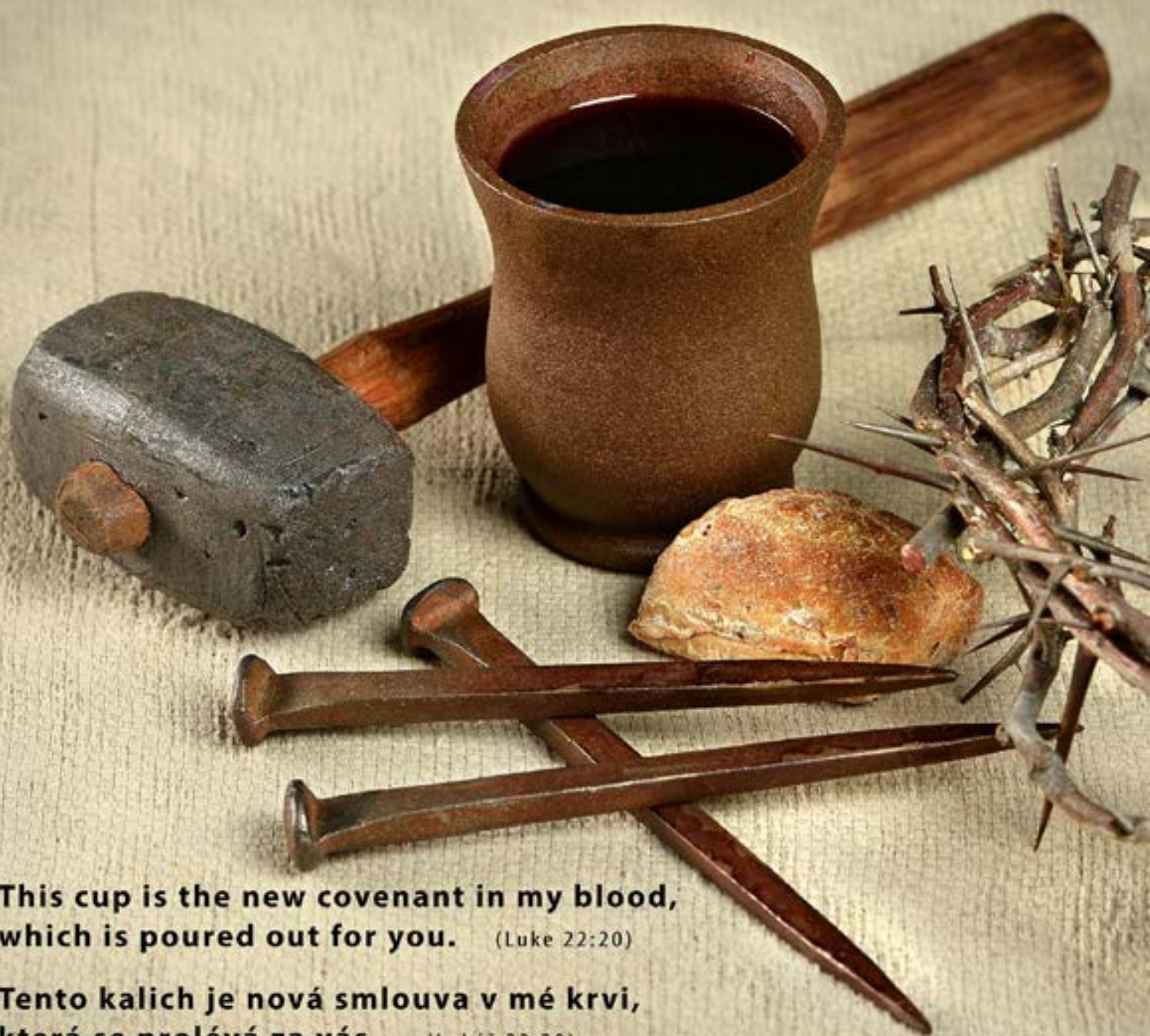


Glorious Hope Slavná naděje

Vol. 46, N° 1, March 2020

Ročník 46, číslo 1, březen 2020



**This cup is the new covenant in my blood,
which is poured out for you. (Luke 22:20)**

**Tento kalich je nová smlouva v mé krvi,
která se prolévá za vás. (Lukáš 22:20)**

**Tento kalich je nová zmluva v mojej krvi,
ktorá sa vylieva za vás. (Lukáš 22:20)**

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Front and Back Covers – Adobe Stock



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Dusko Pilic

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Convention, Glorious Hope, Scholarship Fund, Bibles for Czechoslovakia, etc.

Please do not mail checks to our main address in Detroit, MI.

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



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, obecnství a učení, vážít si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme.

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In the shadow of Easter

The fact that someone is praying for me testifies to that person's great interest in me. What is prayer? It is establishing contact with God, communication with God. We know from the Bible that the Lord Jesus also spoke to God: *On one of those days Jesus went out to a mountainside to pray, and spent the night praying to God.* (Luke 6:12)

During his time on earth, the Lord Jesus prepared His disciples for the moment He would leave them and they would continue what He began. Just before his arrest, the Lord Jesus prayed: *I pray for them. I am not praying for the world, but for those you have given me, for they are yours.* (John 17: 9) *Sanctify them by the truth; your word is truth.* (John 17: 17) He also prayed for all believers: *My prayer is not for them alone. I pray also for those who will believe in me through their message.* (John 17: 20) He prayed for those who had not yet believed in him—sometime in the future. And that is fascinating. He prayed for everyone who would decide to follow Christ's example. But he emphasized unity: *that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.* (John 17: 21)

The words that the Lord Jesus said in prayer at that time has not lost their relevance even in the 21st century. Let us therefore recall these words in contemplation of Easter.

After all, he prayed for each of us.

Spiritual truth is discernible only to a pure heart, not to a keen intellect. It is not a question of profundity of intellect, but of purity of heart. (Oswald Chambers)

Natasha Laurinc, editor-in-chief

Ve stínu Velikonoc

S kutečnost, že se za mne někdo modlí, svědčí o velkém zájmu této osoby o mne. Co je to modlitba? Je to navázání kontaktu s Bohem, komunikace s Bohem. Z Bible víme, že také Pán Ježíš s Bohem hovořil: *V těch dnech pak vystoupil na horu, aby se modlil. Celou noc strávil v modlitbě k Bohu.* (Lukáš 6,12)

Během svého působení připravoval Pán Ježíš své učedníky na chvíli, kdy je opustí, a oni sami budou pokračovat v tom, co On začal. Těsně před svým zatčením se Pán Ježíš modlil: *Prosím za ně. Neprosím za svět, ale za ty, jež jsi mi dal, neboť jsou tvoji.* (Jan 17; 9) *Posvěť je pravdou; tvé slovo je pravda.* (Jan 17;17) Modlil se i za všechny věřící: *Neprosím ale jen za ně. Prosím i za ty, kteří ve mě uvěří skrze jejich slovo.* (Jan 17; 20) Modlil se za ty, kteří mu teprve uvěří – někdy v budoucnosti. A to je fascinující. Modlil se za každého, kdo se rozhodne k následování Kristova příkladu. Velice mu však ležela na srdci jednota: *Ať jsou všichni jedno, jako ty, Otče, ve mně a já v tobě; ať jsou i oni jedno v nás, aby svět věřil, že jsi mě poslal.* (Jan 17; 21)

Slova, která tenkrát Pán Ježíš v modlitbě vyslovil, neztratila svou aktuálnost ani ve 21. století. Připomínejme si proto tato slova při rozjímání v souvislosti s Velikonocemi.

Modlil se přece za každého z nás.

Duchovní pravda je rozeznatelná pouze pro čisté srdce, ne pro nadšený intelekt. Nejde o důležitost intelektu, ale o čistotu srdce. (Oswald Chambers)

Natasha Laurincová, šéfredaktorka



How many warm and happy memories cluster for us around the celebration of Easter. Joyful family gatherings with children excitedly searching for hidden chocolate eggs, exuberant worship triumphantly exclaiming *"Up From the Grave He Arose"*, feasting together around a bountiful table on delicious home-cooked meals. There is good reason for the celebration—reason which musn't be forgotten, reason which directs our eyes to a darker scene.

Long ago the prophet Isaiah described it—described Him to Whom it happened.

*"He was despised and rejected by men,
a man of sorrows, and familiar with suffering.*

"Like one from whom men hide their faces..." Isa. 53:3

Before His Passion, Jesus at the Last Supper asked his disciples to *"do this in remembrance of me."* For followers of Christ the gladsome coming of Easter is preceded by the unimaginable suffering and sorrow of Jesus' cruel death on the Cross. It is this travesty and repulsive display of weakness and failure from which men would turn their faces.

There is no help here, no rescue, no deliverance, no hope.

Just despair and mockery for the already burdened and oppressed.

But we know better, and so this season calls us to turn our eyes toward the battered form hanging upon the middle cross at Calvary. Others may look away, but it is ours to dare to look, to sorrow, grieve and lament. Jesus' suffering was not senseless or meaningless; it was suffering indescribably deep and real undertaken for us. We cannot turn away as though it had nothing to do with us. This is our Saviour and Deliverer. This is our King who died for us.

Having seen the darkness, we then see Easter Resurrection blaze in its true and overwhelming glory.

"Man of Sorrows," what a name. For the Son of God who came

Ruined sinners to reclaim! Hallelujah! What a Savior!

May the true glory of Easter humble and overflow our hearts.

Stan Mantle
Stan Mantle

□



BUDGET APPEAL

The apostle Paul appealed to first century believers in Corinth about their giving:

"On the first day of every week, each one of you should set aside a sum of money in keeping with your income..." I Cor. 16:2

For the Corinthian believers in the 1st century and for ourselves in the 21st, regular proportionate giving makes sense. The Sunday gathering for worship is a logical time to remember and contribute to the Lord's work. Our Convention does not meet weekly, however. How can our giving to the Convention be kept regular between the annual summer Conventions? May I suggest that the arrival of each issue of *Glorious Hope* magazine is a perfect opportunity to be reminded of the ongoing mission of the Convention and of

our privilege of supporting it. How good if each issue of *Glorious Hope* was our signal to send a gift to the Convention, in proportion to our blessings and ability. Some can send a little, some can send more. Remember, Jesus' evaluation of a little and a lot are quite different from ours. Every gift will be a blessing and help sustain the good work the Lord has entrusted us to do. What if each coming of *Glorious Hope* magazine was, in addition to the good articles of news and inspiration, also welcomed as the passing of the offering plate for the support of the ministry of the Convention? Can you see it? The offering plate for the Lord's work is being passed to us even now.

As the Lord has blessed us in many ways, may we be a blessing through the grace of giving.

□

To the Grave and Back

Stan Mantle

Matthew 27:62–66,
28:1–10

EASTER! What a day to be a believer and disciple of Jesus Christ. Who would you, O humblest follower of Jesus Christ, trade places with: the rich who must soon lay aside their coins no matter how high they have piled them to leave this world in like fashion with the poorest of the poor; the terribly wise who have learned not to expect and hope and long ago put away the child's toy of faith; wise in their despair, educated in their hopelessness, proud in their anxiety? Would you trade places with those whose hope is in the best efforts and wisdom of human leaders, well-meaning and sincere though they are?

No, Christian, far better your place today in every circumstance, as long as it be as a follower of the King who on Easter morning is distinguished and elevated above every other.

Is there sickness? There is life-giving medicine here. Is there discouragement or sorrow at long waiting? There is light here to brighten the step and comfort the soul. Is there weakness, failure and defeat? It can only be temporary, three days or a little more before the sun breaks and reveals the glorious handiwork of our God.

Nothing on earth can match Easter, none else can sing the song it sings, none else replace the hope it

brings. Even so, it is possible to acclaim Easter loudly and joyously but not understand what it really means.

*Understanding too lightly,
True comprehension may be waylaid,
Abiding on vacation, relaxed in the mind
Missing the path the tomb's broken gate invites us along.*

It is well, then, if amidst the great swell of Easter emotion, we fix our eyes on some sure landmarks so that when the blessed wave has retreated to await its next appointed cycle, we may chart our course aright and be Christian the whole year through.

To be a Christian, to name the name of Christ, is not simply to rejoice in the coming of spring, the end of winter, the birth of chicks and the blooming of flowers. There is much good feeling which stands about Easter but knows it not. What may be marked upon our minds more than this? What would the Holy Spirit teach us to ever remember and live out as true Easter people? Namely this: that Easter concerns:

a **PRISON**, a **PERSON** and a **PATH**.

For Easter to be more than a passing feeling, it is necessary to pause on the way there and discern first the Prison. Easter comes to those who need an Easter. The disciples desperately needed an Easter. So do we

all. The tomb Jesus was sealed away in is ours—the tomb of limitations due to our own and others' sins. When the stone was rolled across the mouth of the grave with Jesus wrapped in cloths within, it was dark inside. The light of day was locked out. The warmth of the sun was excluded. Inside were death and dampness and the promise of decay. This was our room Jesus came to, our bed he was laid down upon. Every one of us, young or old, healthy or sick, happy or sad, hastens there even now.

God had planned for us a beautiful garden, the Garden of Eden, but tricked by Satan, our first Parents were lured into the prison of death, and we their offspring have all followed course.

Easter cannot mean much to you if there is no **PRISON**. I love all the words of the marvelous Easter hymn "*Christ Arose*". They are enough to give you goose bumps and shivers of delight. Surely, creation quivers in anticipation each time it is sung, but hear the third verse:

*"Death cannot keep his prey—
Jesus my Savior!
He tore the bars away—
Jesus my Lord!"*

You can't love Easter, you can't long exult and thrill in its victory without remembering, without considering the prison-house it broke open. Find those who recall what

it was like in their private cells, who remember the taste of the slop served them there, who remember the confinement and limitation, and you will find one who thrills over the escape won them by Jesus Christ. Ask them to tell you about their deliverance, and their face will glow in repeating the story.

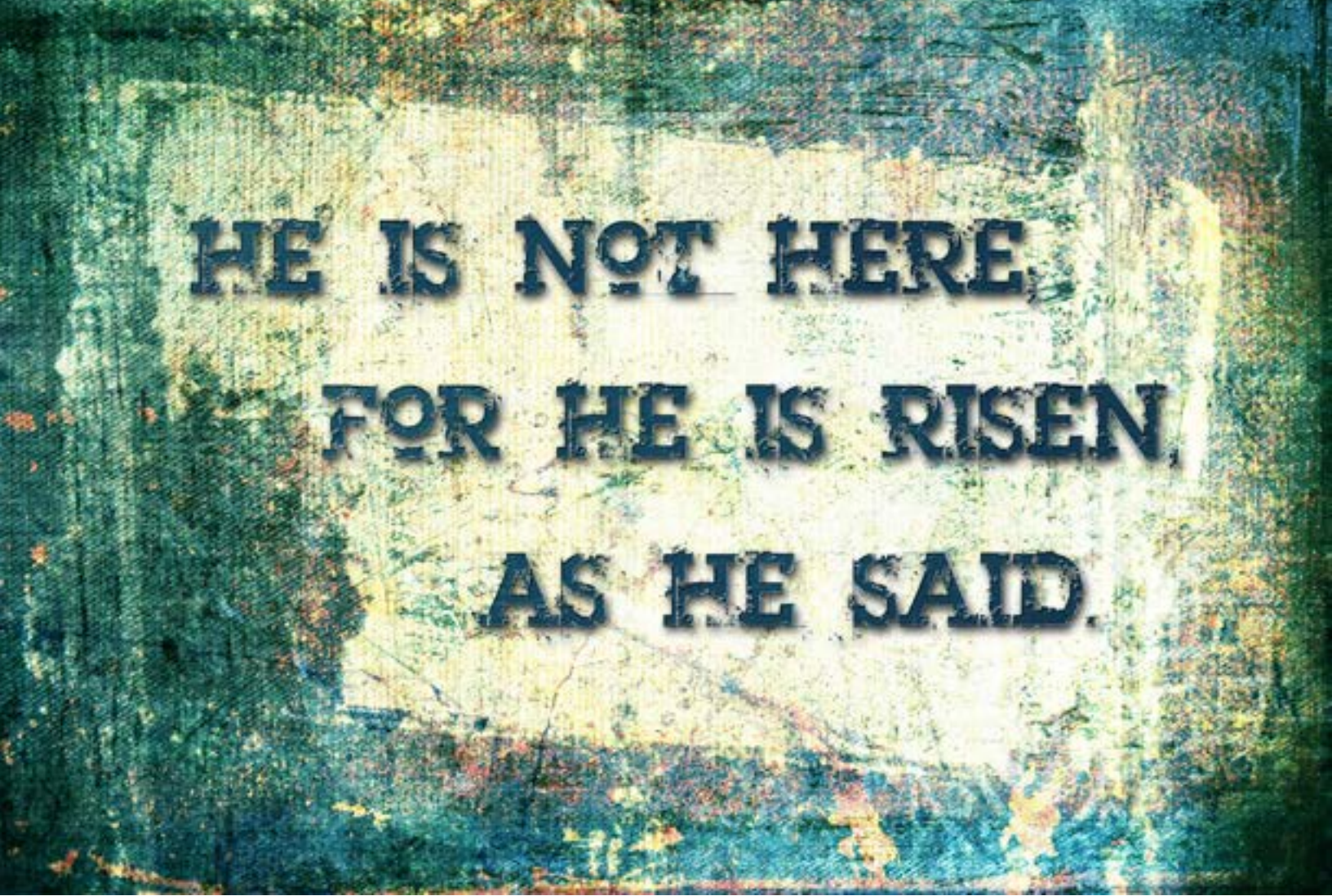
Before the angel sent the women away to tell the disciples the news that Jesus was risen, he said to them:

"Come and see the place where he lay." Matt. 28:6

It was important that this fact, this detail, this reality be recorded on the minds of the women. There was a tomb, that had held the body of Jesus. Only then does the resurrection come to mean something. So too, Easter cannot mean much to those who have never been to prison. If you have no part in the dark, tight-closed tomb, then the broken-open one is none of yours either. But if at the angel's invitation you come and see the place where He lay and as you do you can say

*"Yes I see it, this was my place.
By inheritance and my own
willfulness this was my place."*

then the emptiness of the room has a sure promise for you. The prisoner is gone! For the Christian, every Easter comes around to refresh and strengthen this impression:



HE IS NOT HERE,
FOR HE IS RISEN,
AS HE SAID.

THE PRISONER IS GONE! PRAISE GOD!

As well as the sight of the spoiled prison, Easter must always be associated with the **PERSON** of Jesus Christ. The message of the angel was that **JESUS** had risen as He said. The promise was that **JESUS** was going ahead of them into Galilee and there they would see **HIM**.

Oh how important it is that we hold onto this. It was **Jesus** who was raised and none other. In a time when many roads lead to truth and salvation and woe to anyone who denies it, a single empty grave begs to differ. Easter is not just an abstract thing, the victory of an undefined or unclear good over evil. The Jesus who rose was a Jesus who said definite things. He held a particular world view. He bore witness to a particular God with specific characteristics and not others. In fact, it was for the things that He said that Jesus was crucified. You can't have the resurrection if you won't have the person Jesus, with all the offense of His particular-ness.

Don't believe it, it was not an idea that was resur-

rected on Easter morning, it was not an irrepressible spirit of hope or anything else, it was the **PERSON** of Jesus Christ and Him in the flesh. If this was some spiritual or philosophical resurrection, then we have no need of an empty tomb, Mary clasping Jesus' pierced feet, the risen Christ eating some fish, not to mention Jesus' own words:

"...Touch me and see; a ghost does not have flesh and bones as you see I have." Luke 24:39

It was the person of Jesus that had called the disciples to leave fish and boats, tax collector's booth, town and family, and follow Him to Calvary. Now, having burst the bonds of death it is the same person, Jesus, that bids them greeting and by the authority granted Him sends them forth with the promise

"...I am with you always, to the very end of the age." Matthew 28:20

It seems to me that if someone is going to die, if someone is going to sacrifice and give their life for something, it should be for something definite, not a

vague idea or indistinct, wavering hope. Such faith and commitment require a strong, clear vision. The Biblical resurrection of Christ is the solid reality which has inspired and sustained the Church for two millennia.

The resurrection raised the very specific **PERSON** of Jesus. We didn't have one Jesus before the resurrection and then another afterwards. It was Jesus who God raised, who God vindicated, whose sacrifice God accepted, the same Jesus that faithfully bore witness to Him before His death. It is this Jesus we exult in because though wicked men put him to death,

"...God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him." Acts 2:24

Oh what a joy to worship our risen Saviour Jesus. The words of a beautiful chorus affirm: *"JESUS! JESUS! JESUS!"* there's something about that name. And there is. Let us never forget that it was a person who was raised on Easter and His name was Jesus.

Finally we need to complete our Easter triangle of **PRISON** and **PERSON** with a third key concept which is **PATH**. The Easter phenomenon does not just happen haphazardly. Death does not routinely give up its victims, nor the grave happily surrender its prisoners. Easter happened in the course of a particular path, a path which Paul traces for us in Philippians 2 from glory to death on a cross, and then back again to glory. It happened as Jesus:

"Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness." Philippians 2:6-7

Having set his foot upon this path, Jesus followed it all the way. It went the way of Jerusalem, the way of self-denial, the way of sacrifice, and seemed to come to an abrupt and meaningless end on the cross of Calvary.

What purpose was there in dying a martyr's death? Many before Him had thus been silenced. Still He stayed on the path till His lifeless body was sadly laid in the tomb.

By human reckoning it should have ended there: a good man true to his principles killed by ignorance and jealousy and the self-interest of others. But when Jesus' part and man's part were over and it seemed the play had tragically ended, another player wonderfully moved behind the scenes.

It was the very One that Jesus had claimed was with Him all along, giving Him the words to say, showing

Him the things to do. When the worst was done, then God spoke and gave His judgment on it all by raising up His beloved Son. And this raising is like no other. From the depths and blackness and anguish of Hell even to the heights of heaven:

"God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11

The resurrection is that part of the return journey made visible (for their and our benefit) to those witnesses who encountered the risen Lord in the days subsequent to His death on Good Friday. Ever since, the path from this world to the next has been marked. The road is open. Jesus has put the lie to the serpent's claim, however it be phrased, that we must look out for ourselves or no one else will.

Jesus lived for the Father. Even at the age of twelve, his course was set in the answer He gave His enquiring human parents when, having lost him for three days, they found him at last *"in the temple courts sitting among the teachers, listening to them and asking them questions."*

When Mary His mother, exhausted from fear and worry, asked him:

"Son, why have you treated us like this?..." Luke 2:48

Jesus had answered:

"Wist ye not [didn't you know] that I must be about my Father's business?" Luke 2:49 KJV

What is the joy of Easter about? It is about a **PRISON** blown wide open, and empty now. It is about a **PATH** from heaven to earth, to the **GRAVE AND BACK**, a path that saw one ascend **on high with captives in his train**. Oh how blest to be captives such as these, led along this path to a heaven we otherwise would never have known.

Finally, the joy of Easter is about a living **PERSON**, our Lord Jesus Christ. He came in a vision to His servant John towards the end of the first century with a message. He comes again this happy Easter some 19 centuries later with the same words for His people:

"DO NOT BE AFRAID. I AM THE FIRST AND THE LAST. I AM THE LIVING ONE; I WAS DEAD, AND BEHOLD I AM ALIVE FOR EVER AND EVER! AND I HOLD THE KEYS OF DEATH AND HADES." Rev. 1:17b-18

AMEN.

□

EASTER MESSAGE TO THE WORLD

For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. (1 Corinthians 15:21–22) The Sovereign Lord will wipe away the tears from all faces; he will remove his people's disgrace from all the earth. The Lord has spoken. (Isaiah 25:8) I know that my redeemer lives, and that in the end he will stand on the earth. (Job 19:25) For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16) He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. (Luke 24:46–47) But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. (Isaiah 53:5) Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day. (1 Corinthians 15:3–4)

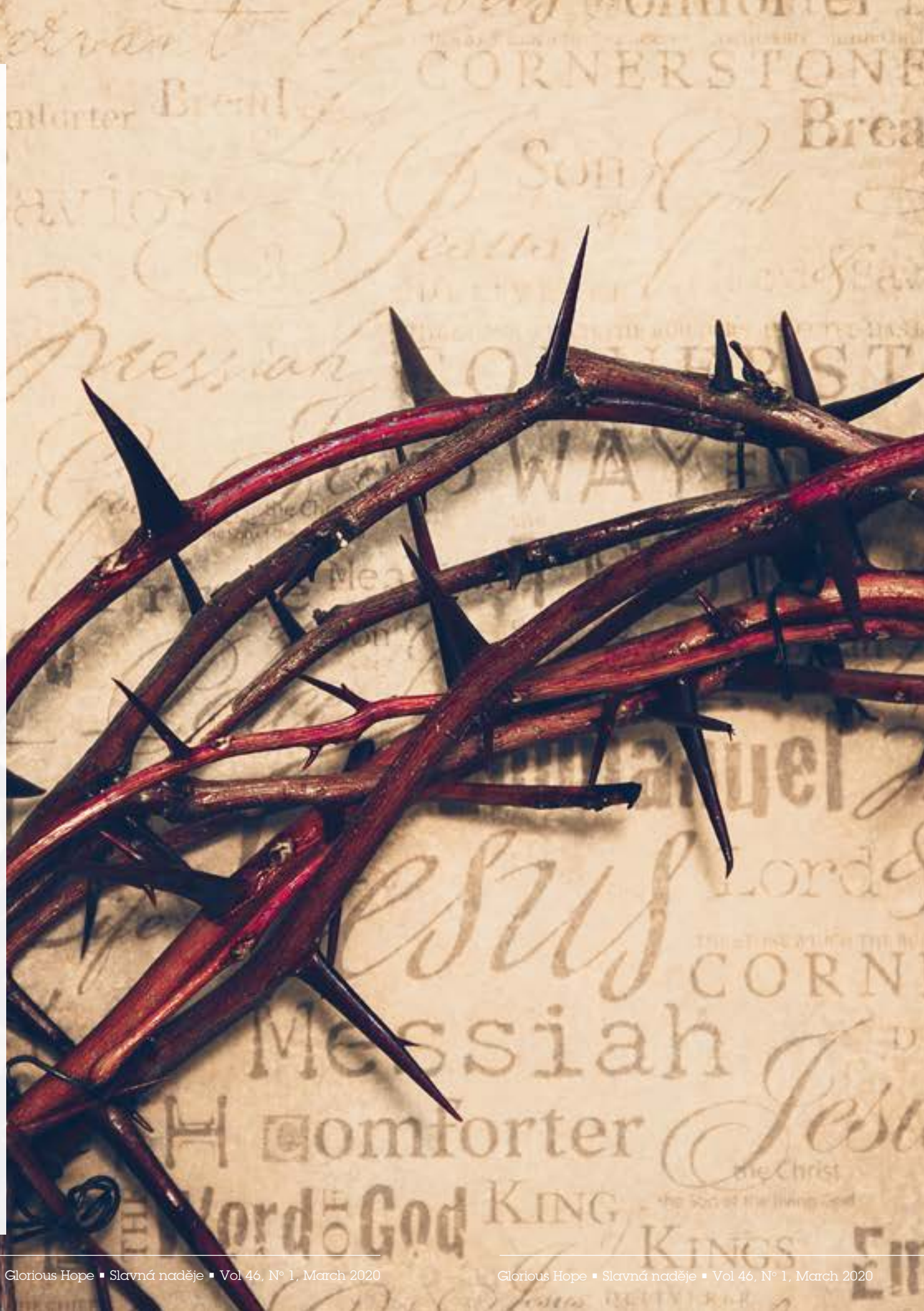
Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. (Romans 8:34) He was delivered over to death for our sins and was raised to life for our justification. (Romans 4:25) By his power God raised the Lord from the dead, and he will raise us also. (1 Corinthians 6:14) Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. (1 Peter 1:21) And if Christ has not been raised, your faith is futile; you are still in your sins. (1 Corinthians 15:17) We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. (Romans 6:4–5)

Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?" (John 11:25–26) If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9) For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. (Romans 6:9) Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade. (1 Peter 1:3–4)

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. (Romans 8:11)

*Praise be to the God and Father of our Lord Jesus Christ!
In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.* (1 Peter 1:3)

Bible, New International Version



VELIKONOČNÍ POSELSTVÍ SVĚTU

Jako skrze člověka přišla smrt, tak skrze člověka přišlo zmrtvýchvstání. Jako v Adamovi všichni umírají, tak v Kristu všichni ožijí. (1. Korintským 15; 1–22) Panovník Hospodin setře všem slzy z tváří, na vší zemi zbaví svůj lid potupy. (Izaiáš 25; 8) Můj Vykupitel žije, to jedno vím, a že nakonec se nad prachem postaví. (Job 19;25) Neboť Bůh tak miloval svět, že dal svého jednorozeného Syna, aby žádný, kdo v něj věří, nezahynul, ale měl věčný život. (Jan 3;16) Mesiáš musel trpět a třetího dne vstát z mrtvých. Počinaje od Jeruzaléma pak v jeho jménu musí být kázáno pokání a odpuštění hříchů všem národům. (Lukáš 24;46–47)

On však byl proboden naším proviněním, našimi vinami trýzněn byl; pro naše blaho snášel potrestání — byli jsme uzdraveni jeho ranami! (Izaiáš 53;5) Kristus zemřel za naše hříchy podle Písem, byl pohřben a třetí den byl vzkříšen podle Písem. (1. Korintským 15; 3–5)

Kdo nás odsoudí? Vždyť Kristus Ježíš zemřel, ale hlavně byl vzkříšen z mrtvých, je po Boží pravici a prosí za nás! (Římanům 8;34) On byl vydán pro naše provinění a vzkříšen pro naše ospravedlnění. (Římanům 4;25) Tentýž Bůh, který vzkřísil Pána, vzkřísí svou mocí i nás. (1. Korintským 6;14) Díky němu věříte v Boha, který ho vzkřísil z mrtvých a oslavil jej, aby tak vaše víra a naděje směřovala k Bohu. (1. Petr 1;21) A jestliže nebyl vzkříšen Kristus, vaše víra je marná — ještě jste ve svých hříších. (1. Korintským 15;17) Křtem jsme s ním pohřbeni do smrti, abychom — tak jako byl Kristus vzkříšen z mrtvých Otcovou slávou — i my vkročili do nového života. Jsme-li s ním ztotožnění ve smrti, jistě s ním budeme ztotožnění i v jeho vzkříšení. (Římanům 6;4–5)

„Já jsem vzkříšení i život,“ řekl jí Ježíš. „Kdo věří ve mě, i kdyby zemřel, bude žít. A každý, kdo žije a věří ve mě, nezemře navěky. Věříš tomu?“ (Jan 11;25–26) Vyznáš-li svými ústy, že Ježíš je Pán, a uvěříš-li v srdci, že ho Bůh vzkřísil z mrtvých, budeš spasen. (Římanům 10;9) Víme, že Kristus vstal z mrtvých a už nikdy nezemře — smrt nad ním už nemá moc.— (Římanům 6;9) Požehnán buď Bůh a Otec našeho Pána Ježíše Krista, který nám ve svém velikém milosrdenství daroval nový život, když vzkřísil Ježíše Krista z mrtvých. Povolal nás k živé naději, k nepomíjivému, neposkvřněnému a nevadnoucímu dědictví, které vás čeká v nebi. (1. Petr 1;3–4)

Přebývá-li ve vás Duch Toho, který vzkřísil Ježíše z mrtvých, pak Ten, který vzkřísil z mrtvých Krista, obživí i vaše smrtelná těla svým Duchem, který ve vás přebývá. (Římanům 8;11)

*Požehnán buď Bůh a Otec našeho Pána Ježíše Krista,
který nám ve svém velikém milosrdenství daroval nový život, když vzkřísil Ježíše Krista z mrtvých.* (1. Petr 1;3)

Bible, překlad 21.století



George Sommer will celebrate

his

80TH birthday



Convention 2004

Do You Remember?

...these kind of invitations to the Convention:

- ☞ We plan to add some additional activities before, during, and after the convention:
- ☞ ...there will be a lot of exciting events during the annual convention including
- ☞ 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!!

Time line:

- arrived in the USA in late August 1969
- first visit to the Convention in 1972
- helping with *Glorious Hope* since 1978
- elected executive secretary during the 1980 Convention and served more than thirty years
- created a strong connection between the leaders of Alderson-Broadus College and the Czechoslovak Baptist Convention for more than two decades
- taught the College cooks how to make the traditional Czech meal, roast pork with sauerkraut and dumplings
- Ice cream is melting! Becomes the legendary Friday night announcement during the Convention
- never seems to slow down
- always in the right places, giving advice, taking photographs... knowing the secret of managing so much at once

Who are we talking about? We all know him well, his selflessness, and his energetic approach as he used to complete all the various tasks in his role as executive secretary of the Czechoslovak Convention, with his wife Marija as his right-hand person beside him.

Yes, we are talking about George Sommer, former Executive Secretary, Annual Conventions Coordinator for so many years. George and Marija Sommer were always very welcoming to each member of the Convention and everybody felt like the most important guest.

George will celebrate his 80th birthday during Easter. He was born in Czechoslovakia, in the city of Ostrava on April 13th. He came with his wife Marija to the United States in 1969 and they worked at the Alderson-Broadus College in Philippi, West Virginia. After retirement they moved to Naples, Florida.

We use to hear the saying: behind every good man is a woman. George and Marija are a perfect team, we know that. So I'll change the saying: behind every good team of God's servants is the love of Jesus Christ. We had the opportunity to experience that during every Convention.

And why did George get actively involved with the Convention?

„From our first convention in Campbell, Ohio, I actively joined in the work as a choir director, and my wife Marija as an accompanist. God gave me a talent, so I used it to serve our Lord.“

Dear George, may God bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.

Editors of *Glorious Hope*



Convention 2006 - Fireworks



George and Marija Sommer
50th Anniversary



Obecnstvi - Fellowship - at Sommers - Convention 2007

Saturday Service

110. CZSKBC Convention - July 13, 2019

Rev. Nico Mulder

Son of God, Messiah (Mat. 16:13-16)

"...what about you?" he asked. "Who do you say I am?" Simon Peter answered. "You are the Christ, the Son of the living God" (Mat. 16:15-16)



Matthew 16, verses 13 to 20 (NIV version): When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Then he ordered his disciples not to tell anyone that he was the Messiah.

While we sit just like this, let's close our eyes and pray: *Lord, will you talk to us through your Word, will you tell us that you are the Son of God, the Living God, and that you are the Messiah. Tell us through the Holy Spirit so that we will not just believe it but that we will live it, that we will live that you are the Son of the Living God. Holy Spirit, will you touch our hearts. God, I pray that you please protect us in this building against the schemes of the evil one and in this protected area will you talk to us. Will you open our ears and will you open our hearts, in Jesus' name, the Son of the Living God. Amen.*

Now, there are many people with different ideas about who Jesus is. On the campus of the University of Windsor, it was in spring one year, not so long ago, a Christian organization on

campus interviewed the students and asked: "Who is Jesus?" And this is what happened. (Video of several students answering this question.) On university campuses we deal with a lot of young people with different ideas and as you know we live in a secularized society. Everyone has an opinion about who Jesus is. In the Scripture that we read, Jesus was with His disciples in Caesarea Philippi. Now, Caesarea Philippi was about 56 km north of the Sea of Galilee and about 120 km north of Jerusalem. When Debbie and I and the whole team of the last congregation that I served in went to Israel, we went to visit Caesarea Philippi, and when we got there we could still see remnants of worship of the god Pan, shrines of Pan in that area where worship had gone on. And to me there was a presence that I did not like there, and it seemed actually to me as if the team was a little bit unsettled when we were in Caesarea Philippi because of all the shrines of all these gods. And Herod the Great built a temple there to honour Augustus Caesar. So in that situation Jesus was asking, who do the people say I am?

That situation is very much the same as the situation we are living in. Now, I've been told that the US is very Christian, but I can tell you the US is not so Christian. I know that Canada is not very Christian either, but I can tell you even in South Africa where I came from it was a very Christian country and oh my goodness, we live in a secularized world where there is idol worship of other kinds. And Pan is just looking a little bit different. And in that situation Jesus asked his disciples: so, who am I to these people? Who do they say I am? Well, the disciples, and especially Peter, were speaking up and they said: well, the people are saying that you are Elijah because the Scriptures said that God will send a prophet, and they think that you are Elijah. Others say, no, you are John the Baptist, and others say no, you are Jeremiah, and others say that you are one of the prophets. It is like this

student leader asked the students on the campus – who is Jesus? – and Jesus was asking precisely the same question: who do the people say I am? Amongst all these gods – who am I to them? And I'm asking the same question – who is Jesus in the US? Who is Jesus in Canada, who is Jesus in the world? That is what is so compelling about our convention: that we are together because we can bear the burden of the people out there, that we just want to go out and share the gospel with those people, to tell them who Jesus really is. Well, the disciples were divided, and it's interesting, people are still divided today. None of the answers were correct. These days, when a book or article is published about the real Jesus, people pay attention – there is this huge response. Why do you think there is such a response? Why do people of other religions come in with such a big response? Because He is the Son of God. They don't like Him. And they know it but they don't want to say it. Well, when people are speaking of Jesus as a prophet, a holy man, a teacher, a spiritual leader, well then not a lot of people object. But beware if you speak of Jesus as the Son of God and divine. Some nations will express their disapproval and they will say: what are you talking about? Muslims will say: Prophet, yes. God? No. They will say he is a prophet; they call him Isa. But they say he is not the last prophet; they say Allah was the last prophet. That's why they believe in Allah. Jews will say: Teacher, yes. Yet...Messiah, no. Liberal Protestants and modern religionists will say: Exemplary man, yes, but divine, no. We are in a pluralistic society: the gospel and the name of Jesus is so watered down. In an attempt not to offend other people or criticize their beliefs, what do most Christians do? We keep quiet. We are not saying the words because we don't want to offend. When we are with people from Islam, we'd rather stay quiet. Do they? No. When we are with people who are involved in occultism, we are not saying anything. What is our

testimony? What do we do? What we are saying? Well it seems as if we are not saying anything. And then when Jesus asks: Who do you say that I am? Jesus made this question personal in saying, okay, this is the world, this is how people react but what do you say? Who am I? We can read quite a lot of verses in the Bible about exactly who Jesus is. In Matthew 1:17, we find the whole pedigree of Jesus: fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

And then in Chapter 2:4-5 we read that when Herod had called together all the chief priests and teachers of the law, he asked them where the Messiah was to be born. "In Bethlehem in Judea," they replied, "for this is what the prophet has written." And then they said but he is actually foretold, prophesied. He is the Son of God. This is what He is; He is the Christ, the Messiah, the Anointed One of Israel. That's what the Bible is saying. This Messiah is God's own Son in whom the Living God acts. It is interesting that before Peter was saying this, other confessions of Jesus as the Son of God came to us as well. Nathaniel, in John 1 verse 49, was saying: you are the Son of God. The disciples said to Jesus after He calmed the storm (Matthew 14:33): you are the Son of God. Peter, after the sermon on the bread of life in John 6: 68-69, said: you are the Son of God. So this was not the first time that Peter said this. Andrew, and this is very interesting, Andrew was this quiet guy. He was not like his brother Peter, but when Jesus called the disciples, Andrew thought, I have to take my brother. And he brought his brother. He was the guy who brought the little boy with the fishes and bread; he saw the potential because he knew that Jesus was the Son of the Living God and that He could do wonders when there were crowds to be fed. Andrew was bringing this young little guy to Jesus and Jesus multiplied the bread and fish. Andrew brought his brother Simon to Jesus because he knew



“But what about you?” he asked. “Who do you say that I am?”
Simon Peter answered, “You are the Messiah, the Son of the living God.”

this was the Son of God. It was on the basis of his belief. (John 1:41) Andrew knew that Jesus was the one to be with. Absolutely. Come with me! Matthew 1:23: Matthew believed that the birth of Jesus was a fulfillment of Isaiah’s prophecy 700 years before, that a virgin would give birth to a son who would be called God With Us, Emmanuel. In Luke, an angel appeared to Mary and declared that the child conceived in her womb was to be called the Son of the Highest. Now if the Holy Spirit was planting that seed in a woman – it must be God. Who else can it be? Matthew 22:41: Jesus asked the Pharisees, whose son is the Messiah? And Jesus was here busy talking to Pharisees and He was testing them. And they replied, “David’s”. David called the Messiah Lord. And the Messiah descended from David but also was born of God. Matthew 26: Jesus was crucified because He said that He was the Son of God. And He is the Son of the Living God.

The Greek word ὁ Θεός is a Biblical designation for God. It means the real

God who acts in history, in contrast to the dead gentile idols. The Son of the Living God inherits the power of life in God. Nothing can overcome or destroy Him, nothing. There is resurrection – Jesus Christ conquered death. Death did not hold Him. Death will not be able to hold any of His people. And the proof? The resurrection is the proof. He is the Son of God.

Why do we ask questions? There are so many scientists, so many people who want to dispute the fact that Jesus was resurrected. Well, 500 people can see, I think. The historian Josephus recorded that around 500 people saw Jesus alive after his resurrection; how can people dispute that? There is one thing we have to speak out about. When people start to ask us questions, we should say: “I know that Jesus is the resurrected one.” Don’t be ashamed of Him. Stand up. Now, what did Jesus say about himself? It is very interesting when you read John 14-15 and 16. John 14:1: “... believe in God; believe also in me...” Well, is He asking that we believe in different gods?

No, because He was saying that God is one: God the Father, Son and Holy Spirit. John 14:6 you all know very well: “I am the way ... No one comes to the Father except through me,” because it is through Jesus that we go to the Father. John 14: 7 – 11: “If you have known me, you have known my Father... who has seen me has seen the Father... Believe me that I am in the Father and the Father is in me.” We are one, he is actually saying. John 14:13: “...whatever you ask the Father in my name, that I will do.” You pray to the Father and I will do the answering. John 14:17: “The spirit of Truth lives with you (present tense) and will be in you (future tense).” In other words, you cannot separate the Father from the Son, or the Son from the Spirit or the Father from the Spirit—they are one. I know, people have trouble understanding this, the Triune God. I am going to explain it in just a moment. Let me get to that. John 15:10, “If you keep my commandments, you will abide in my love.” We were asked to keep God’s commandments. If

Jesus is not God, why is he giving separate commandments? No, he is not. He was summarizing the commandments by saying: love God, love your neighbor as yourself. John 15:23: “He who hates me, hates my Father also.” John 15:26 “the Helper...I will send to you from the Father...the Spirit of truth that proceeded from the Father...” How could Jesus send the Spirit, unless they work in perfect unity?” John 16:15: “All things that the Father has are mine.” Because they are one. John 16:14: “He (the Spirit) will glorify me.” Now, how can the Spirit glorify Him unless He is God? And here comes the whole thing. How, how did that happen? John 14-15 and 16 is actually talking about God, the Spirit, and Jesus Christ. How do you put it all together? How do you understand it? The Father, the Son and the Holy Spirit, three-in-one. They are a unity; they are one.

God is from eternity to eternity. But because of sin in the world He sent his Son to the earth. The question you immediately will ask is, did Jesus stop being God? No, he was still God. But he became the Son of Man in the flesh on earth so he could identify with us and know all our struggles and see all our struggles. He became a man – how wonderful. We see when Lazarus died how he cried the pain of the people. But Jesus not only came to earth, he died for us on the cross. And then He was resurrected: we have evidence of that even from Josephus, a non-Christian historian who wrote about Jesus, that about 500 people saw him resurrected and going in ascension into heaven. And Jesus went back and sat—and he is still sitting—at the right hand of the Father. And he is still God, but now he has a human body. Hallelujah for that, because his body is reminding us of us, and of his love for us. When we are thinking of him in heaven, it is reminding us that he died for us. Then in John 16, Jesus said: “I will send you the Helper, the Holy Spirit, and he will come to you and he will dwell amongst you. Did the Holy Spirit stop being

God? No, he did not. We have the Holy Spirit, and the Holy Spirit is here within you and here in this building tonight. We asked him to talk to us tonight. Now I know that we can ask a lot of questions about this simple explanation because this is a human effort to try to understand how this happened, and this is just one small little way to explain it. But there is a very interesting theme that I want to explain in Matthew 16, using family. It is the relationship between a son and a father. You can put yourself there. Your relationship to your father has a direct impact on the way you are seeing God the Father. No wonder, Dads, that God is saying that you are the priest of the house. It’s a huge responsibility on the dad.

And God is using the family metaphor to actually connect us with God the Father. I want to say that some of us have a wonderful relationship with God because our relationship with our father was a good one. But then there are some of us whose dads were not that wonderful. That’s where the grace of God comes in, because the Son of God the Father died for you—he loves you just the way you are! And he wants to renew your relationship. And he wants to tell you that it’s not your dad that is going to determine your eternity. It’s you who makes the decision; it’s you that has to say, I know my dad made mistakes, I know my dad might not have been exemplary, but I believe in Jesus Christ. And I believe in God the Father because he loves me through his Son and he showed me that love.

And then Jesus might get very personal, and I move on. Jesus made it very, very personal and he said to the disciples: guys, who do you say I am? And Peter answered: You are the Messiah, the Son of the Living God. And Jesus answered: “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.” When the Holy Spirit reveals Jesus Christ in you and to you and you accept Jesus Christ as your personal Sav-

ior, the transformation starts to happen and that family bond is there. With the Son of the Living God and with the Father, through the Holy Spirit.

So, who do you say that I am? And I’m asking you this evening: what would you say? Who do you say Jesus is? When we look at Jesus and how churches sometimes represent Jesus, I wonder if we sometimes see a caricature of Jesus. And we wonder, is he really the Master? You might miss the Master when you are so busy in religion, you might miss the Master when you are so busy with the rules in the church that you miss the head of the church, Jesus Christ, Son of the Living God. That’s why I’m asking you this evening: What would you say Jesus is to you? Because will God change his mind about you? Never, because Hebrews 13 verse 8 is saying that Jesus Christ is the same yesterday, today and forever. He is the one that died for you and that is saying I love you.

Who is Jesus Christ to you? You can answer that question because it’s a personal question only to you. Do you believe that he is the Son of the Living God, your Savior? Do you live it? Or are you are just dragging through the church? I see some Christians who drag through; they don’t live it. May Jesus, as he is talking to you through the Holy Spirit tonight, ask you: do you really love me? Do you really believe that I am the Son of the Living God? Do you profess it? Do you live it? Or it is just head knowledge, that missed going down the 18inches to your heart? Did the Son of the Living God change your life so that you can live that testimony wherever you are? No pressure on you. The question comes to you. You have to answer personally for your particular situation, for your eternity. There is only one who can answer that, and that is you. Who is Jesus to you?

May God bless you with his love and his grace and his mercy, because he is the Living God, and may his Son send you to live the message of him, as Son of the Living God.

□

Henry Pojman

April 16, 1950 – December 8, 2019



Jindřich (“Henry”) Pojman was born in the little village of Opárno in post-WWII Czechoslovakia. Communism was just gathering speed, and the farm that his family owned was annexed by the state. Even so, Jindřich grew up working and helping with the work around the homestead and in the village. He was the middle of three kids, with an older sister Ludmila and younger sister Jiřina. They were surrounded by farm animals and gardens that needed tending to.

All of you that know Jindřich, know of his faith in Christ and how important this was to him, even if it made things more difficult in a country that aggressively suppressed it. His mother was a great example in her faith. She took the train to go to church every Sunday and although she never made him come, he enjoyed going to church with her. At 15, Jindřich started studying for the electrical trade at the urging and help of his dad, and by the time he was conscripted into the military he was a fully trained electrician, having completed his apprenticeship at the Lovosice chemical plant. Jindřich was always involved with the youth group at the local Baptist church in Lovosice, and even while he was doing his mandatory military service, he never wavered in his faith and used his time off to attend church and go to youth conferences. He even smuggled Bibles for those that were interested.

After finishing his military duty, Jindřich managed to get a job as a high-voltage electrician which he held for several years. At this time his only mode of transportation was his motorcycle, which he was so proud to own. He often rode it to Cheb to see his love, Helena Sauerová, whom he married at the age of 22. Together they rode the motorcycle even well into Helena’s first pregnancy. Some say maybe that is why Vlast has such a fondness for motorcycles as well. In 1974, Vlastimil, their first child, was born, followed by Helena Jr., two years later. Throughout their first few years of marriage, Jindřich and Helena started a trend of renovating homes together. While working at the local chemical plant in Lovosice, Jindřich continued his education by getting a theological studies diploma. His education did not end there; he also attended night classes in college to become an electrical engineering technician. In late 1979, the

Pojman family was told by the government that the house they were living in was being demolished to make room for new apartment blocks and they had to move. This was the beginning of their next journey.

Unfortunately, at the same time the asthma he had contracted earlier was becoming more severe and was to become one of the most influential things in his life. With lots of prayers, they decided to move to Cheb, Helena’s hometown, where renovations on a new home began. In 1980, during the renovation, Kamila, the youngest Pojman, was born. The asthma continued to get worse and the doctors recommended they move to another continent, for if he chose to stay, he would most likely succumb to the asthma in no more than six months. This was 1987, and leaving a communist country was not an easy task.

Jindřich and Helena prayed for God’s guidance, and applied for a visitor’s visa to West Germany, for the entire family to visit Helena’s brother for spring break. It was very rare for the government to allow the whole family to visit a Western country, for fears that they would not come back. But Jindřich and Helena believed that if it was God’s will, He would show them the way. They knew that it was God’s will to leave everything behind and emigrate when they got the approval for the entire



Henry Pojman with family

family to go. The family went to West Germany during spring break, and when they got across the border they asked the kids how they would feel about never going back and eventually moving to Canada. Three days later, it was a sure thing. The asthma improved almost immediately and Henry didn’t have to be under constant hospital care anymore. But Jindřich



Henry and Helen Pojman - Convention 2013

and Helena had bigger plans, and after thirteen months they received full immigrant status in Canada, and another big move was in the plans. All they had to start their new life was a little bit of cash and six suitcases, but they felt God’s guiding hand through it all.

The start in Canada was rough without fluency in the English language, but help was provided from family and church friends that had gone through a similar experience. Jindřich started doing whatever jobs he could, but eventually qualified as a master electrician. And just as they had done early in their marriage, Jindřich and Helena moved from house to house, renovating and reselling houses. With Jindřich’s ability to build and fix just about anything, along with Helena’s eye for design, they made a great team. It was something Jindřich became known for, and everywhere he went (mainly his kids’ houses) there was a growing to-do list. But the most extravagant projects he became known for were a few off-the-wall projects for his grandkids. Noah (the eldest grandson) mentioned that he would like a trailer for his bike. Well, off to Home Depot they went, to buy parts. And by the end of the day, Noah had a trailer, the talk of the subdivision. Then there was a wish to have a mini-stick arena in a part of the basement. Well, off to Home Depot (aka Grandpa’s toy store) they went again. Before Henry headed home, there was a mini-stick hockey arena in the basement, complete with sideboards. There wasn’t a challenge he didn’t accept. He enjoyed helping

his family with renos, working and spending time with the grandkids. He installed countless recessed lights. (Well, he had a count going, but nobody knows what the final count was.) When he wasn’t working on projects, he had the opportunity to see the youngest of his grandkids off to school every morning. Jonah will never forget the bond he formed with Děda playing soccer (with a soft soccer ball) almost every morning before school. Jindřich would give up anything the second any of his kids or grandkids asked - his love was unconditional.

Jindřich’s involvement in the Czechoslovak Baptist Church was very important to him as well. He enjoyed giving back and always helped in whatever capacity he could. He enjoyed singing in the choir and serving as treasurer. In 1988, he attended his first Czechoslovak Baptist Convention, in Windsor, Ontario. The next year, the Convention was in Winnipeg, Manitoba, and he was not able to attend. But the year after that, the entire family signed up to help George Sommer with the behind-the-scenes work and registration for the Convention in Philippi, West Virginia. Since then, he never missed a Convention, and in 1997 he became the treasurer for the Czechoslovak Baptist Convention. He was also well known as the handyman/electrician at his home church, Calvary Baptist Church in Burlington, where he and Helena were members.

Jindřich also loved to travel. He had a chance to travel to Nova Scotia, New Brunswick, Winnipeg and Ottawa, thanks to all the places Vlast was posted to with the air force. A few trips to Florida were also in order, as his kids moved there for a brief time. Visiting his family in Czech Republic was also something he enjoyed. Unfortunately he did not get a chance to go on a cross-country trip with Vlast in celebration of his 70th birthday, which he had been looking forward to this spring of 2020.

God’s plan was very evident in Jindřich’s life, even as he became ill, even before he knew how sick he was. He wrapped up all major projects in his house and fixed a retaining wall at his daughter’s that had sunk after he installed it the first time, nineteen years ago, and had bothered him ever since. Right after he rebuilt it, he learned of his diagnosis, and all things started wrapping up, displaying God’s plan. Due to his treatment plan, he was not able to attend the Convention in 2019, the first time since 1990, and his position as treasurer ended. He even handed in his church keys, planning to pick them up again after his intense treatments. Even though he never gave up on life, all things lined up in such a way that looking back, it was all part of a perfect plan.

Jindřich will be truly missed by his family and friends, and his devotion to God, his selflessness and his love for everyone around him will never be forgotten.

□

AMOS THE DONKEY

It was dark in the stable but Amos the donkey couldn't sleep. "You asleep yet, Sarah?" he asked the kind cow he shared the stall with. "No answer," Amos thought, "maybe she didn't hear me."

"YOU ASLEEP?" he said again, kind of bumping into her as he spoke.

"Not anymore!" a sleepy voice answered this time.

"What's the matter?"

"Well I can't sleep. I have my warm blanket all wrapped snug around my shoulders, and my tummy is full of the extra good supper the master made me, but my mind is wide awake. I don't feel like sleeping. I want to get up and run around and I'm not even tired."

Do you ever feel like that, boys and girls? Yes, I thought so.

Amos continued: "You know, I may never sleep again after the wonderful things that happened today."

"Ok! Ok! I give up!" said Sarah. "I know you've been dying to tell me about your adventures ever since you got back just before supper. Tell me then, what has happened that has made you so happy?"

"Well, this morning before lunch I was tied up by the street... Two strangers came along and started to untie me. I was nervous, as you might expect, but the master heard them at it and came out. When he asked them (not too courteously I might add) what they thought they were doing untying me, they said the strangest thing."

"The Lord has need of him and will return him afterwards,"

was all they said. To my astonishment our master smiled suddenly and said: "All right! All right already! What are you waiting for? You mustn't keep him waiting. Go! Go already! Go in peace!"

And so off we went. We didn't go far, just out to the main road to Jerusalem, where a small group of men waited in the shade of a tree. When they saw us coming, the leader arose. As he came towards me, my ears twitched. "Hi, Amos", his kind voice sounded as his hand reached out and patted my nose. His eyes twinkled as if he'd known me all my life. "I've a little job for you to do today," he whispered.

Right away I wanted to do it. And oh, I hoped it wouldn't be too hard, I wanted so bad to do it well for him. Before I knew it some of the men had laid their cloaks (jackets) on my back and the leader climbed aboard. Oh, I was thrilled. I had thought they might send me on an errand, but no, instead I was to carry him. And so we set off.

Before long, people began to join us from all sides—men and women, and children too. In no time at all there was a pretty large group of us all travelling along together. It seemed the people were happy just like me to be with the Lord.

One young fellow ran off to the side of the road and cut down a few palm branches. Then running back with them, he ran ahead and laid them on the road. Soon everyone was doing it, and I was walking on a carpet of palm leaves like a king's charger while others waved their palm branches as we passed by. I was so proud and happy for the Lord – I think I must have pranced a little, for a kind hand scratched my ear and I heard: "Well done, my faithful friend. You are indeed a royal prince."

Next, the crowd began singing and shouting together, "Hosanna! Hosanna! Blessed is he who comes in the name of the Lord!"

Oh, it was a grand celebration, and so good to be with Jesus. I was sorry when we soon came into the city and Jesus got off. He didn't leave before his glance said I had served him well. That was the happiest moment in my life!

When I was carrying him, it felt so right. You know, Sarah, you may think I'm crazy, but it felt like I was doing what I was made for."

"No, I don't think you're crazy, Amos. I think you're wonderful. You served him today for all of us," Sarah said, before continuing, "Now go to sleep, or you'll be impossible to live with tomorrow."

Just before he fell asleep, Amos thought: "I just wish I could have gone on with him and served him again and again."

Boys and girls, Amos and the people that day were happy to be with Jesus. We can be happy too, because Jesus is still with us and he has a special job for each of us to do. We can't carry Jesus like Amos did, but we still can help him by helping others, and we sure can praise him with our voices. Let's all give a cheer like the people did on the first Palm Sunday.

**HURRAY! HURRAY! LORD JESUS,
WE'RE GLAD YOU HAVE COME!
HURRAY! HURRAY! LORD JESUS,
WE'RE GLAD YOU ARE HERE!
HURRAY!**

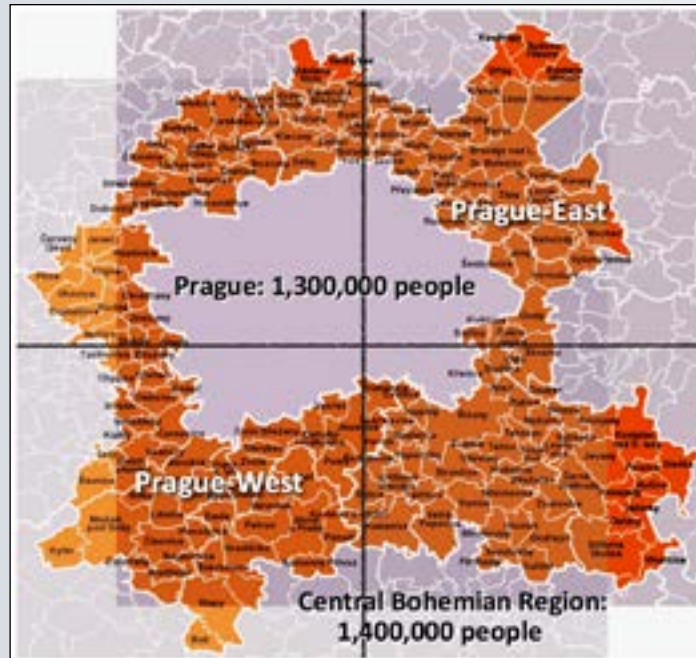
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A Vision for the Next Ten Years: 2020–2030

What will the Czech Republic look like in 10 years? The Czech Statistical Office estimates that Prague and the Central Bohemian Region which surrounds it will grow from a combined 2.7 million to almost 3 million people by 2030. Both of



these regions will be the fastest-growing in the Czech Republic, but it will be the Central Bohemian Region which will grow the fastest and the largest. The two districts of the Central Bohemian Region, Prague-East and Prague-West, which form a ring around Prague, are expected to grow by 100,000 people.

Where are young Czechs moving to? Many city-center apartments are turning into short-term rentals for the growing tourism industry, causing many younger Czechs to move outside of Prague.

The center is also becoming home to an increasingly international population, whereas the outer districts are growing with the influx of more Czechs. Many young Czech couples and families are moving out of the city to the surrounding districts where they are buying apartments and homes and starting to raise their families outside of Prague. This trend will likely continue over the next decade at least.

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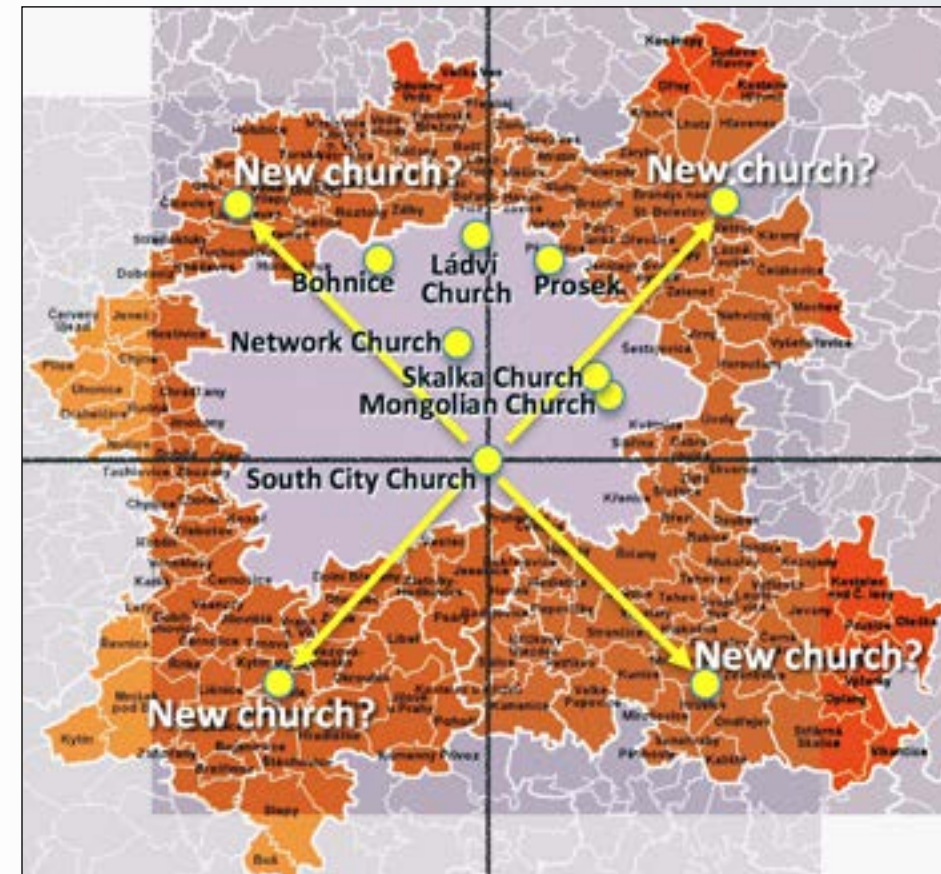
Why is this trend occurring? Many of the apartment buildings outside of the city core but within the Prague city limits were built under Communism. These apartments are small and expensive, and not enough new apartments are being built in Prague to meet the demand.

What does this mean for church planting? Not surprisingly, there are desperately few churches in these towns and communities surrounding Prague, but this means it is a great opportunity to reach this area for Christ. The best way to reach a community with the gospel is to plant a church there! We can't live in all of these surrounding districts, but we can pray that God would place a burden on the hearts of four church planters whom we can lead, mentor, and encourage. Our vision is to see four new churches planted in the districts surrounding Prague by the year 2030.

Prosek Progress

God has provided a location for the Prosek church plant to meet!

Thursday outreach and once-a-month Sunday services will now take place in the well-equipped activity room of a centrally located seniors' center in Prosek. The core group has continued to grow over the past 12 months, and they have developed various ideas for discipleship and outreach to the Prosek community. Other than a small Catholic church, there is no Christian church of any kind for the 37,000 residents of the Prosek neighborhood. Jesus is building His Church in Prosek!



Ladvi Life

One of the new activities at Ládvi Church has been Saturday table game afternoons.

Gretchen brings a big crate full of our family's collection of table games and we set up the church's ping pong table for those who like something more active. It's been fun for our church fellowship to enjoy relaxing together, and it provides another opportunity to invite unchurched friends to Ládvi Church. We have also had a renewed focus on prayer with an 8-week course on prayer every Wednesday evening and a Tuesday morning prayer time for the church body and the spiritual needs of the neighborhood.

Bohnice Blessings

For the past few months, Gretchen has joined together



with a small group of Christian women in Bohnice who have a vision to reach out to the community with a Christian parenting course. About a dozen mothers came to the introductory evening, and we are still praying for more participants for the month-long course. The core group of the Bohnice church plant meets regularly for discipleship, prayer, and once-a-month Sunday services under the leadership of missionaries Adam and Amy Reinking. They have also taken on leading this summer's Family English Camp along with Vít, our pastoral intern, and our TEAM co-worker, Becky.

Upcoming Home Ministry Assignment

With so much going on, it seems almost inconceivable that we will be leaving Prague on June 16th to begin our next Home Ministry Assignment in North America. But God is faithful, and we are grateful for an amazing team of Czech and missionary co-workers who will continue the ministry in our absence. Over the next few months, Mark will focus on making

sure each leader and church plant is well prepared for the transition. We'll be available to come and speak at your church, small group, women's or men's event, outreach or missions focus, and to meet with you personally – let's work together on lining up some possible dates and times!

Prayer Points:

1. Please PRAY with us for four church planters and four new churches to be planted in the districts surrounding Prague over the next ten years.
2. PRAISE God with us for a new location for the Prosek church plant. PRAY for the outreach there.
3. Please PRAY for Gretchen and the women leading the parenting course outreach in Bohnice.

4. PRAY for Mark as he prepares the leaders at all locations of our church for our departure in June, and for God to prepare the way before us for our upcoming Home Ministry Assignment.

Trusting the Lord for the next 10 years and beyond,

*Mark, Gretchen,
Luke, Noemi, Ben, Elise*

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