ján povedal: *"Chcel by som sa Vám poďakovať za kazety, ktoré ste mi poslali. Počúvam ich a potom ich dávam ďalej svojim príbuzným a priateľom. Moja stará mama má 92 rokov a bola by rada, keby mohla dostať program „Do šedin'."*

Z Levice: *"Volám sa Jana. V Pána Ježiša som uverila asi pred 5 mesiacmi a potrebujem Vašu pomoc. Mala som veľmi pekný vzťah s mojou tetou už od detstva a ešte aj teraz, hoci sa má veľmi zle. Pán mi povedal, aby som jej pomohla, ale ja neviem kde začať. Prosím pošlite mi kazety so svedectvami ľudí, ktorí boli v rovnakej situácii ako je teraz ona. Rozhodla som sa napísať jej list o mojom obrátení a poslať jej ho spolu s vašimi kazetami."*

Toto všetko znie ako „blízke a osobné“ nemyslíš? Prosím, modli sa za duchovný rast poslucháčov, aby keď počúvajú rástli.

George Cooper za TWR Česká republika a TWR Slovensko



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Significant Jubilee of Brother Ján Aláč

Významné jubileum brata Jána Aláča

In the second week of February, the fellowship of the Czechoslovak Baptist Church in Toronto commemorated an important jubilee, the seventieth birthday of brother Ján Aláč.

What kinds of flowers shall we put on your table for this occasion, dear brother Janko? I would recommend a colourful bunch arranged from various kinds of flowers. Light violet flowers of sage would represent domestic virtues, among them the warm hospitality of the Aláč house, open for their guests.

Blue flowers of hyacinth could symbolize life enthusiasm, constancy and energy, which is a typical feature of brother Aláč's devotion to the company that he manages together with his wife Otilia, as well as his exemplary care of their house and its surroundings. We should not forget to add a few flowers from the modest yellow dandelion, which speaks about the happiness that brother Janko finds in his faithful service to God and to his neighbours in the fellowship of the local Czechoslovak church and also amidst our countrymen living on the North American continent.

Several pink-coloured roses would remind us of genuine gratitude to God, which leads our dear brother to many self-sacrificing deeds of love. Let us add some stalks of green grass, symbolizing conscious surrender to the Lord, and the bouquet is almost ready. We would tie it up with a multicoloured ribbon of love and place it on Janko's working table.

Dear brother, receive this bunch of flowers as a sign of our gratitude to God for you. We'd like to wish you an abundance of God's blessing in your personal, family, work, social and church life, today and in the future. Love in Christ, your brothers and sisters from the Czechoslovak Baptist Church in Toronto.

Pastor Ján Banko

□



V druhom februárovom týždni si obecnstvo Československého baptistického zboru v Toronte pripomenulo významné životné jubileum S sedemdesiatiny brata Jána Aláča.

Akú kytíčku Ti máme pri tejto príležitosti položiť na stôl, milý brat Janko? Prihováral by som sa za pestrú, rôznofarebnú kyticu, uvitú z viacerých druhov. Svetlofiťalové kvietky šalvie by predstavovali domáce cnosti, medzi ktorými vyniká

pohostinnosť a láskavá otvorenosť domu Aláčovcov.

Modré kvety hyacintu by zase symbolizovali životný elán, stálosť a rozhodnosť, s ktorou sa jubilant venuje firme, ktorú spolu so svojou manželkou Otiliou vedie, ako aj domu a jeho okoliu, o ktoré sa príkladne stará. Nezabudnime však pridať aj zo skromnej žltej púpavy, hovoriacej o šťastí, ktoré brat Janko nachádza vo vernej službe Pánu Bohu a blízkym v spoločenstve miestneho československého zboru i uprostred krajskej verejnosti severoamerického kontinentu.

Niekoľko kvietkov ruže v sýtoružovom odtieni by zase pripomínalo rýdzu vďačnosť Pánu Bohu, ktorá nášho milého brata vedie k obetavým skutkom lásky. Pridajme zopár stoniek zelenej trávy, symbolizujúcej vedomé podrobenie sa Pánu Bohu a kytica pre nášho jubilanta je skoro hotová. Ešte ju previažeme pestrofarebnou stuhou lásky a už ju možno postaviť na Jankov pracovný stôl.

Milý brat, prijmi túto kyticu ako znak našej vďačnosti Pánu Bohu za Teba. Chceme Ti do ďalšieho obdobia popriať hojnosť Božieho požehnania v Tvojom osobnom, rodinnom, pracovnom, spoločenskom i zborovom živote.

V láske Kristovej

Tvoji bratia a sestry z Československého baptistického zboru v Toronte.

kazateľ Ján Banko

□





Baptist World Alliance News

From the General Secretary

Denton Lotz

Baptists Together in Christ: 1905–2005

In this our one hundredth year we give thanks to God for his awesome grace and providence that has guided us from 1905 to 2005. Ebenezer: *"Thus far the Lord has helped us,"* (1 Samuel 7:12). Indeed we can raise our Ebenezer because for one hundred years the Lord has blessed the work of the Baptist World Alliance.

In 1905 when the BWA was founded in London, England, there was optimism in the air. There was excitement that this was going to be "The Christian Century." But alas the guns of August soon destroyed this fantasy. Instead these past one hundred years have been one of the most tumultuous of times in world history. World Wars I and II threatened the so-called Christian West with extinction. No longer was the Christian faith the dominant theme of the European nations. Even the European Union recently refused to acknowledge a Christian history as part of its new constitution.

During this century of the BWA there were also positive historical developments which contributed to the progress of the Christian mission and an ever-growing Christian presence in the Two-Thirds World. In 1905 when the BWA began, more than 85 percent of Christians in the world were in Europe and North America. In 2005, this centennial year, 60 percent of the Christians of the world are in the so-called Two-Thirds World of Asia, Africa, and Latin America. The former missionary-receiving countries have now become missionary-sending countries. While in 1905 Spurgeon's Tabernacle was the largest Baptist church, with thousands of white, English worshippers, today the largest Baptist church in Britain is a Ghanaian/Nigerian Baptist Church composed of African immigrants to Britain. This is one of the many paradigm shifts of the past century of Baptist life.

These past one hundred years have seen dramatic changes in the political world: the fall of communism in 1989, the end of segregation in the USA in 1965, the end of apartheid in South Africa in 1991. September 11, 2001, brought the world of terrorism into mainstream political life for all the nations, the consequences of which the world and the church are still trying to figure out. All of these changes meant the church had to develop new strategies for mission, with new opportunities in Eastern Europe

and Africa, and new hindrances in the Middle East. With the end of colonialism in the 1960s, Baptist conventions/unions grew rapidly and became independent and leaders of their own churches. Consequently representation in the BWA from the southern hemisphere began to grow, as Africans, Asians and Latin Americans began to voice their concerns about where we were going. In 1960, after 55 years of English and North American leadership, the BWA elected its first president from the developing world, Jao Soren of Brazil. Since then there have been Tolbert of Liberia, Wong of China, and Kim of Korea. Indeed we have become internationalized...and more sensitive to the needs of the growing majority of the BWA.

The 20th century was a time of dramatic breakthroughs in technology. No longer would we travel by steamship, but airplanes would take us to far-off places in hours. The telegraph and telephone have been replaced by e-mail, and a major part of communications is done on the web. Television has made the world a global village indeed. Now joy and sorrow enter our living room daily. Disunity in the world has also expressed itself in disunity within the church. We rejoice at the great unity among Baptists worldwide as expressed in the Baptist World Alliance. In spite of the recent Southern Baptist exodus, we rejoice at the tremendous support for the BWA from its 211 member bodies in every part of the globe.

The past one hundred years saw great Baptist spiritual and political leaders: Martin Luther King Jr., Billy Graham, and Jimmy Carter. These men represent three significant aspects of the Gospel message for which most Baptists have stood for many years: social justice, evangelism and human rights. Who will be the new leaders in the next century of Baptist life? Let us pray that God will send men and women to the Baptist World Alliance with a prophetic and Biblical word for bringing renewal, kingdom growth and the advance of Christ and His Kingdom! We are grateful to God Almighty for his love and grace. We can say with the Psalmist, "His steadfast love endures forever."

Happy 100th Birthday to the Baptist World Alliance! What a celebration we will have in Birmingham, England, next July 27–31, 2005! Make your plans to attend now!

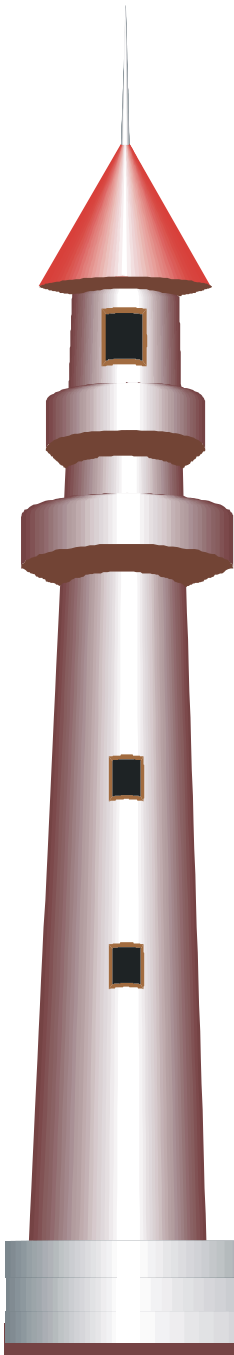
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The Observation Tower

Repent or Perish

Rev. John E. Karenko



According to a Gallup poll, about 90 percent of Americans believe in God, and even more—98 percent—think they will go to heaven when they die.

Yet statistics show that less than half attend and worship on weekends, although the Bible teaches (Heb. 10:25) that we should not neglect “to meet together, as in the habit of some.” We are enjoined to study the scriptures, and yet most people don’t (Matt. 22:29). The Word of God instructs us to “*Honor the Lord with your substance*” (Prov. 3:9), but most rob God of His tithes and offerings (Mal. 3:8–10). God has spoken! People need to change radically. “Go, grow, give and remember” are only four of the many characteristics that describe the lifestyles of real Christians! There should be some repenting taking place, as Christians “prepare to meet God” (Amos 4:12).

Jesus said: “*Unless you repent, you will all perish*” (Luke 13:3,5). The Greek work “repent” is in the present tense and indicated a continuing process, i.e., a daily prac-

tice for us to follow. As you kneel in prayer at the close of the day, is repentance a part of your prayer? Are you keeping short account with God? This is a do-it-yourself project. We are individually responsible to God, and will give account to him (Rom. 14:12). It is wise to be ready for that sure eventuality. All Christians face the judgment seat of Christ (2 Cor. 5:10), and rewards or losses will depend upon our works.

The seven churches of Revelation are addressed seven times with the admonition to repent (Rev. 2–3). Most of these churches no longer exist, having failed the test of repentance. Are you tender to the loving call of God to return and repent, thus finding renewal and restoration?

King David grievously sinned but repented, confessing his sin. God graciously forgave him and restored to him “the joy of salvation” (Psalm 51:12). God is Holy and requires holiness in us. Will we pass the test of humbly repenting and find full forgiveness? It is available to anyone and everyone who sincerely asks (Matthew 7:7,8).

□

The congregation of the Czechoslovak Baptist Church in Toronto spend the last moments of the year in fellowship together. They then greet the new year in silence and prayer. Preceding the time of prayer, each member of the congregation as well as each group within the body of the church chooses a bookmark with a verse written on the back. This verse serves as a motto for that individual or group during the course of the new year.

The congregation's theme for the year 2005 is the eighth verse of Psalm 118: *"It is better to take refuge in the Lord than to trust in man."* An eloquent text, which is self-explanatory. Yes, *"God is our refuge and strength, an ever-present help in trouble,"* (Psalm 46:1).

The Ladies' Fellowship was addressed by the words of Paul: "Grace and peace to you from God our Father and the Lord Jesus Christ (Phil. 1:2)." You may read more about this verse on the Ladies' Page.

Members of the choir received an uncompromising call with a promise: *"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life,"* (John 8:12).

The motto for Sunday school is linked to the congregation's text: *"May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us"* (1 Kings 8:57).

An appeal:
When you hear—do not fear! Rather trust in the Lord...

A trustworthy address:
Grace and peace to you from God...

A call with a promise:
I am the light...follow and you will have light...

A Blessing:
May the Lord be with us!

In this is hidden the love of an omnipotent Creator to the created, revealed in the Lord Jesus Christ, who is the light to a dark world.

Natasha Legierski, Editor in Chief

□

Nového roku pak vstupuje v modlitebném ztišení. Tomuto ztišení předchází výběr veršů jednotlivých sborových složek i jednotlivců, jako hesel pro nadcházející rok.

Sborovým heslem pro r. 2005 je 8. verš ze 118 Žalmu: *„Lépe jest doufati v Hospodina, než naději skládati v člověku“.*

Výmluvný text nepotřebuje vysvětlení. Ano, *„Bůh je naše útočiště i síla, ve všelikém ssouzení, pomoc vždycky hotová“.* (Žalm 46;2)

Kroužek sester byl osloven slovy apoštola Pavla: *„Milost vám a pokoj od Boha Otce našeho a Pána Jezukrista.“* (Fil. 1;3) Více se o tomto verši dočtete na sesterské stránce.

Členové pěveckého sboru obdrželi nekompromisní výzvu se zaslíbením: *„Já jsem světlo světa. Kdož mne následuje, nebudeť choditi v temnostech, ale budeť míti světlo života.“* (Jan 8;12b)

Heslo nedělní školy navazuje na sborový text: *„Budiž Hospodin Bůh náš s námi, jako byl s otci našimi; nezemítež nás, ani opouštěj“.* (1 Kr. 8;57)

Výzva:
Uslyšíte-li—nebojte se! Raději spoléhejte na Hospodina...

Důvěrné oslovení:
Milost vám a pokoj od Boha...

Výzva se zaslíbením:
Já jsem světlo...následujte a budete mít

světlo...

Požehnání:
Budiž Hospodin s námi!

V tom se skrývá láska Všemohoucího Stvořitele ke stvoření, zjevená v Pánu Ježíši Kristu, který je světlem ponurému světu.

Šéfredaktorka *Nataša Legierská*

□

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





Slovak
Bible Study—
English version

Part 2

b. His Message (3:7–12)

3:7–10 Two new groups of Jewish leaders appear on the scene. The Pharisees and Sadducees represent two of the three main religious sects (along with the Essenes).

The Sadducees—their name derives perhaps from David's priest Zadok. They were political liberals and religious conservatives, a small aristocratic and priestly sect that had made its peace with the Roman government. They believed only in the written Scriptures as divinely inspired and would believe no doctrine that could not be derived from the five books of Moses. Hence, they rejected angels and the resurrection of the dead.

The Pharisees (the name perhaps coming from the Hebrew word *perushim*, meaning “separatists”) were a larger, more popular group of teachers of the law. They tended toward political conservatism and religious liberalism. They had developed the oral law as a “fence around the Torah,” which included detailed interpretations, applications, and amplifications of the written Scriptures to enable people to obey them properly. They were by no means uniformly hypocritical, as Christians have often wrongly assumed.

The Pharisees and Sadducees probably comprised no more than five percent of the populace. Most of the Jewish supreme court, the Sanhedrin, belonged to one of these two groups.

Here John perceives some kind of hypocrisy. Their hypocrisy presumably involves their pretending to support his ministry. The correct translation is “coming to where he was baptizing” (literally, coming to the baptism) rather than “coming for baptism.” By calling them “vipers,” John refers to their shrewdness and to the danger they pose to others. The last line of verse 7 therefore oozes with sarcasm. John

knows full well that the Jewish leaders are not fleeing from the coming wrath. This wrath forms part of the full arrival of the kingdom, which will lead to judgment for God's enemies as well as blessing for his followers. God's wrath does not reflect the emotion of anger but that part of his divine holiness that actively repudiates that which is unholy in his creatures.

Verse 8 provides the key to one of Matthew's crucial themes, righteousness by good deeds. But Matthew does not contradict Paul's doctrine of justification by faith. Rather, true faith or repentance will produce a life-style and behavior that demonstrate the reality of a changed heart. In verse 9 John again reminds his listeners that they dare not trust in their ancestral credentials or believe that they alone are legitimate candidates for inclusion in the people of God. The messianic age brings new people into God's kingdom and excludes others who thought themselves secure. The Messiah is the true Son of Abraham (1:1–2); apart from him there is no salvation. The reference to “these stones” probably reflects an original Aramaic wordplay between children and stones and was no doubt inspired by the characteristically rocky ground that covers Israel.

Verse 10 again warns us not to bank on



John the Baptist:

A Man Empowered by the Spirit

Matthew 3:1–17

Luboš Dzuriak

living in a “Christian” country, being raised in a Christian family, holding membership or even office in a local church, or even in verbal claims to have repented and to have trusted in Christ. Yet without the evidence of a changed life and fruits worthy of repentance, all such grounds of trust prove futile. A “fruitless” Christian is no Christian at all (cf. James 2:14–26).

3:11–12 John now compares himself with Jesus. The coming one (verse 11) is probably a messianic title and may stem from texts like Psalms 118:26 and 40:7. John views himself as of lower status than a slave, one of whose most menial tasks was to carry the usually dirty sandals of his master. If John's audience should think him impressive, one far more powerful will soon appear. Both John and Jesus will preach repentance and use water baptism as the outward sign of an inward change (cf. John 4:1–2), but only Jesus will baptize with the Holy Spirit and fire.

The phrase “for repentance” could suggest that one must be baptized to be saved, but this interpretation founders on New Testament teaching elsewhere (e.g., Acts 3:19; Romans 3:23–24; Ephesians 2:8–9). Baptism in reference to repentance thus distinguishes John's baptism from other religions' ritual washings which do not symbolize turning away from sin.

The expression baptism “with/in the Holy Spirit” appears six other times in the New Testament. Five of these texts refer to this very saying of John (Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16). Acts 1–2 demonstrates that John's prediction was fulfilled at Pentecost. The sixth reference appears in 1 Corinthians 12:13, where it is clear that all Christians receive Spirit-baptism. The phrase therefore refers to a ritual that depicts a believer's initiation into the body of Christ by the indwelling Holy Spirit, who never departs following

true conversion and regeneration. Baptism of the Spirit must not be confused with the “filling of the Spirit,” which recurs repeatedly to empower believers to proclaim God’s word boldly (Acts 2:4; 4:8, 31; 9:17; 13:9). Here is further reason why one cannot be a Christian without having a changed life; the indwelling Spirit guarantees that the process of sanctification will begin (cf. Romans 6–8).

If baptism with the Holy Spirit refers to the conversion of believers, baptism with fire would naturally be associated with the fiery judgment on unbelievers described in verses 10 and 12. Yet the actual grammatical construction in Greek suggests that verse 11 refers to only one baptism, that which combines the Holy Spirit and fire. For believers this would most likely refer to the Holy Spirit’s purifying and refining activity, but the same convicting power when spurned by unbelievers leads ultimately to judgment. Verse 12 expands the judgment metaphor of verse 10. John uses the image of a farmer separating valuable wheat from worthless chaff by throwing the grain into the air and allowing the two constituent elements to separate in the wind. The wheat, like believers, is preserved and safeguarded; the chaff, like unbelievers, is destroyed.

In the Bible, there exists a certain tension in the depiction of eternal punishment, since fire and outer darkness cannot literally coexist. But even as metaphors, each graphically depicts the pain and separation from God that characterizes damnation. Matthew’s main focus, however, remains not on the nature of hell but on the inevitable twofold division of all people based on their response to John’s and Jesus’ call

to repentance (cf. 13:36–43).

2. John and Jesus: The Messiah’s Baptism (3:13–17)

The paths of the two main characters of Chapter 3 now intersect. John will climax his ministry of baptism by baptizing Jesus. Then John’s role will decrease, as Jesus’ ministry gains momentum (cf. John 3:30).

3:13–14 In Chapter 2, Matthew leaves Jesus as a child in Galilee. Now Jesus has grown up and comes south to Judea. Because baptism implies that a person has repented, John balks at baptizing Jesus. Matthew does not explicitly enunciate the doctrine of Christ’s sinlessness, but he seems to hint at it. In verse 11 John has already disclosed his “inferiority complex” in the presence of the Messiah. He now acknowledges his own sinfulness in comparison with Jesus and how the tables ought rightfully to be turned: Jesus should be baptizing John.

3:15 Jesus’ somewhat ambiguous reply seems to acknowledge the force of John’s logic but nevertheless requests baptism for different reasons. Jesus has not come to confess any sin but “to fulfill all righteousness.” He has previously fulfilled specific prophecies as well as more general scriptural themes. Now he wishes to obey all the moral demands of God’s will. “To fulfill all righteousness” means to complete everything that forms part of a relationship of obedience to God. In so doing, Jesus identifies with and endorses John’s ministry as divinely ordained and his message as one to be heeded.

3:16–17 Matthew does not describe Jesus’ baptism itself but rather what happens immediately afterwards. As Jesus

comes up out of the river, God places his stamp of approval on him in two ways. First, the Holy Spirit descends “like” a dove, which suggests that no actual bird appeared but that some visible manifestation of the Spirit led observers to recognize that God was revealing himself through those attributes regularly associated with a dove—e.g., superintending over creation (cf. Gen 1:2), offering peace (as in Gen 8:10), gentleness in contrast to the judgment of verses 7–12, or as the loving character of divine life itself. The second sign of approval is “a voice from heaven.” More likely the voice is a sign that divine communication with Israel is resuming.

The heavenly voice cites excerpts of Psalm 2:7 and Isaiah 42:1. Both texts were taken as messianic by important segments of pre-Christian Judaism. Together they point out Jesus’ role as both divine Son and Suffering Servant, a crucial combination for interpreting Jesus’ self-understanding and mission. An incipient trinitarianism appears with the conjunction of God, Son, and Spirit in this narrative. However nothing suggests that Jesus began a relationship with the Holy Spirit only at this point. Matthew 2:15 makes clear that Matthew views Jesus as God’s Son at least from infancy, while 1:23 views him as “God with us” from birth. Rather, as in the royal enthronement context of Psalm 2, what appears here is a formal installment and commissioning. Now one understands better why Jesus’ baptism was “proper” or appropriate (verse 15). God is initiating Jesus into the public phase of his ministry on earth.

□

Donation

All donation should be send in enclosed envelope.

The checks will be delivered to right financial secretaries. (Vera Dors, Henry Pojman, Grace Niswonger 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:

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Canada:

Henry Pojman
2393 West Ham Rd.
Oakville, ON L6M 4P2



From Our Readers



Greetings from Accra:
It is hard to believe I have been back in Ghana three weeks. I have adjusted to the time change and am enjoying cooler weather, according to Ghana standards. I am busy trying to catch up on all that has

happened. The BCA elections went well; the president is now Rev. Stephen Apuatara. He is a good friend, though we often have not agreed on issues—but that is all right. I believe God has placed him as president for such a time as this. Remember Stephen in your prayers

On my return many people said welcome home! It is good to be back to the freshness of a new term and to the new things that God wants to do in 2005. Coming back reminds me of how real life is here and how integrated Ghanaians are with life, work, and faith. Yesterday I was watching the evening news and enjoyed the following report that I thought might interest you.

In Parliament yesterday, a member of Parliament who was a woman got up and gave a speech. She was trying to show that more women need to be in politics. So she got up and said

that because Adam was sleeping and lazy, God gave him Eve. First of all, can you imagine someone standing up on the floor of the Senate to say that in America? Secondly, her point is well taken, which was the need for more women in politics. She was using the Bible to prove her point, although her theology may need some revision! One of the men members of Parliament got up and reminded the honorable woman member (honorable member is what they call each other) that it was God's divine intervention that caused Adam to sleep. The whole room exploded into laughter. I really enjoyed the exchange on the floor. There was no thought about the fact that it was God and the Bible being discussed and that it was in the workplace, in particular the seat of the Ghana government. I wish something like this could happen in the West, that people's faith could be discussed without there being questions of whether it was constitutional or not.

It is our privilege to be involved in what God is doing in this world. Thank you for your part in what God is doing here in Ghana. My prayer is that you will be blessed and refreshed into fruitful ministry for Him.

Thanking God for you,

Ruby Mikulencak

□

In Memory

Esther (Palenkas) Sochor

July 25, 1925—December 18, 2004



Mrs. Esther Sochor, age 79 of Clinton Township, passed away on Saturday morning, December 18, 2004, in Mount Clemens General Hospital.

She was born on July 25, 1925, in Detroit, Michigan, a daughter of the late John and Katherine (Cozek) Palenkas. On April 1, 1950, she was united in marriage with Fred Sochor in the Czechoslovak Baptist Church in Detroit. They lived at their present address for the past 17 years.

Esther was a member of Bethany Baptist Church and had worked at Montgomery Wards as an inventory controller. She had been involved in church activities all her adult life. Esther accepted Jesus as her personal Savior in her early teens. She attended many of the B.Y.P.U. rallies. At one of these rallies she met Fred Sochor, who later became her husband, on April 1, 1950. Their first child passed away at six months. Later a daughter, Karen, joined the couple. Then Tim completed the family. On New Year's Eve day in 2000, Esther was rushed to hospital. Gangrene had started in her right foot. The doctors tried a bypass, but that failed. They had to amputate just above

the knee, and Esther was fitted with a prosthesis. Then in November of 2003 she had a heart attack. During this hospital stay she had a double bypass and a pacemaker was inserted. Then her kidneys failed, and she had to start dialysis in clinic. On July 1, 2004, we were doing home dialysis four times a day, seven days a week. We prayed that she would not have to go to a nursing home. The Lord answered that prayer on December 18, 2004. Thank the Lord her suffering is over.

Mrs. Sochor is survived by her husband of 54 years, Fred, and two children, Karen Jean (Larry) Stockwell of East China Township and Timothy (Grace) Sochor of Caro, Michigan. Also surviving are four grandchildren, Mark and Matthew Achatz and Phillip and Steven Sochor, and two siblings, Gladys (Paul) Badercher of Ocala, Florida, and Edward (Sharon) Palenkas of Scottsdale, Arizona. Esther was predeceased by five siblings, John, Paul, Arthur, Bob, and Susie Coloan.



Ana Madjar

September 26, 1918 – July 20, 2004

In September/October 2004 issue of *Glorious Hope*, we omitted picture of Ana Madjar in column "In Memory." We are very sorry. *Editors.*

□

From the Executive Secretary



What Is Asked of Us?

Deuteronomy 10:12

"So now, Israel, what does the Lord your God require of you?"

This is the main theme and verse of the 96th annual convention on July 7–10, 2005. We plan to add some additional activities before, during, and after the convention:

- Jan Titera, General Secretary of the Czech Baptist Union, and his wife, Vera, will be the convention's guests. Rev. Titera will lead Czech Bible Study, and his wife will bring testimony at the Ladies' Missionary Rally Saturday morning.
- Youth picnic at Audra State Park will be on Saturday morning, July 9, 2005 (about 20 minutes' distance from A-B campus.) I hope that the weather will cooperate much better than last year.
- There will be a lot of exciting events during the 96th annual convention, including Fifth Annual Fireworks with Ice-cream social, "Old Fashioned Hymn Singing with Bob Dvorak at the Piano," Saturday Night Concert, obecnstvi at the Sommers' on Sunday afternoon, to name just a few. Come and see!!
- On Monday, July 11, 2005, we plan to take again 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, if we have enough participants. We need a minimum of 32 people. Price for the trip is the same as last year, US\$50.

Other important information:

- Canadian delegates will be paying the registration fee, meals, and accommodation in Canadian dollars. Exchange rate will be US\$1=Cnd\$1.15. This will simplify payment procedures. There will be separate US and Canadian registration forms.
- Prices for accommodation will be the same as last year: Priestley, US\$15 (Cnd\$17.25) /night/bed. Benedum, US\$12 (Cnd\$13.80) /night/bed. Children 12 and under sleep free on a bed! Priestley is an air-conditioned dormitory. A suite consists of 4 bedrooms and a living room.
- For Philippi Lodging Motel accommodation, please make your own reservations: 304-457-5888. Price \$45.00 plus state tax per room per night. State that you are from the Czechoslovak Baptist Convention to qualify for a special price. Ten rooms are reserved until June 30, 2005.
- Meal prices are the same as last year and are as follows: Breakfast—US\$4.10 (Cnd\$4.72); Lunch—US\$6.00 (Cnd\$6.90); Dinner—US\$6.80 (Cnd\$7.82) and Banquet—US\$9.90 (Cnd\$11.38). Children 13–17 pay ½ price; the

other half is paid by the convention. For children 4–12 the convention pays their meals.

- The Registration Form is also available on the convention web page. You can print it and mail to Helen Pojman, 2393 West Ham Rd., Oakville, ON L6M 4P2, CANADA Phone: 905-469-1444

We have more information, including the convention program, on the convention web page: www.ab.edu/czsl-baptconv

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

- Convention midyear meeting/General Board, will be held in Christ Community Church, Campbell, Ohio, in October or November 2005.
 - 97th Annual Convention will be held on July 6–9, 2006, Philippi, West Virginia.
- Looking forward to seeing you all in July!

George Sommer, Executive Secretary
Annual Convention Coordinator



Grace and Peace to You... Continues from page 23

Peace means the opposite of evil, above all harmony: harmony in community (i.e. life together), in family and in society at large. Peace expresses a certain relationship between people which guarantees trust and mutual security, as echoed in the Old Testament phrase, "Do you come in peace?" The consequence of this new intimacy between God and man is inner peace. The prerequisite for peace is a spirit transformed by the grace of God; it is the state of the soul that is "all right."

The Ladies' Fellowship in Toronto was addressed with this introduction to the letter to Philemon, in words appropriate for the events in today's world. Following this address is a clear call: let us live lives that are in harmony with these words!



Natasha Legierski

Milost vám a pokoj ... Pokračování ze strany 23

zlého, především soulad, harmonii v pospolitosti (tzn. soužití) rodiny a společnosti. Pokoj vyjadřuje určitý vztah mezi lidmi zaručující důvěru a vzájemnou bezpečnost. (Ve Starém zákoně: "Pokojný je příchod tvůj?"). Důsledkem nového poměru mezi Bohem a člověkem je vnitřní pokoj. Předpokladem je duše proměněná Boží milostí, je to stav duše, která je "v pořádku".

Torontský kroužek byl tímto úvodem listu Filemonovi osloven. Byl osloven slovy vhodnými pro současné dění ve světě. Z toho oslovení jasně vyplývá výzva: žijme v souladu s tímto oslovením!

Nataša Legierská



Fireflies

Jan Karafiát

Translated by Daniela Bisková

Part 14

Spring had come again. Everything was in blossom; but mother was not so active as usual.

"Dear Lucius," she said one day, "I do hope you will get married soon. I'm not able to do what I once could."

Father had thought out a plan. They should build a room out in the yard at the back so that he and mother could live there and leave Lucius and his wife to run the house.

"But, Mummy, who's there for me to marry? I can't think of anybody."

"But of course you know somebody. She only has to be kind and good. Jeanine will tell you."

Father decided not to put off building the room. The nights were still too cold for flying but not too cold to start building. So they set to work, and with Godfather's help the room was finished by Midsummer night. It was a dear little room, pretty as a picture.

One day Jeanine had another talk with Lucius.

"Now, Lucius, it's time to find a bride. Your mother isn't fit to work any more."

"But I don't know of anybody."

"Oh, you do, Lucius, you just don't want to. Mind that you're not disobedient again."

"Well, who is this person you all seem to have in mind?"

"Who? Don't you know Lucinda?"

"Lucinda? She? She has always squabbled with me, laughed at me and doesn't like me a bit."

"Of course she likes you! And she'll like you even more when you marry her. And she's kind and obedient."

"But I'd rather..."

"Lucius, do stop thinking of what can't possibly be and stick to the reality. You know Lucinda. She is obedient. You don't know anybody else and I don't like anybody as much as I like her. And your mother and father would like you to marry Lucinda. Think only if you married someone else and she wouldn't get on with your mother. Then we couldn't love her and you would be sorry."

Lucius said no more. He went on flying and shining. He took no notice of anything but shone and shone and thought of Lucinda.

"Well, Lucius, what did Jeanine say to you?" asked his mother.

"She said I should marry Lucinda because she's kind and obedient."



"So she is; I can't think of anyone who would be kinder, and neither can father. Why don't you go and ask her?"

"I'm not going there, Mummy."

"But who else should go, my son? It's you who has to go. They'll be pleased to see you. Don't you agree with me, father?" Father was of the same opinion and it was decided that Lucius should return home earlier the next day and call at Godfather's house.

So the next day Lucius returned a bit earlier. He had a good bath and tidied himself up nicely and started off to go courting. Mother had tears running down her cheeks.

"Go now and look for what the Lord God likes and you'll do well." And Lucius went. In the little house under the

oak tree they saw him coming from the window and Godfather came out to meet him.

"Welcome, Lucius, come in," said Godfather.

Lucius went in and caught sight of Lucinda slipping off into the kitchen. Godmother shook hands with him.

"Welcome, Lucius. What's your news?" she asked. Since Lucinda was not there Lucius was not shy. "Dear Godmother, my mother is not very well and she wants me to marry. I have come to ask if you will give me your Lucinda."

Godmother looked at Lucius so kindly, as if she would be happy to do so, but Godfather broke in. "Dear Lucius, we are very fond of your father and mother and have always been very fond of you, too. But you see, Lucius, Lucinda is our only child and we would be all alone. So we must think it over. I suggest that you should come again in a week's time and then we will give you our answer." Lucius did not stay a moment longer. He said goodbye and went back home. He thought things were all right. But his mother was a little puzzled. She thought they would have said yes at once and now she worried a bit that they wanted to think it over. And when Lucius thought about it, it came to his mind that at the end of the week Godfather might say that they would not give him Lucinda. He began to worry but Jeanine comforted him. "Don't worry," she said, "be humble whether they say yes or no."

Lucius went on shining and shining, taking no notice of anything. He shone and shone and thought of Lucinda. At the end of the week he returned home early, had a good wash and tidy-up and went over to Godfather's house under the oak tree.

They saw him from the window but nobody came out to meet him. Lucinda was nowhere to be seen and Godmother seemed to have a sad look. "Dear Lucius," began Godfather, "we are fond of your father and mother and have always been fond of you, but you know that Lucinda is our only child—and we are afraid that you will not be obedient and that Lucinda wouldn't be happy with you. Therefore we can't give her to you."

Lucius was stunned. He didn't know which way to turn, but he managed to get out of the house, and as if his head was on fire he flew and flew until he was at the copse under the hill, where the heather was so tall and beautiful and the moss like velvet, and in the moss stood a tiny house. Lucius flew right in without so much as a word of greeting, dropped onto a stool and began to cry. And he cried and cried and cried so many tears that they would have melted a stone.

"Lucius, Lucius, what has happened to you," asked Jeanine. "Listen, Lucius, what on earth has happened? Tell me."

And Lucius said, "They won't let me marry her."

"They won't let you marry her? Why won't they?"

"They say she is their only child and they don't think I would be obedient and that she would be unhappy with me." And he began to cry again.

"Oh, my dear Lucius, just be humble and don't cry. They have just her, don't they? And do you think that you will always be obedient? You can't trust yourself! And if you weren't obedient Lucinda would be very unhappy with you. I tell you, be humble and obedient and I'll have a talk with Godfather." Lucius stopped crying and flew home. Mother was anxiously awaiting him. "Oh, Lucius dear, why have you been crying?"

"Oh, Mummy, they don't want me to marry Lucinda. They say I won't be obedient."

Mother said nothing, neither did father, but they both felt annoyed.

"Don't cry, Mummy," said Lucius, "I haven't been obedient, but I want to be good. Jeanine is going to have a talk with Godfather."

One day after sunset Jeanine waited for Godfather on the road.

"Could you give me a moment or two, Godfather?" Godfather stopped.

"So you don't want Lucinda to marry Lucius," she went on. "Why? Because he wasn't always obedient? He regrets it and wants to be good. And, Godfather, can you look me straight in the eye and say that you have always been obedient?" But Godfather kept his eyes on the ground. "And what are you up to with your Lucinda? Take care she doesn't end up an old maid. There—that's what I wanted to tell you. Goodbye, Godfather."

Godfather was all puzzled. He flew off to shine and when it was time to fly home he said to Lucius' father, "Tell that Lucius of yours to come round and see me tomorrow." The next day Lucius came home earlier than usual, had a bath and a tidy-up and went to see Godfather. Godfather saw him coming from the window and came out to meet him. "Welcome, Lucius," he said, "come in." And Lucius went in.

"I have been thinking things over, dear Lucius," said God-

father, "I realize that you are very sorry for your past mistakes and want to be obedient, so I have nothing against Lucinda marrying you. But you have to ask her yourself."

"And where is she?"


"She's cooking dinner in the kitchen." Lucius went to the kitchen to see Lucinda. He had not seen her for a long time. She looked strong and beautiful as she stood in front of the fire cooking potatoes. Her cheeks were red, either because the fire was too hot or because she felt embarrassed.

"Welcome, Lucius, what have you come for?" Lucinda greeted him.

"Well, dear Lucinda," began Lucius, "they want me to marry and Godfather said he didn't mind if I married you and that I should ask you myself. And so, would you like to marry me, Lucinda?"

"I... I... I've always been fond of you, Lucius, but—I, I... you know what? I have to think it over. Come tomorrow." So Lucius left.

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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!

Drawings: Nicole Malek and Natasha Legierski

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



Broučci

Jan Karafiát

14. část

A bylo jaro. Všechno, všechno kvetlo, ale maminka byla jaksi moc daremná. „Milé dítě, nesmíš s tím ženěním odkládat. Vidíš, já už nikam nemohu.“ A tatínek už měl plán hotový. Do zadu do dvoru že přistavějí světničku, tam že se oni dva odstěhují, a ti mladí že budou hospodařit.

„Ale prosím vás, maminko, koho pak bych já si vzal? Vždyť já nikoho neznám.“

„I, vždyť ty někoho přece znáš. Jen když bude hodná a poslušná. Janinka ti poví.“

A tatínek už ani nečekal. Noci se jim zdály být ještě chladny, a když nemohou letět, že budou stavět. A stavěli. Kmotříček jim pomáhal, a do Jana byla světnička hotova, taková krásná, jako malovaná.

„Tak, Broučku“, začala jednou Janinka, teď za tou nevěstou. Vždyť vidíš, že maminka nikam nemůže.“

„Ale, když já žádnou neznám.“

„I, kdybys jen chtěl, však ty bys znal. Dej si pozor, abys nebyl zas neposlušný.“

„A koho pak bych já znal?“

„Koho? Co pak neznáš Berušku?“

„Berušku? Tu? Ona se vždycky se mnou vadila, vždycky se mi smála, a nic mne nemá ráda.“

„I bodejť by tě měla ráda. A teprv bude mít, až jen si ji vezmeš. A jest hodná a poslušná.“

„Ale já bych raději...“ „Broučku, nemysli na to, co není, a drž se toho, co jest.“

Berušku znáš, a víš, že jest poslušná, a jiné neznáš, a já nemám žádnou tak ráda jako Berušku, a maminka a tatínek by tomu také byli rádi, kdybys si ji vzal. Pomysli si, že bys si vzal jinou, a ona by maminku jen hněvala. My bychom ji pak nemohli mít rádi, a tebe by to mrzelo.“



A tak už Brouček neříkal nic. Letěl a svítil, na nic nedbal, a ničeho si nevšímal, ale svítil a svítil, a myslil při tom na Berušku.

„Tak, Broučku, co pak ti říkala Janinka?“ ptala se maminka.

„Abych prý si vzal Berušku, že jest hodná a poslušná.“

„I arcif. Já o hodnější nevím, a tatínek také ne. Tak jen tam jdi, a řekni o ní.“

„Maminko, já tam nepůjdu.“

„Milé dítě, kdo pak by tam šel?“

To ty tam musíš jít. Vždyť oni tě budou rádi vidět. Vid'te, tatínku, aby šel sám?“ A když tatínek že ano, tedy zůstali na tom, že zejtra přiletí Brouček o něco dříve, a

že si ku kmotříčkovi zajde.

A druhý den přiletěl Brouček o něco dříve. Pěkně se umyl a vykoupal, a že poletí na námluvy. Mamince kanuly slzy po tváři.

„Tak jen jdi. Hledej, co by se Pánu Bohu líbilo, a dobře pochodíš.“ A Brouček šel. Pod dubem ho viděli z okna, a kmotříček mu vyšel naproti. „Vítám tě, Broučku, Tak pojď dál.“ A Brouček šel dál, Berušku jen tak zahlídl, jak šla do kuchyně, ale kmotříčka mu podávala ruku.

„Vítám tě, Broučku. Co pak nám neseš?“ A když tam Beruška nebyla, tak Brouček se neostýchal. „Milá kmotříčko maminka jest jaksi churava, a chce, abych se oženil. Já bych vás tedy prosil, jestli byste mně nechťeli dát vaši Berušku.“

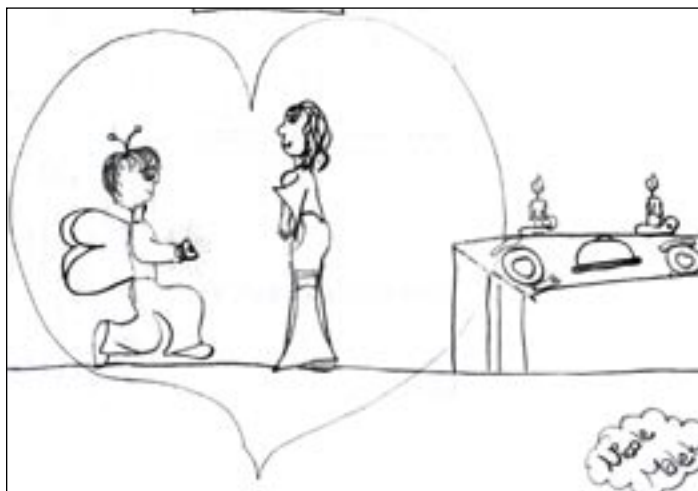
Kmotříčka se na Broučka tak hezky dívala, jako by tomu byla ráda, ale tu padl do toho kmotřenek. „Milý Broučku, my máme tvého tatínka rádi a maminku také, a tebe jsme také mívali rádi, ale víš, že máme jen Berušku, a že bychom zůstali sami. Proto si to musíme rozmyslet. Víš co? Přijď si ode dneška za týden, a my ti povíme.“

A Brouček se už nezdržoval, dal s Pánem Bohem, a šel domů. Myslel, že jest všechno v pořádku. Ale maminka se jaksi zarazila. Ona myslila, že hned řeknou ano, a skoro ji to mrzelo, že se chtěli rozmyslet. A když Brouček o tom přemýšlel, napadlo mu také, že by za týden mohl kmotříček říci, že mu jí nedá. A počal mít strach. „I neboj se“, těšila ho Janinka. „Jen buď pokorný, ať už ti ji dají nebo nedají.“

A Brouček svítil a svítil, na nic nedbal, a ničeho si nevšímal, a svítil a svítil, a myslil na Berušku. A když týden uplynul, přiletěl Brouček o něco dříve domů, pěkně se umyl a vykoupal, a šel pod dub ku kmotříčkovi.

Viděli ho z okna, ale vstříc mu nevyšli. Berušku nebylo nikde ani vidět, kmotříčka se jaksi smutně na Broučka dívala, a— „Milý Broučku“, začal kmotříček, „my máme tvého tatínka rádi a maminku také, a tebe jsme také mívali rádi, ale víš, že máme jen Berušku,—a my se bojíme, že budeš neposlušný, a že by se měla Beruška s tebou zle. A tak my ti ji nemůžeme dát.“

Brouček byl jako omráčený. Ani nevěděl, kde mu hlava stojí, ale nějak se přece dostal ze světnice, a jako by mu hlava hořela, letěl a



letěl—u háječku pod skalou krásná vysoká vřasa, a v té vřase mech jako samet, a v tom mechu krásná, krásná chaloupka. Brouček hned do světnice, ani nepozdravil, klesl na stoličku, a dal se do pláče, a plakal a plakal, že se kámen mohl ustrnout. „Broučku, Broučku, co pak se ti stalo?“ ptala se Janinka. „Slyšíš, Broučku, co že se ti stalo? Pověz.“

A Brouček povídal: „Oni mi ji nedají.“

„Že ti ji nedají? A proč že ti ji nedají?“

„Že prý mají jen tu, a že prý já budu neposlušný, a že by se měla se mnou zle.“

A už zas plakal.

„I můj milý Broučku, jen se pěkně pokoř, a neplač. Vždyť mají jen tu, vid’? A myslíš, že už budeš vždycky poslušný? Jen si nedůvěřuj. A kdybys měl být neposlušný, to by se měla Beruška s tebou zle. Já ti povím: Jen se pokoř, a buď poslušný, však já o tom s kmotříčkem promluví.“ A Brouček už neplakal, a letěl domů.

Maminka už byla plno úzkosti. „I, můj ty Broučku, co pak jsi tak uplakaný?“

„Když oni mně ji, milá maminko, nechťejí dát! Že prý budu neposlušný. Oni si to myslí.“

Maminka byla celá udivená. Toho by se byla přece nenadála. Neříkala však nic, a tatínek také nic, ale mrzelo je to oba, až se maminka dala do pláče. „I neplačte, maminko. Já jsem byl neposlušný, ale já si přeju už poslouchat. Však Janinka s kmotříčkem promluví.“

A jednou po slunce západu si Janinka tam u cesty na kmotříčka počkala. „Kmotřenku, buďte tak laskav, zastavte se na okamžik.“

A kmotřenka se zastavila. „Tak vy nechcete Broučkovi Berušku dát! Proč pak? Že byl Brouček neposlušný? On toho lituje, a přeje si už poslouchat. A kmotříčku, jestli jste vy byl vždycky poslušný, podívejte se mně do očí.“ Ale kmotříček se díval na zem. „A co pak chcete s tou vaší holkou vyvádět! Jen si dejte pozor, aby vám nezůstala sedět. Tak. To jsem vám chtěla říci. S Pánem Bohem, kmotříčku.“

Kmotříček byl celý spletený. Letěl a svítil, a když už měli letět domů, povídá tatínkovi. „Řekněte tomu vašemu Broučkovi, aby se k nám zejtra přišel podívat.“ A druhý den přiletěl Brouček o něco dříve, pěkně se umyl a vykoupal, a šel se podívat ku kmotříčkovi.

Kmotříček ho viděl z okna, a šel mu naproti. „Vítám tě, Broučku. Tak pojď dál.“ A Brouček šel dál. „Já jsem si to rozmyslil, milý Broučku, a když vidím, že toho lituješ, a že si už přeješ poslouchat, já bych proti tomu nic neměl, kdyby si tě Beruška vzala. Musíš se jí zeptat.“

„Kde pak jest?“

„Ona vaří v kuchyňce večeri.“ A tak šel Brouček za Beruškou do kuchyňky. Už ji dávno neviděl. Byla taková silná a krásná. Stála u ohniska, a vařila brambůrky, celá červená, až až hořela, buď že jí plamen do obličejů pálal, anebo že byla v rozpacích.

„Vítám tě, Broučku. Co pak mně neseš?“

„I, milá Beruško, oni chtějí, abych se ženil, a kmotříček mně řekl, že by nic proti tomu neměl, kdybys si mne vzala.“

Abych prý se tě zeptal. Tak, Beruško, nechťela bys si mne vzít?“

„Já, já—víš, Broučku, já jsem tě mívala ráda, ale—já, já—víš co? Já si to rozmyslím. Přijď zas zejtra.“

A s takovou Brouček odešel.

Přetištěno s povolením

Affirmation and Denial: The Call of Christ and His Cross in a Materialistic Age

Denton Lotz

The outstanding Swiss psychologist Paul Tournier was once asked if he saw the conflict between Christianity and psychology: that whereas Christianity tells us to deny ourselves, psychology tells us to affirm ourselves. Tournier related this question to youth and said the problem is that many Christians are asking young people to deny themselves before they have been affirmed. Otherwise, and this happens so often, young people who are brought up in a strict fundamentalist home where there has been no affirmation go to university and soon reject their faith. Only after affirmation are people open to hear the call of Christ to self-denial.

These thoughts occurred to me recently while in a bookstore viewing the religion section and seeing the many evangelical self-help books. It seemed that the message was being addressed to people who either had a negative view of religion or who had been beaten down by a negative religion of rules, laws, regulations and denial. They needed love, affirmation and hope. This type of self-help religion seems to meet the needs of many, but perhaps only for a while!

One could argue that self-help religion may be pre-evangelism, but it is not the gospel of Jesus Christ! Jesus warns us that if anyone would follow him they must take up their cross. Christ says that if anyone would be first, they must be last. Jesus told the rich young ruler, “Sell all that you have and give to the poor!” The apostle Paul reminds us, “When I am weak, then I am strong.”

The message of denial does not go down well in a consumer-oriented and materialistic society. On the other hand, for the poor, disenfranchised and hopeless, the “health and wealth” gospel seems to give hope, but is it not a false hope? Is it not Christianity without Christ? Affirmation without commitment, blessings without conversion, faith without commitment, grace without the cross, resurrection without crucifixion?

Such a religion of affirmation is the great temptation of the megachurch, which often portrays religion as entertainment and prayer as positive thinking. Where is the call of Christ to feed the hungry, clothe the naked, visit the imprisoned, and comfort the lonely? Where is the call to repentance and conversion? It is ego-centric instead of Christo-centric. (During this time when we enter the Lenten season it would be good for the churches to call all people back to Christ and his cross!)

At the end of our lives it is not a question of how much we have possessed, but whether Christ has possessed us. Indeed Christ and his cross is for all humanity God’s great affirmation of love. It is the paradox of affirmation through denial, victory through surrender! What will be our response? Jesus is our model, the Jesus of whom scripture says “Who for the joy that was set before him endured the cross.” Need affirmation? Deny yourself, take up your cross and follow Christ! “And the things of earth will grow strangely dim in the light of his glory and grace!”

From Our Churches

Grace Baptist Church, Windsor, Ontario

Rev Jan and Ana Franka

Grace Baptist Church thanks the Lord for the safe arrival and commencement of ministry with us of Rev. Jan and Anna Franka and their young son Benjamin. Rev. Franka accepted the call to be our associate pastor in the winter of 2003, but it took until this past September before the immigration process was completed and the Frankas were able to join us.

Born in Gložani, Yugoslavia, Jan came to know Jesus Christ as his personal Saviour while attending high school in Backi Petrovac. He was baptized on April 11, 1982, in Erdevik. Before studying theology in Slovakia, Jan ran his own business, a car body shop. Graduating in July 2000 with a master's degree in Evangelical Theology, Jan began full-time ministry as a mission worker with the Slovak Baptist Union in Serbia. He continued in this position until the fall of 2004, when he came to Canada.

Midway through his theological studies, Jan married Ana Lomen. They had met some years earlier at a singles gathering which Ana had organized. In fact Ana was a great encourage-



ment to Jan in making the significant decision to close his body shop and go to seminary.

Ana's grandfather was a well-known evangelist and church planter in the Brethren Assemblies of former Yugoslavia. Ana herself was born again at the age of seven. She was baptized on September 2, 1973, in Backi Petrovac. For some years Ana worked as a nurse in Backi Petrovac. Then in 1992, she left her job and joined the team of the newly established Christian Evangelistic

Centre there. Gifted in ladies' ministry, Ana was elected president of the Baptist Union in Yugoslavia's women's work in 2000. That same year Jan and Ana's son Benjamin was born, on May 25.

As associate pastor, Jan will have as his prime focus our Slavic ministry, with secondary support and involvement in all aspects of our work together for the Lord. We are grateful to God for having been so richly blessed by the coming of the Frankas to lead and serve and fellowship with us.

Rev. Stan Mantle

Youth Scene



Take the Bible to the Streets!

Wesley Brown, a missionary from the American Baptist Churches, USA, Board of International Ministries, sent this exciting story of a new plan by one of the students of the International Baptist Theological Seminary, Prague, Czech Republic, to persuade his people to read the Bible.

How do you persuade Czech atheists to read the Bible? Alexander Flek, who completed his Master of Theology in Biblical Studies here at our seminary, is the chief translator of a new contemporary version of the Bible in Czech. When its revision was recently published, he and several colleagues got a brilliant idea for getting Czechs, who are predominantly atheists, to read it. He and his friends decided to read the New Testament through-aloud-on the street near the Mustek Metro (subway) station! It took them 17 hours. Czech radio personnel came,

broadcast portions and interviewed people. As readers read under a sign that said "The Bible for All People," some ridiculed. However, Alexander invited some who listened, including atheists, to read a paragraph or two aloud as part of the marathon reading, and some did. An actress came by after her nightly theater performance, was invited to read a paragraph and ended up reading six chapters from Hebrews! Many passers-by had never read or heard a paragraph of the Bible before! Numerous conversations and questions were answered on the sidelines, and copies of the New Testament distributed.

Since surveys show that over 70 percent of Czech adults are atheists, I thought their initiative was innovative and courageous. Pray that many who heard a portion may be moved to read more for themselves and be led to repentance and faith in Christ.

(You're singing it to yourself right now, aren't you?)

Every once in a while I awaken on an ordinary morning and discover some song locked into my head. Where did it come from, and why? A bothersome business, because the music and its words will stick around in the far corners of my brain for some period of days until finally taking leave sort of overnight once again. "I'd Rather Have Jesus" is one of those recent gift-afflictions. It's been doing a number on me in daily work rounds and errands for better than a week now. Partly I'm glad, but partly bothered, for the message carried in that song is so vivid.

It presses a contest between reputation, economics, relationships, power, authority, and many other things of living on the one hand, and on the other, Jesus, who presumably means everything to us. It pits features not at all uncommon to the human journey—like hopes, desires, habits, goals, acts, possessions, commitments, searches for meaning, and concern over uncertainties ahead—against an overall benchmark preference for Jesus in the top, center, and bottom of one's life.

Some years ago, while I was pastoring in a community to the north of Chicago, a young man of the congregation, just hitting full stride of mature life, was hammered by the worst kind of medical diagnosis. He suffered through nine months of a vicious cancer-induced debilitation before death at last brought him to his benediction, but also the deep pain of separation from a stalwart wife and four magnificent children. About halfway through those months of struggle, Mark asked whether we might not have a service of prayer for healing one evening in their home. Close friends and devoted family gathered. They came to do serious business with God, seeking some major favors on Mark's behalf. Locked in my mind are images from that evening that will stay with me to my own end. 1) Folk who listened intently to the Voice from Scripture that absorbed their attention. 2) Kneeling prayers that hoped, petitioned, almost insisted, and certainly believed hard. 3) Singing that was a little fractured, but devoutly earnest from the heart. 4) Tears that came down without shame or need to hide. 5) And Mark himself wanting, above all else taking place, that we sing together "I'd Rather Have Jesus"—all the verses. We did. He got its message, and so did we all. In the lyrics cited above, did you notice how the next-to-last line sweeps everything onto the altar? Nothing omitted? "I'd rather have Jesus than anything..."

Than anything?

Anything!

That's a lot. But if you think it's too much, what would you rather have?



Robert Dvorak



Čas od času, když se probudím v obyčejné ráno, zjistím, že mi v uších zní nějaká píseň. Kde se tam vzala a proč? Nepříjemné, hudba i slova se usadí někde v hlavě na celý den až se konečně ztratí během noci. „Mě Ježíš je dražší“ je jedním takovým nejnovějším trápením. Stalo se mi to několikrát při denním koloběhu, a drží mne to již přes týden. Částečně jsem rád, ale částečně mne to také zneklidňuje, myslím-li na jasný obsah písně.

Nutně zde dochází k porovnávání mezi pověstí, hospodařením, vztahy, odpovědností, nadřizeností a mnohými dalšími věcmi běžnými v životě na jedné straně, a na druhé straně Pán Ježíš, který, podle předpokladu, nám je vším. V životě člověka probíhá neustálý boj, týkající se např. nadějí, touhy, zvyků, předsevzetí, skutků, bohatství, závazků, hledání smyslu či naplnění, starostlivosti o nejistou budoucnost—a naproti tomu, jako opěrný bod, Pán Ježíš, určující rozměry života jedince.

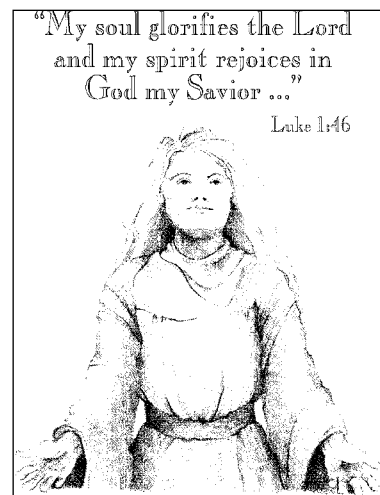
Před několika lety, v době, kdy jsem sloužil v oblasti severního Chicaga, mladý muž ze sboru, plný života, byl zdrcen snad tou nejhorší možnou diagnózou. Trpěl přes devět měsíců rakovinou. Před smrtí byl velmi slabý a nakonec obdržel požehnání. Zároveň však také prošel bolestí odloučení od statečné manželky a čtyř nádherných dětí. Přibližně v polovině tohoto zápasu, se mne Marek zeptal, zda-li bychom, u nich doma, nemohli mít večer modliteb za uzdravení. Sešli se blízcí přátelé a oddaná rodina. Přišli, aby se u Pána Boha přimlouvali za Marka. Obrazy, které mi v paměti z tohoto večera utkvěly, mne budou provázet do konce mého života. 1) Lidé, kteří pozorně naslouchají hlasu Písma a jsou tím cele zaujati. 2) Modlitby na kolenou plné naděje, předkládající, téměř vymáhající a v každém případě, opravdově věřící. 3) Třesoucí se zpěv, avšak oddané upřímný, ze srdce. 4) Kanoucí slzy bez ostychu nebo potřeby je skrýt. 5) Marek, očekávající, až společně zazpíváme píseň „Mně Ježíš je dražší“—všechny verše. Zazpívali jsme je. Přijal její poselství a my také.

Všimli jste si, ve výše citované lyrice, že předposlední dva řádky položí na oltář všechno? Není opomenuto nic? „Mně Ježíš je dražší nade vše...“

Dražší nade vše?

Nade vše!

To znamená mnoho. Myslíš-li si však, že je to příliš, co ráději bys chtěl mít?



Robert Dvořák

George Beverly Shea just went by his 96th birthday on February 1st of this year. He was born in 1909, the son of a Wesleyan Methodist pastor couple in Winchester, Ontario, Canada. From what checking around I have been able to do, it would appear that as a youth he showed evidence of the great vocal gift God had given him. Bev Shea sang in the church choir where his dad served, later with the Men's Glee Club when he attended Houghton College in NY, and then professionally in freelance gigs for a while following graduation.



George Beverly Shea se letos, 1. února dožil 96 let. Narodil se v roce 1909, v rodině metodistického kazatele ve Winchesteru, v Ontariu, (Kanada). Zjistil jsem, že již v jeho mládí bylo jasné, že ho Pán Bůh obdaroval úžasným hlasovým fondem. Bev Shea zpíval v pěveckém sboru, kde sloužil jeho otec; později, během studií na Houghton College v New Yourku v Mužském Glee Klubu. Po graduaci vystupoval profesionálně jako nezávislý zpěvák.

The special ways of God brought Mr. Shea's singing voice together with the evangelistic one of Billy Graham in the 1940s, when Dr. Graham was serving as pastor of The Village Church in Western Springs, IL. The two of them teamed up for Sunday evening live broadcasts from the church. The program was called "Songs in the Night." The solid alliance they developed doing that broadcast has lasted pretty much for the remainder of their lifetimes, and now on the far side of that relationship Dr. Graham declares, "I've been listening to Bev Shea sing for more than fifty years, and I would still rather hear him sing than anyone else I know."

From the time that I had an ear to hear anything at all, the sound of George Beverly Shea was familiar to me. If it wasn't on WMBI radio (Moody Bible Institute) to which my mother frequently tuned in our kitchen, then it came from "The Hour of Decision" weekly programs sent across the world, or through productions of Worldwide Pictures, Inc. (a pioneering Billy Graham Evangelistic Association enterprise), or off recordings played on our home stereo.

The style of Mr. Shea's singing has changed some over the decades, which, I suppose, is to be expected after more than seventy career years and about that same number of albums released. One hymn, however, will always be to me his signature in sound: "I'd Rather Have Jesus." He composed its music at age twenty-three, having one day found the poem by a Mrs. Reah F. Miller lying randomly (or not) on the living room piano. The result was the joining of a quiet tune with a simple but moving text, and as sung in the intensely personal style of George Beverly Shea, the song went into millions of hearts all over the globe.

*I'd rather have Jesus than silver or gold;
I'd rather be his than have riches untold;
I'd rather have Jesus than houses or land;
I'd rather be led by his nail-pierced hand...
Than to be the king of a vast domain,
Or be held in sin's dread sway.
I'd rather have Jesus than anything
This world affords today.* Copyright: Public Domain

Zvláštním Božím vedením se zpívající hlas G.B. Shea ve čtyřicátých letech setkal s evangelistou Billy Grahamem. V té době Dr. Graham sloužil jako kazatel ve sboru (Village Church) ve Western Springs, Illinois. Sloužili spolu v rozhlasovém vysílání, z téhož sboru, každou neděli večer. Program se jmenoval „*Písně večera*“. Vzájemné pevné pouto, které vzniklo během vysílání, vydrželo prakticky po celý jejich život. Nyní, s nadhledem, Dr. Graham se o přátelství vyjádřil takto: „Poslouchám zpěv Bev Shea přes padesát let, a přesto dám přednost jeho zpěvu před každým jiným, koho znám.“

Od chvíle, kdy jsem začal vnímat, hlas George Beverly Shea mi byl povědomý. Jestliže to nebylo díky WMBI stanici (Moodyho Biblická škola), kterou moje matka v kuchyni často poslouchala, pak to bylo z programu „*Hodina rozhodnutí*“. Tento program byl vysílán do světa pravidelně každý týden. Mohl to být také program „*Světové obrazy, Inc.*“, (předchůdce Evangelistické Asociace Billy Grahama), anebo nahrávky přehrávané na domácím stereu.

Styl zpěvu pana Shea se za ta léta do určité míry změnil, což není nic překvapivého, zvláště po sedmdesáti letech kariéry a přibližně stejného počtu gramofonových desek. Jedna píseň, však navždy zůstane jako jeho znělka: „*Mě Ježíš je dražší*“. Hudbu k této písni složil ve svých 23 letech. Jednoho dne našel ležet v obývacíku na piáně verše, které tam paní Reah F. Millerová náhodně nechala ležet (nebo také ne). Následkem toho došlo ke spojení tiché melodie s jednoduchým, avšak oslovujícím textem. Díky George Beverly Shea horlivému a osobnímu stylu, píseň zasáhla miliony srdcí po celém světě.

*Mně Ježíš je dražší než drahokam,
mně Ježíš je dražší než bohatství klam,
mně Ježíš je dražší nad všechny statky,
mne v domov vede ruka Ježíše.
Než mít království
a být otrokem hrozně moci hříchů svých...
mně Ježíš je dražší a Jeho říš, kterou spatřím v nebesích.
(Že si tu píseň právě zpíváte?)*

Grace and Peace to You

Natasha Legierski
(Philemon 1:3)

Isolation in prison is not a pleasant affair. It is fair to assume that not many readers have had this horrible experience. Although Paul was imprisoned, he maintained contact and correspondence with his fellow brothers and sisters. His letters to the Christians in his time also speak to us today. One of these letters is addressed to a wealthy reborn man named Philemon.

In this letter, the apostle Paul speaks on behalf of Onesimus (Onesimus means useful), a former slave who apparently ran away from his master and also committed theft. After he met Paul, however, Onesimus believed and became a new man. Paul is therefore speaking on his behalf to Philemon so that Onesimus may be treated as a brother in Christ and not merely as a slave.

The letter to Philemon is basically proof of social transformation in relationships, which occurred thanks to the work of the gospel in the church, but also in Christian households. The third verse of the letter to Philemon is this year's theme for Ladies' Fellowship (Debora) in Toronto. It is lovely, warm greeting.

Grace (Greek charis) is a word which expresses encouragement and joy, combined with gratitude for joy, this undeserved favour. Grace is closely related to mercy. It is, however, a broader, more general term than mercy. (Mercy expresses community, solidarity, which is expected from both sides of a binding agreement or contract. Behavior that is in harmony with the contract and preserves faithfulness is required). In the New Testament the word grace is understood as being a covenant between God and his people. Grace is proof of undeserved and unconditional mercy.

Grace is the tool and principle by which everything is ordered and ruled.

Believers are in fact under grace (not under the law, Romans 6:14). He who is under grace is entrusted with a task in the church giving hope; that means that without grace he could not fulfill his given purpose in the church. God's grace stands against the sinfulness of man. Death on the cross is the act of reconciliation between God and man.

Peace. The word peace evokes feelings and imagery that are always contrary to war. In Hebrew, shalom expresses wholeness, completeness, fulfillment. In the New Testament, peace can mean material wealth and satisfaction, happiness, health, strength and courage, long life, successful undertakings and victory in battle.

Continues on page 15

Milost vám a pokoj

Nataša Legierská
(Filemon 1:3)

Izolace ve vězení není nic příjemného. Lze předpokládat, že tuto zkušenost mnoho čtenářek (čtenářů) nemá. Uvězněný apoštol Pavel udržoval kontakt se svými milými spolubratry a spolusestrami korespondencí. Jeho dopisy křesťanům oslovují i v současné době. Jeden z listů je také adresován zámožnému, znovuzrozenému muži Filemonovi.

V listě se apoštol Pavel přimlouvá za Onezima, bývalého otroka (český překlad jména: Užitečný. Onezim bylo v té době běžné jméno otroků). Onezim, za kterého se Pavel přimlouvá, pravděpodobně od svého pána (Filemona) utekl, možná se dopustil i krádeže. Po setkání s Pavlem uvěřil, stal se novým člověkem. Pavel se tedy přimlouvá, aby se s Onezimem jednalo jako s bratrem v Kristu (ne jako s otrokem).

List Filemonův je v podstatě důkazem společenských proměn ve vztazích, které nastaly díky působení evangelia nejen v církvi, ale i v křesťanských domácnostech.

Třetí verš tohoto listu je heslem seterského kroužku *Debora* v Torontě. Je to překrásné oslovení, obsahující vřelost

Milost (řecky Charis) je výraz vyjadřující působení potěšení a radost s tím spojenou; vděčnost za tuto radost, nezaslouženou přízeň. Úzce souvisí s milosrdenstvím. Milost je však širším pojmem, než milosrdenství. (Milosrdenství vyjadřuje pospolitost—solidarititu, která se očekává mezi dvěma stranami uzavírající smlouvu. Jedná se o konání v souladu se smlouvou a zachováním věrnosti vůči smlouvě. V Novém zákoně se pod tímto výrazem rozumí smlouva mezi Bohem a lidem Božím. Milosrdenství je důsledkem nezasloužené a nepodmíněné milosti).

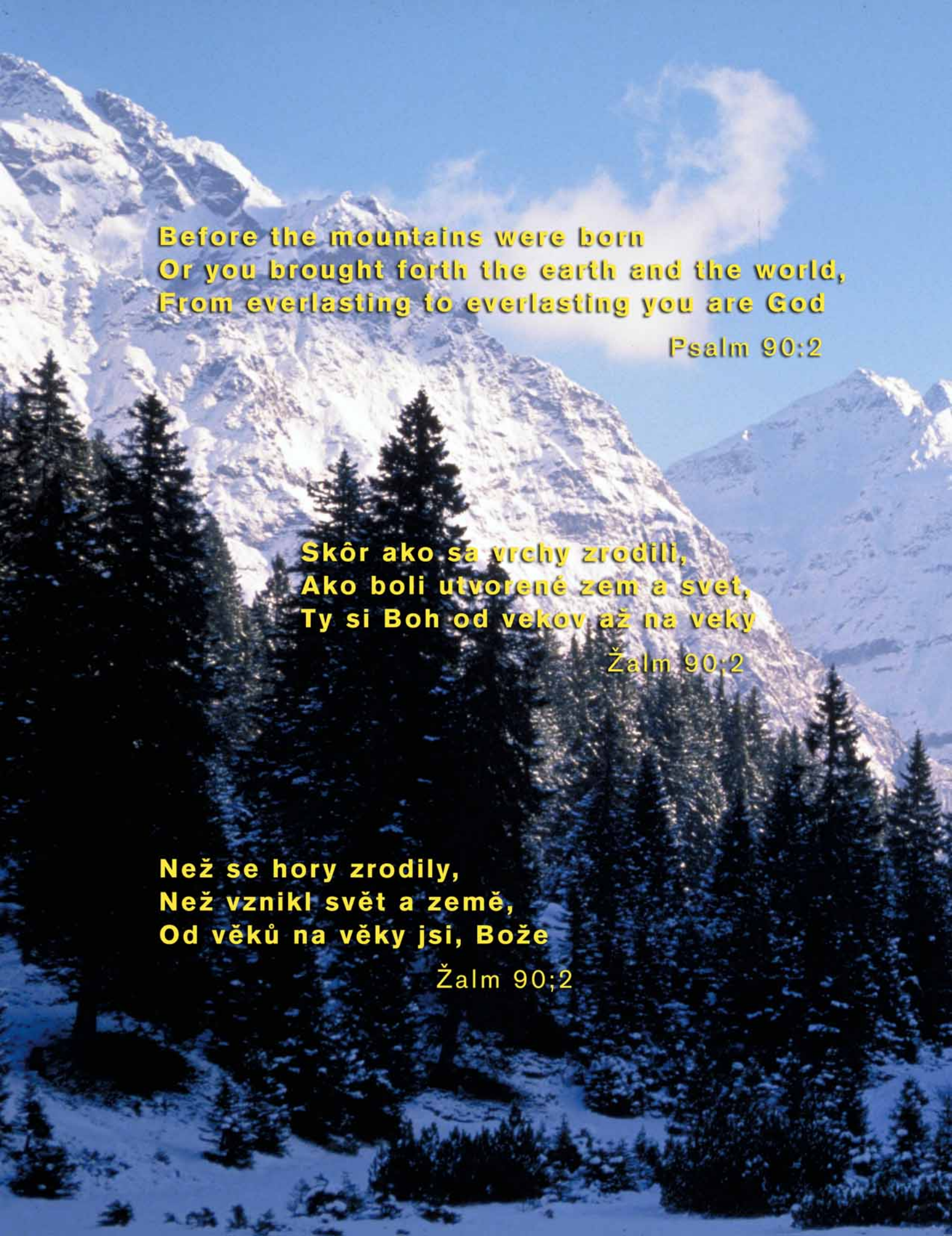
Milost je nástrojem i principem správy (tzn. uskutečňování určité činnosti či uplatňování pořádku a řádu).

Věřící jsou však pod milostí (ne pod zákonem, Řím. 6:14). Ten, kdo je pod milostí (aplikuje se na něho tato situace, postavení), je pověřen úlohou v církvi a nadějí, tzn. bez milosti by nemohl plnit dané poslání v církvi (prakticky by nebyl schopen). Boží milost stojí proti lidské hříšnosti. Smrt na kříži je dílem smíření mezi Bohem a člověkem.

Pokoj. Pod tímto výrazem rozumíme mír, dobu míru jež je opakem války. Hebrejské *šalom* vyjadřuje neporušitelnost, celost, dokonalost dokončeného, úplného...

V Novém zákoně může pokoj mít význam hmotného blahobytu spokojenosti, štěstí, zdraví, síly a bezpečnosti, dlouhého života, úspěchu v podnikání, vítězství ve válce. Pokoj znamená opak

Pokračování na straně 15



**Before the mountains were born
Or you brought forth the earth and the world,
From everlasting to everlasting you are God**

Psalms 90:2

**Skôr ako sa vrchy zrodili,
Ako boli utvorené zem a svet,
Ty si Boh od vekov až na veky**

Žalm 90:2

**Než se hory zrodily,
Než vznikl svět a země,
Od věků na věky jsi, Bože**

Žalm 90:2