

Glorious Hope Slavná naděje

Vol. 37, N° 1, 2011

Ročník 37, číslo 1, 2011

**Tvá láska, Bože, je nad
cenné poklady...** Žalm 36, 8a

**Aká vzácna je Tvoja
milost', Bože...** Žalm 36, 8a

**How priceless is your unfailing
love, O God!** Psalm 36, 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.

Misijní posláni 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) předkládat formu bohoslužby, obecenství a učení, vážit si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme.

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Editor-in-Chief: Natasha Laurinc

email: natasha.laurinc@sympatico.ca

You may send articles to above address.

Desktop publishing and art: Vit Malek

Assistant Editors: Janice Cermak, Ondrej Laurinc, PhD

Production Manager: George Sommer

Editorial Staff: George Sommer,

Joseph Novak

POSTMASTER: Send address changes to

Publication Office:

Glorious Hope / Slavná naděje

Rt. 4, Box 58D, Philippi, WV 26416-9717 USA.

email: george.sommer@ab.edu

WWW.CZSKBC.ORG

Editorial



Following

The verb *follow* anticipates definite and specific action.

It involves a decision to follow something or someone and then to submit and adapt one's entire way of life to that decision. One knows very well everything involved in the decision made and

its consequences. The end result or goal in mind serves as the motivation to follow in the first place. The decision to follow is so strong that it becomes a conviction. That conviction dominates to such an extent that it cannot be overlooked. It influences not only the people one is closest to, but also one's entire sphere of influence in society.

Dietrich Bonhoeffer analyzes the concept of following Jesus Christ very well. It is impossible to be a missionary without following Jesus Christ. A missionary does not have regular working hours, nor an age of retirement. To be a missionary is a life-long vocation without borders, or national identity. It is a ministry to our fellow human beings.

For believers (and certainly not only for them) in totalitarian regimes in the Eastern Bloc, missionaries were messengers of God. Not only did they bring Bibles and valuable

☞ Continues on page 11

Následování

Výraz *následování* signalizuje určitou činnost se specifickým obsahem. Jedná se o rozhodnutí někoho nebo něco následovat a tomu rozhodnutí podřídit a přizpůsobit celý svůj život. Dotýčný si je vědom všech souvislostí i následků. Zvláště-li má však na zřeteli konečný výsledek, tedy cíl, který stojí za motivací k následování. Rozhodnutí následovat je tak silné, že se stane životním přesvědčením dotyčného. Přesvědčení pak dominuje do takové míry, že je nelze přehlédnout. Nejenže má vliv na nejbližší osoby, ale ovlivňuje celou společnost, ve které se dotyčný pohybuje.

Následování Ježíše Krista velmi dobře rozebírá Dietrich Bonhoeffer. Bez následování Ježíše Krista není možné být misionářem. Misionář nemá stanovenou pracovní dobu, aniž je omezen důchodovým věkem. Být misionářem je celoživotní posláni bez hranic států a zemí či určení národnosti. Je to služba bližnímu.

Pro věřící (a jistě nejen pro ně) v totalitních režimech bývalého východního bloku byli misionáři Božími posly.

☞ Pokračování na straně 11



Front Cover: Photo from *newsletternewsletter.com*
Back Cover: Dusko Pilic



An Interview with Thomas Cosmades

Can you give us background information about yourself?

I was born in Istanbul, Turkey in 1924. I am of a Greek heritage. We were a minority in an Islamic country.

So your families migrated from Greece to Turkey?

No, this is a question people always ask me. Our ancestors always lived in Asia Minor, presentday Turkey. Our people were in Turkey before the Turks themselves.

How did you become a born again Christian?

My grandparents were converted into the Evangelical faith through American Congregational missionaries. I was born a 3rd generation Protestant and was raised in a nominal Christian home. Even my father was saved at a later in his life. By the time I grew up, I didn't want to continue to live in Turkey. I wanted to go to a freer country. I set my mind to migrate to Australia as I thought I could establish a better life there. I had all my papers ready to migrate to Australia when my life took a drastic turn.

In 1949, an American archeologist called Dr. A.J. Smith came to Turkey with the intention of climbing Mount Ararat to find Noah's Ark. When Dr. Smith came to Turkey, newspapers found his expedition interesting. Daily, they were writing articles about this peculiar group of archeologists. It was a novelty for them. At that time, I was working as an accountant, having completed my military service. I should mention that I always attended a Protestant church. The born-again Christians in this church were a minority. Our preacher never preached salvation. I kind of liked this group of born again Christians. Later I realized that they had been praying for me.

One day, I was reading the paper and I said to myself, "I am going to meet Dr. Smith." I inquired and found the hotel he was staying at. At the time, Istanbul was small with a population of seventy-five thousand. Today it is about fifteen million. When I went to meet Dr. Smith, he impressed me with his kindness and meek and gentle spirit. Soon, I found out that he was a minister of the Gospel. I introduced myself to him, and he was happy to know that there were evangelical churches in Istanbul. He said that he would like to come to our church. Right then and there I arranged for him to speak in our church the following Sunday. It was called "The Bible House Church" where services were held in Turkish. The church put an ad in the newspaper that Dr. Smith would be speaking there. A



rather large crowd gathered that Sunday morning. Many people came out of curiosity to meet Dr. Smith and to hear him talk about his expedition. But his interested was to preach the Gospel, which he did in a powerful way. An old congregational missionary translated for him. The born-again people were so happy and asked him to preach again in the afternoon. He agreed but the person who was translating had to leave. So there was no interpreter.

Vahram Tatikian, an Armenian evangelist who was on fire for the Lord, asked me to translate. At the moment, I was so afraid; I didn't know if I could manage it. I had never translated before. They insisted since there was no one else who knew English and I fearfully stood next to him and translated. He started telling his testimony and how he had come to Christ. He was shedding tears. My heart was deeply touched for the first time in my life about my sin. I knew I had to be converted. I wanted to have such a testimony. I was deeply touched but didn't want to show my conviction of sin, as I was a proud person. So, I composed myself and carried on interpreting his message. I quickly left at the close of the meeting and crossed over to our home on the Asiatic side of Istanbul. There I knelt at my bedside and confessed my sin, receiving Jesus as my Lord and Savior. My life was totally changed and new horizons opened before me.

How was your life changed?

One thing that happened to me after my conversion is that God gave me the spirit of witness. Naturally, I couldn't have done this before because I didn't have Christ as my Savior. Istanbul is located between two continents, Europe and Asia. It used to have various groups of people. I was witnessing to Turks, Greeks, Jews, and Armenians. People who knew me were asking me, "What happened to you?" And I told them that Jesus saved me.

At that time, were people open to hear the gospel message?

People were open because the message was unknown. Today, there are many missionaries in Turkey. At that time, there were none. Only Vahram Tatikian, a local Armenian brother, was faithful in proclaiming the good news.

Did you remain in Turkey?

The Lord was working gradually in my heart and I was losing interest in business. Where once my mind had been set to go to Australia and become a successful business

person, now I knew that the Lord wanted me to preach the Gospel. So I wrote to Dr. Smith that the Lord was calling me into the ministry. He took my request seriously and invited me to come to the USA. In those days, it was easy to come to America. He sent me an invitation and I came. I buried my dream to go to Australia.

It was in November 1950 that I landed by ship in New York with ten dollars in my pocket. I was twenty-six then. America impresses everyone, and it impressed me, too. The first place I visited was Boston where I had an uncle that I never had seen; he came to the USA before I was born. I started making friends among church people. They were

very kind and generous to me. My whole idea was to find financial assistance for going to school; I had no possibility to pay by myself. Thank God, he opened one door after another, and I had wonderful education in the USA.

What did you study?

I studied Bible and Theology, mostly in Chicago, at Northern Baptist Theological Seminary.

What happened after you completed your schooling?

Well, in 1954, I met Lila in Indiana. She had just graduated from university. We got married in 1955, and ever since then we have been in the Lord's service in various capacities and countries. Throughout these years, I cannot forget God's faithfulness in my wife's and my life. Next year, God willing, we will celebrate our Golden Wedding Anniversary.

What kind of ministries did you get involved in?

We first went to Idaho, where there were three small Baptist churches without a pastor. They invited us and I became the pastor of these three churches. I had three services on Sunday, one in each church, and other services during the week. We ministered there for about two and a half years. This is where our two daughters were born. It was a time I never forgot. It was educational in different ways and very helpful for us. But while serving there in that beautiful mountainous region, I never abandoned my commitment to go and preach the Gospel in Turkey.

I never lost sight of this dream. In April 1960, we took off for the Middle East by a Dutch cargo ship from New York. Plane trips were not common in those days. It took us three and a half weeks to reach Beirut, Lebanon. It was an excellent trip, except for a storm on the Mediterranean Sea. We paid \$250 per person, and half price for each of our two daughters.

When we finally reached Beirut, we contacted some missionaries. Beirut was a good launching place for missionaries at that time. Then we moved to Turkey and our ministry began right away. Because Turkish was one of my mother tongues, I could immediately get involved with the Turks.



Thomas and Lila Cosmades in Toronto Czechoslovak Baptist Church

During the course of my years, I translated the New Testament from original Greek into Turkish, wrote evangelistic (theological) educational literature and had daily broadcasts from Trans World Radio from Monte Carlo for fourteen years. Those days short wave radio was the main medium for

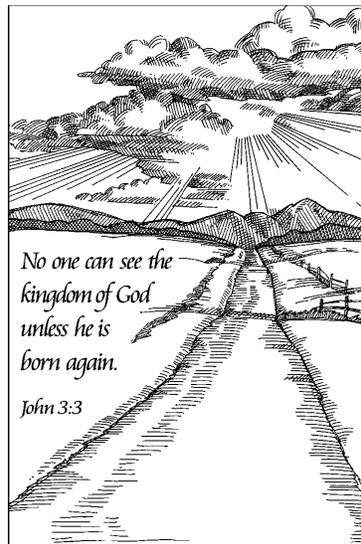
broadcasting. We got many letters from people who were extremely eager to tune in, any time of day or night. In those days, most people in Turkey did not even own a television set, so radio was the only means of communication. We received hundreds of letters every month, which we followed up with letters and literature. Some came to Christ through this ministry and became Christian workers themselves.

How long did you stay in Turkey?

We visited Turkey off and on during the several years we were living in Greece. In 1968, we moved to Germany because of the great influx of foreign workers coming to Germany to work. In Germany, we held evangelistic meetings from one end of the country to the other among the Turks. I gave myself to broadcasting and also to translate the New Testament into modern Turkish. I also started producing Turkish literature and cassettes, which to this day are widely used.

At that time, God put in our hearts to start visiting the Eastern European Communist countries, which we did two or three times a year for many years. It was a rewarding

ministry. We carried in Bibles and books in a concealed way as it was illegal to bring Bibles into these countries. We also took in needed items of food, clothing and other equipment. Once I was caught on my way to Russia from Finland and they confiscated all my Bibles. It was only one time that I got caught. But the main thing we did in these countries was to preach in churches. It always gave me great satisfaction to visit isolated Christians, encourage and comfort them and keep in touch with them. This was carried on until the Iron Curtain fell. Eventually my age was caught up with me. I cannot travel very much now. I am 80 years old.



What countries have you ministered in?

We visited Australia, New Zealand, Singapore, Malaysia, Indonesia, India, Jordan, Lebanon, Syria, the United Arab Emirates, Cyprus, Greece, Turkey, and most European countries.

Everywhere we went we stayed with local people. We never stayed in hotels. When we visited these countries, we primarily preached in churches, taught the Bible in various ways, and made personal contacts with people, and also relating to people the experiences of others. People would listen to the stories and pray for the other countries. Now we live in Germany where our girls are settled.

Do you feel we need more missionaries these days?

We need Christian workers always. The Lord said that the fields are ripe and ready for harvest. We rejoice for all Christian workers, whether they are involved part time or full time in the ministry.

What should we pray for?

Pray for Christians under severe oppression, even martyrdom. In many parts of the world, Christians are intimidated and worshipping under threat such as in Sudan, northern Nigeria, India, Pakistan, Turkmenistan, and other countries. In our times, the message of Jesus Christ is unwanted, but people should know that it is for their benefit and their salvation.

So you feel there is more intolerance towards Christians these days?

Yes, there is more intolerance of Christians coming from the Islamic world and also from the Hindus. There is opposition in the West in this post-Christian age, and where paganism is the norm, even though people don't think about their societies in this way. Even in the West, some people are trying to return to the ancient idolatrous religions in places like England and Denmark.

Do you think that there will be a revival in our time?

In all frankness, we cannot see revival happening soon. It is time of persecution, hatred of Jesus and his message, and a time of materialism, especially in the West. It is time of anything but of Jesus Christ. But in many places, the Holy Spirit is moving and convicting people. We need to pray for revival.

How do you describe today's church?

Today's born-again church is being entrapped by the philosophy of materialism. Even in Third World countries materialism influences and controls people. In the meantime, Christians who want to live for Jesus Christ are being crushed.

Many people have the desire to evangelize, but they don't how. What would you say to these people?

People who cannot preach, personal conversations and encounters with everyone are wonderful opportunities. You would have no problem striking up a conversation in the train, on the streets, or anywhere else. People are greatly burdened and are waiting for someone to give them a word of compassion.

Do you think that the average Christian man and woman are doing a good job in grasping these opportunities?

The average Christian doesn't care enough to see a revival, a change from the normality that their family is being trapped in. Revival is the work of the Holy Spirit and can only be materialize when Christians pray in the Spirit, something that is not quite there in our time. World events which are speedily taking place tell us a lot regarding eschatological happenings taught in the Old and New Testaments. The world is racing towards its end. The Bible contains prophecies about the Second Coming of Jesus Christ and that the present world will not continue as it has been.

In your 80 years on this earth, what have you learned about God?

On April 29, 2004, I turned eighty. I know God's abundant and inexplicable grace. He is the God of Grace, or else none of us could have stood before him. The grace of God can only be apprehended by faith, faith in a reality that we cannot see with our physical eyes, but our hearts and minds tell us that it is very real. If one is truly a believer in Jesus Christ, he should daily anticipate His return and the establishment of His everlasting and righteous kingdom.

□ *Source is from web page*



Dear Friends of the Convention, There is much to report since the short article in the last issue of *Glorious Hope*.

I mentioned in the last issue that the winter months are usually quiet in the life of the convention. This time around, there is no lack of news and changes. In late December, we received an update from A-B College of the upcoming re-construction project of the cafeteria. We received assurance from the college that all meals will be served within the college grounds, most likely in the main library (the building to the right of administration and our registration).

We were also informed that since we are moving the convention one week past our usual week of July, we will not be able to use Wilcox Chapel on Thursday July, 14th. This is due to a scheduling conflict with another group. The opening meeting of our 102nd Annual Convention will take place in the sanctuary of the Philippi Baptist Church, located in downtown Philippi. We are very thankful to our friends at Philippi Baptist Church for opening their doors to us in this time of inconvenience. The Wilcox Chapel will be available to us starting Friday, July 15th, at noon. Our Friday morning schedule has also been slightly affected due to this event. On Friday morning, we will remain on the college grounds and enjoy

the “Men’s Breakfast” and “Ladies’ Tea” (breakfast included) in the time slot usually reserved for the morning Bible study. For more details, please refer to the tentative program—page 7 in this issue. We are sorry in advance for the inconvenience this may cause.

We explored all the options presented to us, one of which included temporarily relocating the venue to another college or conference center. After a long period of consideration, we have decided that at this point it is in the interest of the convention not to move the location.

We would love to see you July 14–17, 2011, in Philippi, West Virginia.

We encourage you to mark your calendar and **BOOK VACATION TIME** if you need and are able to.

In His service
Darko Siracki
 Executive Secretary
 Czechoslovak Baptist Convention
 darkosiracki@czskbc.org
 www.czskbc.org

“Your talk talks, and your walk talks, but your walk talks louder than your talk talks.”

I, therefore,... beseech you to walk worthy of the calling with which you were called.
 Ephesians 4:1

□

Donations

Mail your US contributions in enclosed envelopes. **Do not** mail them to Detroit address!!!

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

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

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

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

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

☞ If you are sending contributions for **Convention** (Convention,

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

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

USA:

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



102nd Annual Convention Tentative Program

July 14-17, 2011, Philippi WV

Decisions of Faith (Hebrews 11)

Thursday, July 14, 2011

10:00 A.M. General Board Meeting
12:30 P.M. Lunch
1:30 P.M. Budget Committee Meeting, followed by
Publishing Committee Meeting
5:00 P.M. Dinner
7:00 P.M. CONVENTION OPENING SERVICE
Service will be held in Philippi Baptist Church.
Song Leader: TBA
Sermon: Speaker: TBA
Worship Leader: TBA
Philippi Baptist Church Choir, *Dr. Jud Bracey*
Convention Welcome: A-B College President
Sermon: Enoch's Believing. (Hebrews 11:5-6a) "By faith Enoch was taken so that he did not experience death; and he was not found because God had taken him. For it was attested before he was taken away that he had pleased God. And without faith it is impossible to please God."

Friday, July 15, 2011

9:00 A.M. **Ladies' Tea Time** (Breakfast will be served)
9:00 A.M. **Men's Breakfast** with John Upton
12:00 P.M. Lunch
1:30 P.M. Convention Soccer Match
2:00–4:00 P.M. Activity Recess (swimming, tennis,
golf, soccer)
5:00 P.M. Dinner
7:00 P.M. "BOB DVORAK AND FRIENDS"
Night of traditional-style music, old-
fashioned hymns and your music
contributions
CONVENTION MEMORIES
Your music contributions to the program
must be submitted by Thursday 10 P.M.
Sermon, *Robert Dvorak: Noah's Building.*
*(Hebrews 11:7) "By faith Noah, warned by
God about events as yet unseen, respected
the warning and built an ark to save his
household; by this he condemned the world
and became an heir to the righteousness that
is in accordance with faith."*

MOVIE NIGHT—FACING THE GIANTS

Following the evening service.

Saturday, July 16, 2011

8:00 A.M.—4:00 P.M. Annual Youth Picnic at
Blackwater Falls State Park
9:00 A.M. **Prayer Time and Bible Study**
10:30 A.M. Business Session
12:00 P.M. Lunch
2:00–4:00 P.M. Activity Recess (swimming, tennis,
golf, soccer)
4:00 P.M. CHOIR REHEARSAL, *Dr. Jud Bracey*
5:00 P.M. CONVENTION BANQUET
7:00 P.M. YOUTH NIGHT
Night of contemporary-style music
Special youth and children's program and
your music contributions
Your music contributions to the program
must be submitted by Thursday 10 P.M.
Sermon, *John Upton: Abraham's Going.*
*(Hebrews 11:8) "By faith, Abraham obeyed
when he was called to set out for a place that
he was to receive as an inheritance; and he
set out, not knowing where he was going."*

Sunday, July 17, 2011

9:00 A.M. Memorial Service
9:15 A.M. Devotional
10:00 A.M. CHOIR REHEARSAL *Dr. Jud Bracey*
10:30 A.M. MORNING WORSHIP SERVICE
Sermon: *John Upton*
Worship Leader: TBA
Song Leader: TBA
Combined Choir
Communion
*Sermon: Moses' Choosing. (Hebrews 11:24,25) "By
faith Moses, when he was grown up, refused to be
called a son of Pharaoh's daughter, choosing rather
to share ill-treatment with the people of God than to
enjoy the fleeting pleasures of sin."*
Convention picture
12:00 P.M. Lunch

<p>Save the Date</p> <p>July 14-17, 2011</p> <p>102nd Czechoslovak Baptist Convention www.czskbc.org</p>		<p>www.czskbc.org</p> <p>info@czskbc.org</p> <p>facebook</p>
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The History of the Czechoslovak Baptist Church in Toronto

Part Two

The second part of the existence of the Czechoslovak Baptist Church in Toronto saw the rise of the Communist regime in Czechoslovakia. After Pastor J. Zajicek, Jaroslav



Zajicek family

Zeman, a graduate of Knox College in Toronto, took over the pastoral work. He came from Czechoslovakia to study in 1948, and in May of 1949 he became the assistant pastor. His ordination as pastor was the following year. The change of regime in February 1948 in Czechoslovakia caused a new wave of emigration. Thousands of Czechs and Slovaks abandoned their homes. The Czechoslovak Baptist Church in Toronto was the only Protestant centre for these newcomers to Toronto. Czechs and Slovaks of varying denominations would meet and gather there. This is how this unique group was formed; one in which cultural, religious, and political borders were all overcome.

The Toronto church's mission focus was to provide social aid to new emigrants. Many opened their homes, and gave out free Bibles and other Christian literature. From the year 1951 mission work expanded to support Haitian mis-

The change of regime in February 1948 in Czechoslovakia caused a new wave of emigration. Thousands of Czechs and Slovaks abandoned their homes. The Czechoslovak Baptist Church in Toronto was the only Protestant centre for these newcomers to Toronto

sionary Ludovica St. Pharda in Limbé, Haiti. In 1952 the congregation received its own meeting space, a church on Rhodes Avenue. It was given the name Bethlehem Church in memory of the Bethlehem Chapel in Prague, Master

John Hus's place of work. This mission work successfully expanded even amongst fellow countrymen in surrounding cities (London, Hamilton, Winona). Church attendance after a decade of existence fluctuated between 150 and 200, when Sunday visitors are counted. The church choir had 30 members, Sunday school was being taught in various classrooms and the development of both the Ladies' Group and Youth Group were in full swing. In the summer, a camp for fellow countrymen's children was organized.

In 1952, a meeting between workers of the Czechoslovak Convention of USA and Canada, and the church congregation took place, and in 1954 a congress of this convention was

held for the first time in its history. The Toronto church had been accepted into this convention in 1945. Patrons of the Czechoslovak Congress were the Secretary of State for External Affairs in Ottawa, and Minister of Citizenship and Immigration, and the mayor of the city of Toronto.



Zeman family

Despite this successful work and growth, Pastor J. Zeman felt called to work in an English church. In his place, he recommended a graduate of a Bible college in Winnipeg, Josef Novak, to continue the pastoral work.

Josef Novak stepped into the office of pastor in February of 1955 and was ordained in January of 1960. Under his leadership, the church became involved in radio broadcasting, and they had a spiritual program for fellow countrymen. It was during this time that the English language began to dominate the mother tongue among the younger generation. Due to strategic considerations the congregation moved to Parkdale Baptist Church on Queen Street West, another area of Toronto.

The year 1968 was written down in this congregation's history as a year of a new wave of emigrants from Czechoslovakia.

Continues on page 17

Historie Československého baptistického sboru v Torontě

2. část

V druhém období existence Československého baptistického sboru v Torontě se odráželo nastolení komunistického režimu v Československu. Po kazateli J. Zajičkovi se práce ujal Jaroslav Zeman, absolvent bohosloví Knox College v Torontě. Přijel na studia z Československa v roce 1948 a v květnu 1949 nastoupil jako asistent kazatele. Následující rok byl ordinován na kazatele. Změna režimu v únoru 1948 v Československu způsobila novou vlnu emigrace. Tisíce Čechů a Slováků opustilo své domovy. Československý baptistický sbor v Torontě byl jediným protestantským střediskem v Torontě. Setkávali se v něm Češi a Slováci několika náboženských skupin. Tak vzniklo unikátní obecnství překonávající přehradu národnostní, církevní i politické.

Misijním zaměřením torontského sboru byla sociální pomoc novým emigrantům. Mnozí otevřeli své domovy, rozdávali zdarma Bible a další křesťanskou literaturu. Od roku 1951 se misijní působení rozrostlo o podporu domorodého misionáře Ludovica St. Pharda v Limbé, Haiti. V roce 1952 sbor získal vlastní shromažďovací prostory, kostel na Rho-



Novak family

des Avenue. Dostal jméno Betlémský kostel, na památku Betlémské kaple v Praze, působišti Mistra Jana Husa. Práce se úspěšně rozvíjela i mezi krajanů v okolních městech (London, Hamilton, Winnon...) Návštěvnost kostela, po deseti letech trvání, se pohybovala mezi 150 až 200 nedělními návštěvníky. Pěvecký sbor měl již třicet členů, vyučování v nedělní škole probíhalo v několika třídách, plně se rozvinula činnost sester i mládeže. V letním období se organizovaly dětské letní tábory pro děti krajanů.

V roce 1952 na sborové půdě došlo k setkání pracovníků Československé baptistické konvence USA a Kanady a v červenci 1954 se uskutečnil kongres této konvence po prvé v historii konvence. Torontský sbor byl do této konvence přijat v roce 1945. Kongres se konal pod záštitou ministra zahraničních věcí v Ottawě, ministra pro občanství a imigraci v Ottawě a starosty města Toronta.

I přes úspěšnou práci a růst sboru se kazatel J. Zeman cítil povolán do služby v anglickém sboru. Na místo kazatele doporučil bratra Josefa Nováka, absolventa Biblické školy ve Winnipegu.

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☞ Continues on page 17



Maria Gabankova-Brezinova – Toronto Czechoslovak Baptist Church

Smířte se s Bohem



Jsou životní události, které se člověku vryjí do paměti a on na ně nemůže zapomenout. Chci jednu takovou událost zmínit, a to nejen pro její dramatickost, ale i pro myšlenkový pochod, který ve mně tato událost vyvolala.

Asi před sedmi lety jsem časně ráno sešel v našem rodinném domku v Kanadě z prvního patra do přízemí.

Překvapil mne chlad a vzápětí jsem zjistil, že jsou otevřeny posuvné dveře na zahrádku. V duchu jsem se začal zlobit na naše tři „nezodpovědné“ děti. Najednou jsem zjistil, že je otevřeno i okno. Uprostřed pokoje na světlém koberci ležel můj pár bot a já jsem začal mít pocit jakési nejistoty. Najednou jsem zjistil, že je odpojen telefon a při dalším podrobnějším rozhlížení jsem postupně nabyl jistotu, že nás během noci „navštívil“ nevídaný host.

K svému překvapení jsem se však začal více zaměstnávat neznámým návštěvníkem než samotným vloupáním. Kladl jsem si postupně nejrůznější otázky: Kdo to asi byl? Jak může vypadat? Kde se teď nachází? Co asi prožívá? A pak jsem přišel k závěru, že nejméně pro tento čin nemůže mít vnitřní pokoj. Když mu nyní někdo zaklepe na ulici na rameno, jistě jím to mimoděk trhne! Když někdo zakřičí: „Chyťte ho!“, dá se automaticky do běhu, i když se ho to nebude týkat. Když půjde proti němu policista, raději přejde na druhou stranu. Prostě: Člověk mimo zákon!

1. Před Pánem Bohem jsme všichni „mimo Zákon“!

Míváme občas zájem o to, co si o nás myslí lidé? Jedni se tím zaměstnávají až nezdravě, jiným na tom vůbec nezáleží! Nám všem by však mělo záležet na tom, co o nás myslí Pán Bůh!

A Boží slovo nám to říká otevřeně: „*Všichniť zajisté zhřešili, a nemají slávy Boží.*“ (Ř 3,23) Není rozdíl! Každému z nás může Pán Bůh „zaklepat na rameno“ a prohlásit podobně, jako se to stalo králi Davidovi po jeho zhřešení: „Ty jsi ten muž!“

Po Adamově zhřešení v ráji se rodí všichni lidé s hříšnou přirozeností. A Písmo svaté říká, že skrze Adama přišel na svět hřích a skrze hřích smrt, „v němž všichni zhřešili“. (Ř 5,12)

2. Boží „zaklepání“ je z lásky

Bible nehovoří o zaklepání na rameno, ale v knize Zjevení 3,20 je výslovně řeč o Božím klepání skrze Krista na naše srdce: „Aj, stojím u dveří a tluku. Jestliže by kdo uslyšel hlas můj a otevřel dveře, vejduť k němu, a buduť s ním večeřeti a on se mnou.“

Pán Bůh nás stvořil pro sebe. Adamovým hříchem neskončila Boží láska k člověku. V ráji však vznikla mezi člověkem a Bohem nepřeklenutelná „propast“. Ze své lásky však hned po lidském pádu zaslíbil náš Stvořitel poslat „Vítěze“ nad svůdcem. Pán Ježíš Kristus svojí obětí na kříži umožnil znovunavázání ztraceného vztahu. Jedinečně to znázorňuje populární kresba, která ukazuje, jak Kristův kříž tvoří most přes zmíněnou propast mezi Bohem a člověkem.

Apoštol Pavel píše v listu do Říma 3,24: „*Spravedliví pak učinění bývají darmo (zdarma), milostí jeho, skrze vykoupení, kterých se stalo v Kristu Ježíši.*“ Spasení je tak dokonalé, že k němu člověk nemusí nic přidávat. Je tak všeobecné, že si ho může každý člověk přivlastnit vírou v Pána Ježíše

Krista. Jen Pán Ježíš mohl říci: „*Já jsem ta cesta, pravda i život, žádný nepřichází k Otci než skrze mne.*“ (J 14,6) Jen on je Boží Syn, jen on je cestou k Otci. Nehledejme jinou cestu – žádná jiná k Pánu Bohu není!

3. Pánu Bohu jde o smíření!

V 2. listu do Korintu 5,19–21 čteme: „*Neboť Bůh byl v Kristu, v mír uvodě svět s sebou, nepočítaje jim hříchů jejich, a složil v nás to slovo smíření. Protož my na místě Kristově poselství dějíce, jako by Bůh skrze nás žádal, prosíme na místě Kristově, smířte se s Bohem. Nebo toho, kterýž hříchu nepoznal, za nás učinil hříchem, abychom my učinění byli spravedlností Boží v něm.*“

Pánu Bohu jde o nás, a proto připravil v Pánu Ježíši Kristu smíření. Bez tohoto smíření nemůžeme s Ním mít



plné obecenství. Jak by mohl být pokoj v rodině, jestliže se děti proviní proti rodičům a nepožádají o odpuštění. Je to však někdy veliký vnitřní zápas, aby se děti pokořily a přišly s prosbou o odpuštění. Jestliže však přijdou, bývá jim zpravidla odpuštěno. Ze strany Boží je však odpuštění slíbeno, a na tom lze stavět. Vždyť bylo zprostředkováno Kristovou smrtí na kříži.

Uvedený verš také svědčí o Pavlově zájmu o to, aby všichni lidé o smíření s Hospodinem stáli. Proto šířil evangelium a podobně tomu má být i se všemi křesťany, kteří pro své smíření s Bohem usilují o to, aby i jiní byli skrze Pána Ježíše Krista s nebeským Otcem smířeni.

4. Pán Ježíš Kristus jako Přímluvce

Zmíněný provinilec v Kanadě byl dopaden a postaven před soud. Dozvěděli jsme se, že mu nestačil k „návštěvě“ jen náš dům. Navštívil možná patnáct domků v naší oblasti. Byl usvědčen ze svého přestoupení zákona. Jeho advokátka se snažila nalézt polehčující okolnosti, ale vina byla jasně prokázána.

V listu do Říma 8,34 čteme: „*Kdo je odsoudí? Vždyť Kristus Ježíš, který zemřel a který byl vzkříšen, je na pravici Boží a přimlouvá se za nás!*“

Víme o případech, kdy se podařilo schopným soudcům „vysekat“ i očividné provinilce a dostat je na svobodu. Tak významné je mít u světských soudů schopné advokáty. Pán Bůh je však vševědoucí a žádný provinilec nemůže uniknout Božím soudu. Existuje jedno řešení, mít Přímluvce, který vinu bere na sebe.

Vypráví se o soudci, který musel vynést rozsudek nad svým synovcem. Čekalo se, že pro rodinné vztahy nevynese odpovídající rozsudek. Stalo se však, že rozsudek spravedlivý byl, ale k všeobecnému překvapení soudce po vynesení rozsudku odložil soudcovský talár, postavil se vedle odsouzeného a zaplatil za něj uloženou pokutu.

V principu dochází přesně k tomu ve vztahu Pána Boha k nám. V Pánu Ježíši Kristu nebeský Otec zaplatil náš dluh. V Kristu máme tedy Přímluvce a na nás je, abychom Boží milost ve víře přijali.

Závěr

Jsmo všichni s Pánem Bohem smířeni? Skrze víru v Pána Ježíše Krista dochází k takové změně v životě člověka, že ji Písmo svaté nazývá znovuzrozením. Člověk totiž obdrží dar Ducha svatého a získává novou přirozenost. Ve 2. Petrově 1,4 to říká apoštol Petr takto: „*Tím nám daroval vzácná a převeliká zaslíbení, abyste se tak stali účastnými božské přirozenosti a unikli zhoubě, do níž svět žene jeho zvrácená touha.*“ To pak znamená změnu života jak ve vztahu k Bohu, tak ve vztahu k lidem. Amen!

Kazatel *Miloš Šolc ml.*
Z knihy

37 kázání aneb ohlédnutí za 37 lety služby na Božím díle



Editorial... Continues from page 2

spiritual literature, but with their conviction and courage they encouraged local Christians to persevere in their faith, faithfulness and courage. Many missionaries experienced persecution and banning from certain countries.

Thomas and Lila Cosmades are among those missionaries prohibited from entering former Czechoslovakia. That did not stop them from helping those emigrating from Czechoslovakia. They visited the congregation in Toronto, a congregation of emigrants, numerous times. During these visits, a personal, particular interest for each person was evident and resulted in intimate friendships. Phone conversations always ended in prayer for individuals and the entire fellowship. Their memory never failed them. The Cosmades' ministry extended to many countries. It is likely that all European ethnic groups within the Greater Toronto Area know them.

In the past, readers of *Glorious Hope* met Thomas Cosmades a few times through his articles. The first issue of *Glorious Hope* in 2011 offers one more such meeting.

Editor-in-Chief *Natasha Laurinc*
Translated by *Elizabeth Jane Fields*



Editorial... Pokračování ze strany 2

Nejenže přivázeli Bible a vzácnou duchovní literaturu, ale svým přesvědčením i odvahou povzbuzovali místní křesťany k vytrvalosti ve víře, věrnosti i odvaze. Mnozí z misionářů okusili šikanování i vypovězení z určitých zemí.

Thomas a Lila Cosmadesovi patří k těm misionářům, kterým byl vstup do bývalého Československa zakázán. To jim však nebránilo v tom, aby pomáhali těm, kteří z Československa emigrovali. Torontský sbor, sbor emigrantů, navštívili Cosmadesovi několikrát. Při setkání s nimi vždy dominoval osobní a konkrétní zájem o každého člověka, který vyústil v úzký vztah přátelský. Telefonické rozhovory vždy končily modlitbou za jednotlivce a celé obecenství. Jejich paměť nikdy neselhala. Cosmadesovi misijně působili v mnoha zemích. V okolí Toronta je znají snad všechny evropské etnické skupiny.

Čtenáři *Slavné naděje* se v minulosti setkali s Thomasem Cosmadesem několikrát prostřednictvím jeho článků. První číslo *Slavné naděje* v roce 2011 přináší s Cosmadesovými ještě jedno setkání.

„*Věrný je ten, který vás povolal...*“ (1. Tes.5;24a)

Nataša Laurincová, šéfredaktorka



Similarities Between Christianity and Sports

from the book *Communicating on the Playing Field* by Dr. Josef Šolc



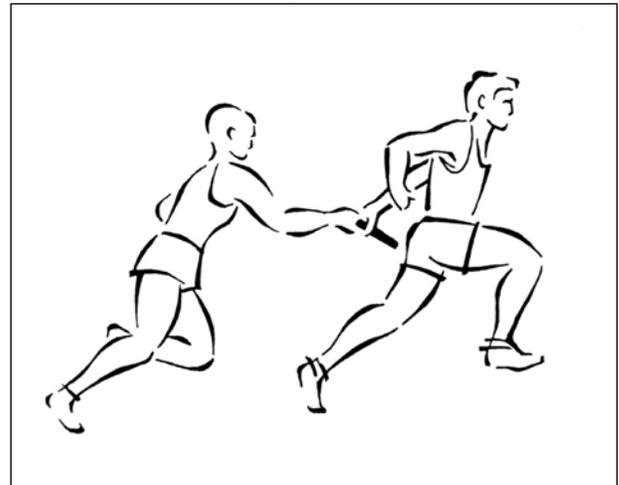
A similarity closely related [to the places and buildings where Christianity and sports happen] are the precise times and schedules of events. The church year includes the same events every year. Pastors and priests develop sermons that relate to the birth, death, and resurrection of Christ.

They gather their congregations and deliver their sermons at a specific time on Sunday, usually at 11:00 a.m. Lately the days and times for worship services have been questioned and sometimes changed, but they still happen at certain times. In sports, games are scheduled for the whole season. Times and days are precisely determined so that nobody would have to guess when to see the desired event. Next to regularly scheduled events, there are those special times when the best play each other to declare the champion of the world. Here again sports are ahead of Christianity. It seems that the world stops every two years to watch the Olympic Games. These games bring the world together in a euphoric worship of human achievement and solidarity. There are other events that bring about religious excitement in the hearts of athletes and spectators, like the World Cup in soccer, the Super Bowl in football, Wimbledon's two weeks of battle for the tennis crown, and the playoffs in baseball and basketball.

Sports and Christianity have rituals. Sports are based on secular faith and Christianity on sacred faith. Any faith demands order and rules that give religion its form. Sports have national anthems for events of national proportions, exchanging of flags, introduction of players, referees keeping the play fair, halftime shows to keep spectators entertained at all times, cheerleaders making sure that the spectators get into the game as much as possible, ensuring the support of the home team, and finally hand-shaking and congratulating the winners. Christianity has ceremonial rituals that perpetuate the most important things of relating to God and one another. Jesus Christ instituted two sacraments, namely baptism and the Lord's Supper. Christians do not observe both of them every Sunday, but they are part of the overall life of every local church. Other rituals are not as significant, but are practiced by Christians freely, such as singing old hymns and praise songs, prayers for

different occasions, giving money to the lunch, responsive reading from the Bible, sermons, the joining of hands to express the value of fellowship before God, pronouncing a benediction, and meeting the pastor on the way out of the sanctuary.

Both Christianity and sports emphasize the need for improvement of body, mind, and spirit. Christianity has a goal, which is perfection. Christ said, *"Be perfect, therefore, as your heavenly Father is perfect,"* (Matt. 5:48 NIV). The context of this passage reveals the need for perfect love, which we cannot attain in this life. Yet it does not say that



we can do away with this command. We must keep on reaching toward that goal. The process of sanctification must go on till we are more and more like Christ. Puritans concentrated their efforts on spiritual and mental improvement at the expense of bodily exercise and development. Writers like Dallas Willard and Richard Poster corrected this omission by stressing the fact that there is little spiritual progress possible in the life of a Christian whose body is sickly. Sports, on the other hand, do neglect the spiritual side necessary for the overall improvement of athletes.

Sports demand nearly perfect bodies for breaking world records and winning world championships. For that purpose, some athletes are willing to enhance their performance by drugs that eventually cause malfunctions in their bodies. Here Christianity can positively influence sports by teaching athletes about the spiritual dimension of competition that is guided by God-given moral principles.

To be continued in the next issue.

Drawing *George Branda* □

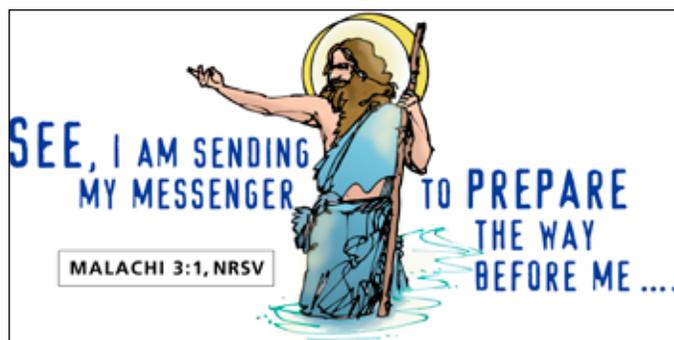
Prorok Malachiáš

Ana Lomen Franka

Prorok Malachiáš je posledným z tzv. Dvanástich malých prorokov a kniha jeho proroctva je poslednou knihou v kánone hebrejskej Biblie. V Talmude knihy prorokov Malachiáša, Haggeusa a Zachariáša sú spolu v jednom celku ako postexulantské a zároveň posledné proroctvá.

Malachiášov verejný prorocký nástup zapadá do časového rozpätia medzi rokmi 460 a 430 pred Kristom. Presnejšie do obdobia kralovania kráľa Artarxerxa, keď bol miestodržiteľom Jeruzalema Nehemiáš. Vtedy bol chrám už obnovený a systém obetovania opäť zažitý.

Návrat Židov zajatcov z Babylona prebiehal v troch deportáciách. Prvý dekrét o deportácii vydal kráľ Kíros a prvú deportáciu zveril do rúk Zorobábela v rokoch 538-537 pred Kristom. Donátorom druhej a tretej deportácie Židov zo zajatia do vlasti bol kráľ Artarxerx II. Roku 515 bola dokončená prvá obnova chrámu a znovu ustanovený systém obetí. Druhú skupinu navrátilcov priviedol do vlasti Ezdráš roku 458 a tretiu Nehemiáš roku 445. Haggeus a Zachariáš prorokovali počas guvernátu Zorobábela a Malachiáš počas guvernátu Nehemiáša. Nehemiáš bol ustanovený za miestodržiteľa Jeruzalema v dvadsiatom roku kralovania kráľa Artarxerxa II. a bola mu zverená i správa nad obnovou jeruzalemských hradieb. V dvanástom roku svojej miestodržiteľskej správy sa Nehemiáš vrátil do Perzie (Neh. 5:14, 13:6), a práve vtedy (roku 434) prorok Malachiáš prevzal kormidlo verejného náboženského, čiže duchovného života Jeruzalema. Jeho proroctvo prišlo 80 rokov po Haggeusovom a Zachariášovom.



V prvej kapitole v ôsmom verši sa nespomína Nehemiáš, ale akýsi pohanský správca. Mohol to byť Nehemiášov zástupca v čase jeho neprítomnosti. (Neh. 5:14, 13:6)

Doba a spoločenské pomery, v ktorých Malachiáš žil a pôsobil, sa môžu opísať ako ťažké časy. Božie zaslúbenie o prosperite sa na pohľad akoby neuskutočnilo a v ľuďoch zavlá-



dol pocit, že Boh sklamal. Dá sa to vidieť z ľahostajnosti voči uctievaniu Boha a zachovávaniu jeho štandardu.

Hlavné problémy tej doby a spoločnosti boli: miešané manželstvá, korupcia ľudu zo strany kňazov, finančné násilie a zneužívanie. Zavládla apatia voči chrámu, chrámovej službe a Mojžišovmu zákonu. Kňazstvo čiastočne a ľud celkove stratili vzťah k svojmu „vyvoleniu“. Nerešpektovali kódex ani pravidlá, a tým vlastne prestali ctíť Boha. Miešané manželstvá, rozvody, modlárstvo, čarodejníctvo a nespravodlivosť hrešili proti Bohu i proti človeku.

Napriek tomu, že sa po obnove Jeruzalema, jeho hradieb a chrámu, spoločenský, hospodársky a kultúrny život pomaly dostával do hraníc normálu, ľud podľahol duchovnej letargii. Lahostajný, otupený vzťah mali voči všetkému. To prvotné, úchvatné nadšenie, ktoré zachvátilo celý ľud, keď kráľ Kíros vydal povolenie zajatcom vrátiť sa do vlasti a obnoviť ju, teraz počas obdobia Malachiáša úplne zmizlo. Na začiatku ľudia s pozdvihnutým duchom priľnuli k práci - jednou rukou pracovali, druhou bojovali - a obnovovali. Po čase však ich srdcia ochabli a ich ruky zmálatneli, lebo veci sa neodohrávali celkom tak, ako si to oni predstavovali. Pôvodnú veľkosť, krásu, slávu, nádheru, originalitu, pôvab a lesk Šalamúnovho chrámu, Jeruzalemu a krajiny ľudia nemohli nijako obnoviť. Preto sa im zdalo všetko veľmi mizerné v porovnaní s tým, aké to bolo pred babylonským zajatím. Ľudia bývali čoraz väčšími sklamaní.

Pokračovanie v ďalšom čísle □

A Twelve-year-old in the Temple

Every year during Passover, Jesus' parents would walk to Jerusalem. They did this even when Jesus was twelve years old. When the holiday was over and they headed back home, the boy Jesus stayed in Jerusalem. His parents didn't notice that Jesus wasn't with them, because they thought he was with their fellow pilgrims. They traveled for a day, and then started looking for him among their relatives and friends. When they couldn't find him, they returned to Jerusalem and continued their search. They didn't find him until three days later, in Solomon's Temple with the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his wisdom and how well he answered their questions. When his parents spotted him they were shocked, and his mother said, "Son, what have you done to us? Your father and I have been looking for you and we have been so worried!"

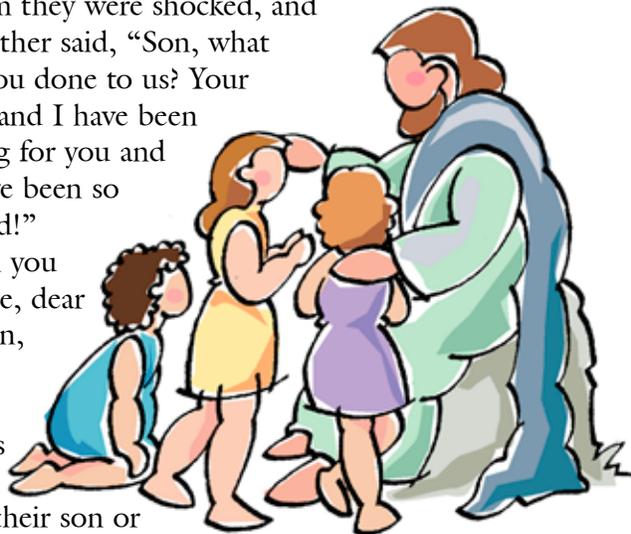
Can you imagine, dear children, how afraid parents feel when their son or daughter is missing? This is why you should always listen to your parents and be careful not to wander away somewhere. Jesus answered his parents saying, "Why were you looking for me? Didn't you know that I must be about my Father's business?" But they did not understand him, and so Jesus returned to Nazareth with them, being perfectly obedient to his parents. Jesus grew both in stature and wisdom, and he was loved and favoured by God and by all who knew him.

You know children, sometimes it happens that parents don't understand their children. But if you are obedient to them despite that, just as Jesus was obedient to his parents, you are loved and favoured

by God and others, and there will come a time when you will do great things.

Jesus then lived in Nazareth with his family until he was thirty years old.

From the book
About Jesus to Children by Miriam Holik
Translated by Elizabeth Jane Fields





Our mother's instructions

God gives us parents to help us learn about following his ways. Cherishing our mothers means valuing their guidance.

Use the boxed word codes below to complete Proverbs 6:20-22, NIV.

.....

walk speak fathers sleep keep always

guide awake son forsake teaching

around heart neck mothers fasten watch

.....

"My your command
and do not your .

Bind them on your ;

them your .

When you , they will you;

when you , they will over you;

when you , they will to you."

Proverbs 6:20-22, NIV

Answers: "My son, keep your father's command and do not forsake your mother's teaching. Bind them always on your heart; fasten them around your neck. When you walk, they will guide you; when you sleep, they will watch over you; when you awake, they will speak to you."

Dvanáctiletý v chrámě



Ježíšovi rodiče chodívali každý rok o velikonočních svátcích do Jeruzaléma. Šli tam i ten rok, kdy bylo Ježíšovi dvanáct let. Když svátky skončily a vraceli se zpět domů, zůstal chlapec Ježíš v Jeruzalémě. Jeho rodiče si toho nevšimli, protože si mysleli,

že je asi někde s ostatními poutníky, ušli den cesty a pak ho hledali mezi svými příbuznými a známými. Když ho nenalezli, vrátili se a hledali ho v Jeruzalémě. Našli ho ale až po třech dnech v Šalomounově chrámě, jak tam sedí mezi učiteli, naslouchá jim a dává jim otázky. Všichni, kteří ho slyšeli, se divili a žasli, jak je rozumný a jak dobře odpovídá. Když ho rodiče spatřili, užasli a jeho matka mu řekla: „Synu, co jsi nám to učinil? Tvůj otec a já jsme tě hledali a měli jsme o tebe takový strach!”

Dovedete si, milé děti, představit, jak se rodiče bojí, když se jim jejich holčička nebo chlapec ztratí? Proto rodiče vždy poslouchajte a dávejte na sebe moc dobrý pozor, abyste se někam nezatoulaly.

Ježíš rodičům odpověděl: „Jak to, že jste mne hledali? Což jste nevěděli, že musím být tam, kde jde o věc mého nebeského Otce?” Ale oni mu tehdy neporozuměli, a proto se s nimi vrátil do Nazaretu a vzorně je poslouchal. Prospíval na duchu i na těle a byl milý Bohu i lidem.

Víte, děti, někdy se stane, že rodiče dětem nerozumí. Ale když je děti přesto poslouchají, jako své rodiče poslouchal chlapec Ježíš, pak jsou milí Bohu i lidem a jednou přijde čas, kdy začnou dělat velké věci.

Ježíš žil potom v Nazaretu se svou rodinou až do třiceti let.

Z knihy Miriam Holíkové, *O Pánu Ježíši dětem*

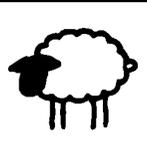
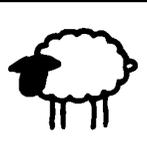
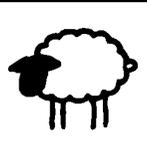
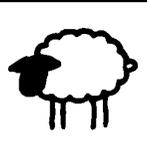




FIX YOUR EYES ON JESUS

Remembering Jesus' life, death and resurrection helps us live with gratitude every day.

Use the picture and number code to fill in the blanks for Hebrews 12:2-3, NIV.

 <p>1. Jesus 2. weary 3. endured 4. opposition</p>	 <p>5. cross 6. endured 7. scorning 8. shame</p>	 <p>1. Jesus 2. lose 3. pioneer 4. sinners</p>	 <p>5. perfecter 6. him 7. faith 8. hand</p>	 <p>1. eyes 2. us 3. joy 4. heart</p>	 <p>5. right 6. grow 7. God 8. throne</p>
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"... fixing our _____ on _____, the _____ and _____ of _____. For the _____ set before _____ he _____ the _____, _____ its _____, and sat down at the _____ of the _____ of _____. Consider _____ who _____ such _____ from _____, so that you will not _____ and _____." HEBREWS 12:2-3, NIV

Answer: "...fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart." Hebrews 12:2-3, NIV

View from the Summit

From the book *Czeching My Roots* by Leona Sprinclova Choy



Early in life, I decided I didn't want to be like that frustrated, disappointed bear [in the song, who traveled endlessly back and forth over the top of a mountain, and] who wasted his time and energy on such a climb only to find nothing at the top—or on the other side. I would try to evaluate my life as I went along to be sure I had the right goals in view, and that my ladder was leaning against the right house.

For years, I've tried to live the examined life, which Plato said was the only life worth living. I didn't want to arrive at my chronological top of the mountain with a backpack full of regrets, nor view the other side of the mountain with disillusionment, despair or dread. At intervals, at least once a year, I try to take time out to ask myself specific, searching questions and write them in a journal. My answers aren't for anyone else but God to see. He is the Searcher of hearts.

I wish I had begun that self-evaluation practice earlier. Had I done so, and continued it more regularly, I could have kept myself from taking some detours for which I do have regrets. However, I deliberately don't focus on those now. I confessed them, repented of them, turned from them and have the assurance God has forgiven me. Both God and I remember them no more. I keep moving on.

Among the questions I ask myself are:

Do I know God's purpose for my life? What talents, capabilities, skills and gifts has God given me to carry out that purpose? What have been my five specific life goals? Are they realistic, measurable and attainable? Am I certain they are God's goals for me to pursue? Have I been achieving my potential based on resources and opportunities God has given me? What obstacles have I faced? Are they real or imagined? What are my current limitations? Can I do anything about them? To what degree have I come to terms with them, or am I accepting them joyfully? How does God measure success? Am I in line with that, or do I try to live up to my own or other people's standards? Do I define my self-worth in terms of my productivity and accomplishments, or my character? What cause, issue or calling am I passionate about? Is it from God, from my

own ambition, or imposed by others? Am I more concerned about personal satisfaction and happiness, or about how I can serve and encourage others? What are the darkest events or periods of my life? Did I grow through them or did they set me back? Do I see God's hand in them for my good?

The closer I came to the top of my chronological mountain, the more time-sensitive my self-evaluation became. I began to ask myself:

From the perspective of an average life span, how many physically, mentally and spiritually productive or alert years might realistically lie ahead? In view of that, on what priorities should I be focusing? What "things of the world" or "cares of life" hinder my pursuit of eternal values and sap my time and strength? What could I eliminate or limit? Is there anything significant I am missing in my life? Should I still go for it or accept its absence? What benefits and bonus blessings has God given me at this time of my life for which I should specifically thank Him? Is my life characterized by joy and optimism, or by complaint, negativism, defeat,



The Parable of the Talents

depression or regrets? Do I have a grateful, contented heart toward God, or am I frustrated about unfinished work, unfulfilled goals, broken dreams or unsatisfactory relationships? Is Christ truly still the center of my life, or am I focused on a cause, minis-try, person or my own desires? Am I satisfied with what I have become and with what God has painted on the canvas of my life?

Such questions go to the core of my authentic self, my inner person, my eternal spirit created by God. I struggle over the honesty of my answers and what they expose of my inner life. My answers stir me to redeem the time God is allotting me. Some answers cause me to shout with a grateful heart when I see how wisely God leads me,

especially when I have been prone to go off on a detour. He often lovingly jerks my leash and (sometimes not so gently but firmly) guides me into His best ways. Always I am energized by God's absolute goodness and sovereign work in my life.

God has been the Potter; I have been the clay. He had something specific in mind for this insignificant, chubby little child hiding shyly behind her immigrant grandmother's apron. He worked on the clay of my life, sometimes when it was still unyielding, or when I tried to squirm out of His hand. Sometimes the clay was broken—even while in His hands.

"...I went down to the potter's house, and there he was, making something on the wheel. But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make," (Jeremiah 18:3,4).



God gives us second chances, and third and fourth chances, whatever it takes for Him to accomplish His purpose through His children. It is never too late; the clay is not ruined forever. I have made major mess-ups many times. In my early years, I complained about my life, talked back to God, disliked what I thought was my misshapen lump of clay that could never amount to anything.

"Who are you, a mere man, to criticize and contradict and answer back to God... 'Why did you make me like this?' Does not the potter have a right over the clay...?" (Romans 9:20,21a) *"Yet, O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand,"* (Isaiah 64:8).

□

MOVING ?

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The History... Continues from page 8

Once again the whole church came together in active help and support. This help was not only of a spiritual nature but also practical, in terms of employment, living arrangements, clothing, etc. Both the Czech and Slovak languages once again were used. At the same time the radio station TWR extended broadcasting to Eastern Europe. For the church, this was an opportunity to support this mission. A very important part of this church's history belonged to music and singing. Music and singing, a valuable language that speaks to souls individually and non-forcefully, touched those who came and was present in all church activities.

At the beginning of 1976, the Baptist Convention of Ontario and Quebec offered the opportunity to use a church on Annette Street rent-free. After four months of working hard together and completing necessary renovations, the celebratory first service was held. In December 1978 Pastor Josef Novak resigned. His departure concluded the second period of the Czechoslovak Baptist Church in Toronto.

Natasha Laurinc

Translated by *Elizabeth Jane Fields* □

Historie... Pokračování ze strany 9

Kazatelského úřadu se bratr J. Novák ujal v únoru 1955 a v lednu 1960 byl ordinován. Pod jeho vedením se práce rozšířila o krajanské rádiové vysílání, ve kterém měl sbor duchovní program pro krajany. V té době mezi mladší generací sboru již začínal převládat anglický jazyk nad jazykem mateřským. Vzhledem ke strategickým podmínkám se sbor přestěhoval do jiné části Toronta, na Queen Street West, do Parkdale Baptist Church.

Rok 1968 se zapsal do historie sboru vlnou nových přistěhovalců z Československa. Znovu se celý sbor zapojil do aktivní pomoci. Pomoc se týkala nejen duchovní oblasti, ale i praktických rad ohledně zaměstnání, ubytování, ošacení a pod. Oba jazyky, český i slovenský, opět našly své uplatnění. V té době rozhlasová stanice TWR rozšířila své vysílání do východní Evropy. Pro sbor to byla příležitost tuto misií podporovat.

Velice důležitou stránkou v historii sboru zaujímala hudba a zpěv. Hudba a zpěv, vzácný jazyk oslovující duše individuálně a nenásilně, působila na přichozí a provázela každou činnost sboru.

Začátkem roku 1976 byla Baptistickou konvencí Ontario a Quebec nabídnuta možnost bezplatného užívání kostela na Annette Street. Po nutných opravách a po čtyřech měsících společné usilovné práce proběhly slavnostní bohoslužby.

V prosinci roku 1978 svou práci ve sboru kazatel Josef Novák ukončil. Jeho odchodem se uzavřelo druhé období Československého baptistického sboru v Torontě.

Nataša Laurincová □

Thomas Cosmades

He Lived His Life for Jesus

He had come to the end of his journey. He was now in the presence of Jesus Christ, waiting for the ultimate resurrection of all the saints. On Saturday, October 2, 2010, the last farewell took place. Crowds streamed into the spacious Evangelical Free Church in Siegen-Geisweid to acknowledge Tom's life and impact on many around the world. It was a deeply moving celebration of joy. Africans, Arameans, Arabs, Armenians, Turks, Germans, and a few others sat down at tables for what turned out to be a three-hour program. The draped urn was set atop a little pedestal next to a picture of Tom on the platform and later moved to the spacious foyer where other large photos of Tom depicting his life were displayed.



A young Aramaic brother ably and sensitively moderated the proceedings in German. Two of our grandsons read Tom's prepared message, *"The Triumph of the Evangelium in Life and in Death,"* one in German, the other in English. A Turkish duo from one of Cologne's

had impacted their lives. It was a time of rejoicing and giving glory to our Lord. Again our young Turkish friends movingly sang songs of praise. In the days following, people remarked that it was more a festival of joy than of mourning. It was a worthy farewell to a faithful servant of Christ.

Then on Saturday, October 9, our family and a few close friends made our way up the sun-dappled pathway strewn with golden leaves in the Forest Cemetery, to the area where Tom's earthly remains were to be buried under a tree. Under the cloudless sky the tall trees seemed to be breathing in the gentle breeze. Our grandson Kenny softly strummed *"Amazing Grace"* on his guitar as we quietly walked up the hill. We gathered in a little circular area adorned with a large wooden cross in

the front, where we stood for the brief service. After the singing of *"Amazing Grace,"* Mike (Heather's husband) gave the brief message in English. For the non-English speakers, he gave the same short message in German after we had sung *"Blessed Assurance."* Christian, Debbie's son, with white gloves, gently let the urn down into the grave. One by one we each dropped an autumn flower in, and a few threw in a little shovel of dirt. Brother Fehler, former director of the German mission, offered a meaningful prayer. We ended by singing, "Soon and Very Soon We're Going to See the King." It was a very moving occasion for us all, with a few tears, but a note of joy and triumph.

The essence of all the tributes and messages received throughout this time was that Tom left his imprint on our lives. He ran the race, he finished his course. He is at rest from his labors and his works do follow him.

Thank you each and every one for comforting us through your loving words and assurances of prayer. Our family will greatly value your continued prayers, as we face many immediate and long-range challenges. Tom had a vision for world-wide ministry, and as he realized his time of death was approaching, there was a sense of urgency to make sure that everyone and every work we were supporting be continued after he was gone. How could this be assured? The perfect solution was reached several months before Tom's home-going, when the *"Thomas Cosmades Foundation"* was

"Thomas Cosmades Foundation" was established, with all stipulations of the State being adhered to, enabling it to operate legally. Through this Foundation the various ministries can continue to be supported; otherwise, the money on hand would have soon been exhausted and everyone benefiting would have had to try to find other sources of help. Now the work can be carried on through the Foundation.

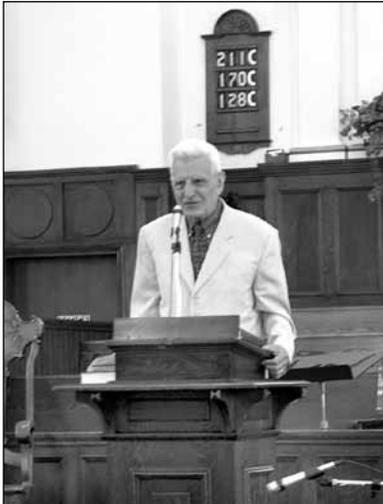
Turkish fellowships accompanied by guitar sang God's praises Turkish style, to the satisfaction of the congregation of about 350 people. As they sang, the Turkish believers joined in a soaring expression of praise to our Savior.

After the main service, all were invited to stay for coffee and refreshments, a custom here in Germany. During this extended hour, many gave short testimonies of how Tom

Continues on next page

Thomas Cosmades

April 29, 1924–September 20, 2010



Thomas Cosmades was born of Greek parentage in Istanbul on April 29, 1924. He spent twenty-six years of his life in Turkey, also serving in the Turkish army. He attended Greek school and then Robert College. For a few years he worked in a commercial wholesale firm in Istanbul.

In 1949, he had an encounter with Jesus Christ, whom he accepted as his Savior. This happened at the Bible House Immanuel Church as he was translating a message given by Dr. A. J. Smith, an American archeologist, who was in Turkey leading a group in search of Noah's Ark. Following Thomas's conversion, he felt the great urge to preach the gospel of Jesus Christ.

In 1950, he left for the United States where he attended a few schools, the last being Northern Baptist Seminary, Chicago, in pursuance of his theological training. In 1955, he married Lila Hansen of Wisconsin, who was a graduate of Taylor University. In 1956, Thomas and Lila were called to minister in the state of Idaho to three small Baptist

churches. Their two daughters, Deborah and Heather, were born in Idaho. When he resigned from these churches in 1959, with missionary service in view, he and the family traveled around the U.S. for about a year.

In April 1960, they sailed from New York to Beirut, Lebanon, to begin their long tenure of missionary service. For a number of years they lived in Greece, where the girls attended Greek school. Eventually they received a call from Germany to minister to foreign laborers, then called "Gastarbeiter" (guest workers).

In 1968, they began living in Germany, where the girls grew up and eventually were married. The Cosmades couple, other than ministering to the foreign workers in Germany, were led to get involved in various ministries in the countries behind the Iron Curtain. This undertaking went on until the downfall of Marxism in Eastern Europe. The couple retired from missionary service in 1996, but decided to carry on the same work they had been doing, so they continue to live in Germany.

Thomas wrote meaningful Biblical messages which he sent to people everywhere. These are also translated and published in the Baptist magazines in Poland and the Czech Republic and from time to time by Light of Life Publications in India. A wonderful development has been the writing of life stories of worthy evangelists and missionaries who were very useful to God in Turkey. Thomas's wife, Lila, was a great help to him in his writings.

On September 20, 2010, Tom's earthly tent was vacated for his transition to heaven, just after he had completed the publication of the new edition of the Turkish New Testament.

□

He Lived His Life for Jesus... Continues from page 18

established, with all stipulations of the State being adhered to, enabling it to operate legally. Through this Foundation the various ministries can continue to be supported; otherwise, the money on hand would have soon been exhausted and everyone benefiting would have had to try to find other sources of help. Now the work can be carried on through the Foundation.

Every contribution is recognized by the State for income tax purposes (in Germany). Our aim is to continue to systematically support ministries (literature, radio, poor pastors, care for the homeless, work among drug addicts, children's home, educating poor kids, child evangelism, etc., etc.) and even add new worthwhile projects, as the

Foundation grows. I will be glad to send further information to you, if you wish. A few people have told me, "Oh, we don't need a tax-deductible receipt; just tell us where to send a gift in memory of Tom."

Only a suggestion: if you want further information, an e-mail will suffice, and I will get back to you with details (cosmades@gmx.net).

I close with love and prayer,

Lila Cosmades,
with *Debbie and Heather,*
along with my beloved sons-in-law
and cherished grandchildren

□

Convention Support of Czech and Slovak Baptist Unions

The Czechoslovak Baptist Convention of USA and Canada has a long history of supporting mission in the old homeland, former Czechoslovakia. There was a period of 40 years when direct support was not possible and the convention supported other missions (Haiti, TWR, etc.).

After the change of regime in Czechoslovakia and the splitting into the Czech and Slovak Republics, support to Czech and Slovak Baptists was again established. In this issue of *Glorious Hope* you will find a letter from the president of the Czech Baptist Union and three reports of their mission work. In the next issues, more reprinted reports will follow from different churches in the Czech and Slovak Republics where convention support helped mission to be accomplished.



Dear brothers and sisters in the Czechoslovak Baptist Convention,

Grace and peace to you from our Father God and the Lord Jesus Christ.

Even though we are very far away bodily and we know only some of you personally, we still feel spiritually close and always like to hear from you. We have

gratefully received your financial gifts for our Union; to be specific it was \$15,000 and \$7,000 this year. The general secretary, Ludek Sip, sent you confirmation that we had received the gifts together with our thanks, and next year we will send you a report detailing specifically how the funds were used. We want to assure you that your gifts are not only a help but also encouragement, for which we give thanks to you and to God, as the apostle Paul writes in 2 Corinthians 9.

I do not want our communication and our relationship to be only about finances. Therefore I would like to write how we are, how we live here and what is going well or worse. And we would love to receive a similar message from you.

Before I start to talk about present times, I need to at least briefly describe the past of our Union. In the time of communistic totality, the church generally was in great social isolation. Its activity was limited by law to the spaces in church buildings. Nevertheless, the life of the church was much richer than the limitations of the law intended, and there were many different illegal activities going on, for example disallowed services, illegally smuggled literature, broadcasts of TWR and others. In this period of time under the great anti-religious pressure of communism, the Baptist churches did not decrease, but neither did they increase.

Totally different possibilities started for churches since 1990, such as public evangelizations, mission among youth, diaconal ministry, church schools and other. There were many people seeking meaning, and churches had a chance to fill in the spiritual vacuum which appeared after the fall of communism. Some churches were able to make the best out of the situation and grew, some of them even to double in size. Generally our Union grew 20 percent in the first part of the nineties.

In the last 15 years our Union has remained the same or dropped slightly. Now we have about 2,350 members (it used to be 2,400) in 38 churches. Of course, the drop would be bigger if there were not immigrants from abroad. That is our pain and we fight to change the situation for the better. Czech society is for the most part spiritually indifferent and widely anti-church, and it is not easy to reach people with the gospel.

Despite this unfavorable social situation and spiritual atmosphere, we do not give up, and we are happy about many positive experiences in our churches. Some of our churches do different outreach ministries, for example “freetime” clubs for children and youth, meetings for mothers with small children, ministry in retirement homes and social work with addicted people. We have had positive experiences with summer English camps, where many unbelievers come, and some of them have converted. Several churches cooperate with American missionaries as they start new churches here. We have had good experiences with these mission activities, and we hope that fruit will grow from them. We are also happy for blessed youth and women’s conferences. Our students have a chance to study theology abroad or at the International Baptist Theological Seminary in Prague.

I am describing here the situation in the Czech Republic, but even after the split of our Union into Czech and Slovak, we still keep in touch and cooperate with each other. Our women have Czecho-Slovak conferences, our seniors meet regularly at Rackova dolina, sometimes we organize a common conference for our two Unions, there are meetings of pastors, there is a common magazine, Rozsevac. In addition, there are a large number of personal contacts, exchanges of music groups, lecture and preaching invitations, and other opportunities.

We are grateful for many blessings from our Lord. But we also feel our large debt, especially in mission. Many brothers and sisters have been devoured by worries and earthbound things; we lack greater zeal for ministry. We also suffer from a lack of pastors. We pray for a spiritual awakening, new life in church, sending out new workers to the Lord’s vineyard. We ask you to pray for us too.

Connected in love of Christ,

Milan Kern

President of the Czech Baptist Union

□

Mission Work in Brno-Medlanky, Brno, Czech Republic

The Brno Baptist Church has been focused on mission and evangelism in the northern part of the city of Brno for several years. Our vision is to plant a new church in that location.

Originally, we started as a home Bible study group, which we later transformed to be focused on evangelism and discipleship of new Christians. We have been known in this part of town as “Project K12,” a project of Brno Baptist Church for that neighbourhood, since September 2009.

Last year (2010) we focused more on team building and on a number of regular and one-time mission projects.

Regular activities in 2010:

- Sunday afternoon *Bible study group*, to which we also invite our non-Christian friends. It is open to



Christmas program

families with children, with a children’s program. There is an informal, friendly atmosphere with strong Biblical teaching there.

- *Moms’ Club* on Friday mornings
- *English conversation classes* (done by our American missionaries), for adults or children
- *YoYo Tricks course* for teenagers (done by a son of one American missionary)
- *International cooking class*, very attractive for ladies, and great for building friendships

One-time community events of 2010:

- *Easter Concert* at a local community centre, in which we offered renaissance and baroque music with the Easter message of our pastor
- *Fun Physics Show* – two evenings with a scientist (Christian), who shows interesting physics phenomena and experiments and talks about his faith in God. The local community centre was packed with people of all generations.

- *Christmas program* – Christmas gift workshops and crafts, talks about Christmas in foreign countries, and singing carols with a gospel message from the pastor. Also at the community centre.
- *Photo studio* – three days with a professional photographer—a missionary, who offered professional pictures taking for individuals and families for a basic price
- *Kites contest* for kids and parents
- *Walk in nature* with physical experiments, event for families
- *Thanksgiving Dinner*

Through these events and activities we are being increasingly known in this town district. We build relationships with local people, share the gospel and invite them to our Bible study. We have discovered, though, that going to a private house for a “church meeting” is still a significant barrier for many people.

What is ahead of us in 2011:

We want to move further in our mission. We pray and plan to start worship services in a public place. Since the mayor is very open to our activities, we got permission to meet at the local community centre. We also want to continue with occasional public events (such as Easter and Christmas evenings), English classes, mothers’ club, and to add a new archery course for men (with Biblical message).

We want to express our sincere thankfulness for the donation from the Czechoslovak Baptist Convention in the USA and Canada. We thank all brothers and sisters, who helped us financially to carry on with our mission project. **We have used the donation for** advertising of the events (flyers, posters, notice boards, etc.), items for crafts (papers, colours, other materials for Mom’s Club, Christmas program, etc.), small gifts for children, purchasing of the sound system (mixer, micro-phones, stands, cables) for the events in the community centre. In this way we used 47,059.00 CZK, which makes up 48 % of your gift. We plan to use the rest of it this year for rent of the meeting place for church meetings and special events, for advertising, creating a new web page, and other needs of the project. **Once again: thank you and God bless you.**

On behalf of the Brno Baptist Church and the Mission Team,

Pavel Coufal, Pastor
Martin Adam, Elder, Mission Team Leader

□

Marionette Theatre Samuel, Czech Republic

The marionette theatre Samuel was established on November 3rd, 2007, in Konstantinovy Lázně. As inexperienced amateurs, we decided to prepare the fairy tale "Babes in the Wood" first. We adjusted existing scripts for our needs and rehearsed the play.

All the settings of our plays are homemade (touring stage set, props, CD with dialogues, marionettes, etc.). The dialogues are recorded ahead on CD. We prepare it at David Žibrický's in Aš. The whole theatre could come into existence only through the support of brothers and sisters from our church. Youth and some other brothers and sisters from church actively serve in the theatre. The preparation of one play from the initial decision to the first performance takes about a year.

The first appearance of the fairy tale *Babes in the Wood* was in the church building of Baptist Church Teplá in Konstantinovy Lázně on May 31st, 2008, as part of the celebration of Children's Day.

Since then we have performed the fairy tale in many places, in nearby neighbourhoods and farther away, for different occasions. In 2008 we had performances in Svojšíň (fair), Baptist Church Lovosice, Baptist Church Cvikov (event for children), Stříbro and Hostouň (both in the community cultural centre). In 2009: Kladruby (historical fair), Planá (community cultural centre), Holostřevy (musical and theatre festival), Svojšíň (senior community house). In 2010: Olbramov (fair), Krasíkov (fair), Baptist Church Cheb (youth conference). In December we plan two more trips, to Baptist Church Prague and Baptist Church Bělá pod Bezdězem.

On June 18th, 2009, we premiered our second play, *The Lost Son*, which is a Bible message, in a community cultural centre in Konstantinovy Lázně. With this play we have had performances in these places: Svojšíň (fair), Methodist Church Tachov (evangelization meeting), Teplá (event called Try and Play) and Baptist Church Cvikov (event for children). In 2010: Bezručice (regional Baptist youth meeting), Baptist Church Cvikov (evangelization meeting), Baptist Church Brniště (evangelization meeting), Olbámov (theatre fair), Baptist Church Cheb (youth conference), and Svojšíň (senior community house).

Currently we try to have at least one trip (performance) a month. As you can tell from the list above, the mayor in Svojšíň is our big fan and invites us to different events in his town. This year we have started to cooperate also with our region of Konstantinovy Lázně. They would like to use our ministry over more of our time possibilities.

In spring 2011 we plan to come out with a new play. We

are preparing a fairy tale, *Fireflies* (Broučci), according to the book by Jan Karafiát.

Our theatre activity is first of all a possibility to carry the gospel to our neighborhood. Especially the play *The Lost Son* is a clear biblical message. This play has proved to be a good part of a service. Together with praise songs and testimonies, it is a wonderful evangelization instrument. We are ready to help with our marionette theatre in different evangelization events of our churches in the Czech Republic. We are already in contact with many churches.

Attached are some pictures and also an info leaflet about us (in Czech). We are able and ready to provide all advertising materials (posters, invitations, etc.) ahead electronically before each performance.

Your financial gift was meant for mission activities, so I would like to mention some other mission activities of our church (the group of people involved is pretty much the same as the theatre group). In cooperation with the city of Konstantinovy Lázně we hold a frisbee tournament in April, Children's Day in June, kiting in October and a table tennis tournament in November (this year is the fourth year of these events). Children have a performance for Mother's Days and also every Christmas at the senior community house. Every first week in August a camp is organized for youth 11 to 16. We have about 30 kids every year.

We could not do any of the activities mentioned above without God's mercy and leading.

We are very grateful for your financial support of our activities. Now we are able to buy more things which will help us to do the plays and trips and which we could not afford ourselves.

Your gift:	98 000 CZK
Closed-type trailer	-45 000 CZK
Apparatus	-30 000 CZK
Travel costs	-10 000 CZK
Manufacturing of marionettes	-13 000 CZK

0 CZK

Notes:

- So far we have carried everything in the car of one of our willing brothers. The performers travel in other cars (in one or two), depending on what play we perform and what cars are available. After buying a closed-type trailer where we will put all the theatre settings, our travel costs will radically decrease. Ideally, we will use only one car.
- We have had a big discussion about the apparatus in our church. Without your support we would not have any for a very long time. Now we can use it not only for

the theatre but also for the youth (church) mission activities.

- Travel costs are for the trips to our Baptist churches, where we do not accept any reimbursement. Small note... for us all this is ministry and we do not receive any honorarium. We do not ask for any money; it is always the host's decision if they want to give us something or not.
- Regarding marionette costs, a lady from our church manufactures the marionettes. She also does the directory of the plays, and the whole project is practically standing on her. We would like to pass this money on to her, because she gives this ministry a lot of her time, and very often it is time she could spend with her family.

On behalf of the marionette theatre
Samuel,
Milan Trávníček

□



Marionette Theatre Samuel

Mission Work in Aš, Czech Republic



Alois Boháček, Pastor

Dear brothers and sisters in the Czechoslovak Baptist Convention,

We consider your contribution a great blessing from God. Thank you that we have been able to employ brother Peter Bača in our Baptist Church in Aš for one year. We would like to inform you about his ministry here.

This brother graduated from the Biblical Theological Seminary in Pelhřimov (CZ) and is now a long-distance student at the Theological Faculty in Banská Bystrica (SK). He has been employed as a missionary in our church since September 1, 2010. Our church is excited about his active attitude to his ministry.

His activities are very wide-ranging. He goes regularly once a week for a visit to the orphanage where he organizes different programs for children, usually games. The children are seven to ten years old in this house.

He also regularly organizes the soccer training and matches in the local elementary school, where the church rents the gym for this activity. Students from grades eight

and nine of the local elementary school come to the soccer time. Every match starts with a common prayer for blessing and the good course of the match. Most of the boys come from unbelieving families, but they do not have any problems with a prayer. In both cases (orphanage and soccer) it is mainly about the building of relationship with young unbelieving people. To talk to them about different life topics is a great opportunity. The goal is to show them that it is possible and real to be a Christian who loves God and lives a full life and to be happy in this world. Above all we want to show Jesus Christ to them through our lives.

Brother Peter Bača also does other things, which are not focused outside the church. The pastor of the church involves him in the preaching ministry during Friday Bible studies and Sunday morning services. He also serves in the youth group. He became a youth leader in December 2010. Whenever it is possible he plays an instrument and sings at all church gatherings. He is also physically involved in the construction work of our new church building, which we started to build last year.

We thank you very much for your generosity. We thank you heartily for your help.

On behalf of the Baptist Church in Aš
Alois Boháček, Pastor

□

**Hojností tvého domu bývají nasyceni,
z rajských potoků je napájíš.**

**Pramen života je přece u tebe
a ve tvém světle světlo vidíme.**

Žalm 36, 9-10

**Hostia sa hojnosťou Tvojho domu
a napájaš ich z riavy svojich slastí.**

**Lebo u Teba je prameň života
a v Tvojom svetle svetlo vidíme.**

Žalm 36, 9-10

**They feast on the abundance of your house;
you give them drink from your river of delights.**

**For with you is the fountain of life;
in your light we see light.**

Psalm 36, 8-9



Save the date July 14-17, 2011, Philippi, West Virginia.

Please visit our web site www.czskbc.org for more info.