

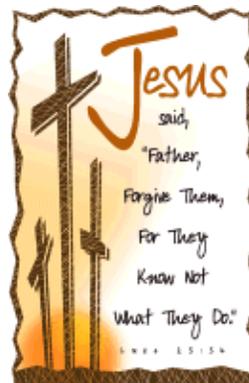


With the arrival of spring we are reminded of the events that occurred during Easter.

How do we celebrate Easter? Are we enslaved by various traditions with pagan roots?

The Lord Jesus Christ fulfilled his mission on this earth perfectly. For three years he taught and guided his disciples by the example of his life. The New

Testament bears witness to this. I was captivated by the fact



that Jesus spent so much time in conversation with his father. Christ's struggle in prayer during the last hours of his life speaks strongly to us. He was the Son of God, and he prayed. He prayed often. He also called his disciples to prayer: "Be always on the watch and pray..." (Luke 21:36).

How do we put this into practice? It is interesting that in verse 34 of the same chapter we are warned about gluttony, drunkenness and excessive

care for the earthly life. Today we can witness the relevance of these words. In the effort to maintain our Easter traditions, we do not even have time for prayer.

It appears that prayer is fading into the background in the lives of modern Christians. This is a sad reality. If we lose communication with our heavenly Father, we lose life itself. In this lies the tragic state of our society.

Dear readers, let us not allow prayer to disappear from our lips and from our families.

Let us be watchful and pray!

May you have a blessed Easter!

Editor-in-Chief *Natasha Legierski*

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S příchodem jara si připomínáme také velikonoční události. Jak prožíváme velikonoce? Jsme v zajetí různých tradic, pramenících z pohanských zvyků?

Pán Ježíš Kristus splnil své poslání na této zemi beze zbytku. Po tři roky vyučoval a svým příkladným životem vychovával své následovníky. Svědčí nám o tom záznamy v Novém zákoně. Velice mne zaujala skutečnost, že Pán Ježíš trávil mnoho času v rozhovoru se svým Otcem. Zvláště nás musí oslovit modlitební zápas Pána Ježíše v posledních hodinách Jeho života. Boží Syn a odchází se modlit! Ano Pán Ježíš se modlil. Často se modlil. Vyzývá k modlitbám i své následovníky: „Protož bděte, všelikého času modlěce se...“ (Lukáš 21,36—kralické vydání).

Jak praktikujeme tuto výzvu? Je zajímavé, že 34. verš téže kapitoly nás varuje před přílišným konzumováním potravin, opilstvím a pečováním o pozemský život. Dnes jsme svědky aktuálnosti těchto slov. Ve snaze zachovávání velikonočních tradic a příprav svátečních hostin, nemáme čas na ztišení se v modlitbě.

Zdá se, že modlitba ustupuje do pozadí v životech moderních křesťanů. Smutná skutečnost. Ztratíme-li komunikaci s Nebeským Otcem, ztratíme život. V tom je tragédie současné společnosti.

Nedovolme, vážení čtenáři, aby modlitba utichla na našich rtech a v našich rodinách. Bděme a modleme se!

Požehnané velikonoce!

Šéfredaktorka *Nataša Legierská*

Front cover: Wilcox Chapel, photo George Sommer

Back cover: Maria Gabankova—Lilly of White

Convention Photos: George Sommer and Vlastimil Pojman

92nd Annual Convention Information

The 92nd Annual Convention will meet in Philippi, July 5-8, 2001. Please read carefully other instructions on the registration form, which will be published also in the May issue of *Glorious Hope*.

- Send all payments (registration, accommodation, and meals in US\$ (US delegates) and in Cnd\$ (Canadian delegates) to Helena Pojman, 1516 Pembroke Dr., Oakville, ON, L6H 1V9, CANADA. Phone and FAX: 905-338-3833.

E-mail: vpojman@pathcom.com. After June 26, 2001, 304-457-4287 or FAX 304-457-3043. You may use your personal checks.

Fees

- The regular registration fee is \$20 for all persons 18 years and older. The late registration fee is \$25, applicable after June 24. One-day registration fee is \$11 for those who arrive on Saturday. Persons under 18 years of age—no registration fee. You may use your personal check.

You can download the registration forms from convention Web page www.ab.edu/czslbatpconv.

Meals

- The Convention will pay for meals for children 12 years and younger.
- Children ages 13-17 years will pay one half of the full meal price, convention will pay the other half; persons 18 years and older will pay full price.

| | Full Price | Half Price |
|-----------|------------|------------|
| Breakfast | 3.90 | 1.95 |
| Lunch | 5.80 | 2.90 |
| Dinner | 6.60 | 3.30 |
| Banquet | 9.20 | 4.60 |

Accommodation

- Kincaid (formerly LQRC), Benedum, and Priestley \$12.00/night/bed. Children 12 and under sleep free! Therefore it is imperative that you state the ages of your children.
- Linens for residence hall guests \$6.00/bed/stay, available only for those who travel by airplane.
- Erickson Alumni Center already fully booked. No vacancies available.
- Super 8 Motel in Philippi available for \$45.00 per room per night plus state tax. Call (304) 457-5888 ASAP to make your own reservations. You will need to state that you are from the Czechoslovak Baptist Convention to qualify for reduced price. Ten rooms are reserved for us.

General

- You must send payments with your registrations.
- Use an individual registration form for each family unit. Do not register your relatives or other families on same registration form, but do include all of your own family members.
- Send payment with **each** registration form. Do not send one payment with multiple registration forms.

- Much additional information is printed on the registration form which will be published also in May issue of *Glorious Hope*. Please read and complete it carefully, particularly when adding up your totals. Check your calculations! Any question, call 304-457-6258 (day) or 304-457-4287 (evening) or send e-mail to: sommer@ab.edu. Check also convention web page: www.ab.edu/czslbatpconv for additional information.
 - We are also preparing a special program for the 4th of July (Independence Day). We encourage all of you to come early. There will be a picnic, game playing, singing, and of course fireworks.
 - There will be a camp for young people during the convention. The information about the camp can be found in this issue of *Glorious Hope*.
- There will be a lot of exciting events during the 92nd annual convention. Come and see!!

George Sommer,
Annual Convention Coordinator



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Spring, 2001

Czechoslovak Baptist Convention,

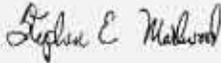
As I sit here in my office on a wintery like spring day, my calendar reminds me that in just three months you will be returning back to the mountaintop for your annual Convention.

As I have often said, Alderson-Broadus College and the Czechoslovak Baptist Convention have a special relationship. Bonded by our common love for the Lord and each other, we are joined together here on the mountaintop each year as common members of the same A-B family.

As always, we, here at the College, personally seek to make your stay with us as pleasant as possible - after all, you are family! As always, we hope that your stay with us will provide you will a personal and corporate time of reflection, rest, and joy in the Lord.

I plan to personally welcome you to the mountaintop on July 5th. Until your arrival, may the Lord place a lamp unto your pathway.

Yours in Christ,



Stephen E. Markwood
President

Christ Calls to Act - Part 2

Thomas Cosmades

2. Remember

The Lord's appeal is directed to the activity by which all human thinking and reasoning is carried on. Christianity is the faith of the mind which can properly cogitate. It is not a way of life starting from the cradle. Rather, it is a clearheaded commitment through the activation of the mind and stimulation of the heart. Someone remarked that Christianity is the faith of the educated mind. It ought to be kept alive through the activation of correct judgment (Philippians 4:8, 9; Isaiah 26:3).

The Ephesian church is called to remember the height from which she has fallen, and repent. The Sardian church is to remember the teaching she had and believed, from which she apparently lapsed. Attrition within the community of believers is a sad occurrence. The church or person who goes back on commitment violates sound judgment. The back is turned on Him whom God has made our wisdom (1 Corinthians 1:30). The writer of the epistle to the Hebrews admonishes the lapsing believers who once made a rational



heart commitment, to “recall” (10:32). How many deeds and practices dispensed with are crying to be recalled in order to bring repentance and enjoyment of restoration. The supremacy of Jesus Christ, love for His work and His Word, for prayer, for fellowship and many enriching experiences have been thrown overboard and lost. Remember!

3. Awake (Start Praying)

The logical sequence of remembering the basics on which there has been slackness and dereliction is the pressing urgency to awake. Is there any weightier exigency for the church of Jesus Christ than to awake? This experience alone will strengthen what remains and is on the point of death (3:2). Here is the call of the living Head to



His church, to long for and seek revival. The church of Christ has had low ebbs and surging flows in her long history. Without a doubt, the worst decline is spiritual inertia, and the highest peak, spiritual awakening. The brightest spots in the progress of the church are those of mighty awakenings induced by the Holy Spirit. And can there be any doubt or question that awakening in the church is always brought by the Holy Spirit through the intercession and expectation of believers? This imperative of our Lord can be taken as a solemn call to prayer. The striking invitation in 2 Chronicles 7:14 brings to mind the effect of prayer in spiritual awakening and other beneficial reaping from God's loving hand.

In the Old Testament the shining events are seasons of revival under the kings Hezekiah and Josiah. In the book of Acts the Jerusalem, Samarian and Ephesian awakenings (chapters 2, 8, 19) cheer the heart of the downcast Christian. The Wesleyan revival, the Welsh revival, the Great Awakening in North America and several others affected the life not only of the church but of the whole society. Thank God, there have been many awakenings—well known, little known and unknown. The Holy Spirit is ever-present to introduce God's awakening, provided the necessary conditions are met by the church. The dying Sardian church was called by Christ to awake, which meant to start praying for their condition. The struggling church of our crucial age again is appealed to by the living Head to awake, to pray in this age of scientific technology.

Our highly mechanized, technologically oriented church seems to have forgotten what revival is! How many Christians in a given church are praying for a Holy Spirit awakening? How many Christians desire or anticipate a mighty moving of the Holy Spirit? How many preachers expound the pressing subject of revival? How many of us are willing to pay the price for revival? “Where are all His wonderful deeds which our fathers recounted to us?” (Judges 6:13)

To be continued

□

Křesťanství volá k akci – část 2

Thomas Cosmades
přeložila Nataša Legierská

2. Rozpomeň se (pamatuj)

Tato Pánova výzva je zaměřena na proces, kterým je celé lidstvo uschopněno přemýšlet a rozpoznávat. Křesťanství je stav vědomí, které umožňuje správně přemýšlet. Není to způsob života začínajícího v kolébce. Naopak je to jasné a vědomé rozhodnutí se a popud srdce. Kdosi prohlásil, že křesťanství je projev vzdělaného vědomí. Má být udržován praktizováním správného úsudku (srovnej Filip. 4: 8,9, Iz. 26,3).

Efezská církev je vyzývána k tomu, aby se rozpomenula na počátky a činila pokání. Sardinská církev se má rozpomenout na učení a víru, kterou přijali, ale uchýlili se od ní. Vyčerpanost společnosti věřících je smutná skutečnost. Církev nebo člověk, který se zpronevěří svému rozhodnutí, porušuje slib. Žády se otočí k tomu, koho Bůh ustanovil naší moudrostí (srovnej I. Kor. 1,30). Autor epištoly k Židům oslovuje klesající věřící, kteří se rozhodli na základě rozumového uvážení, aby se *rozpomenuli* (10,32). Kolik skutků a činností se dožaduje pozornosti za účelem pokání a radosti z obnovy. Svrchovanost Pána Ježíše Krista, láska k Jeho práci a Slovu, k modlitbě, k obecnosti a mnoha dalším zbohacujícím zkušenostem byla opomenuta, a běda, v některých případech hozena přes palubu! Pamatuj!

3. Probuzení (začni se modlit)

Po uvědomění si podstaty ochablosti a zpronevěry logicky následuje naléhavá nutnost probuzení. Existuje závažnější potřeba pro Kristovu církev než probuzení? Samotný zážitek potom posílí to, co zůstalo a to vytrvá až do smrti. Toužit a hledat je volání Hlavy Živého k Jeho církvi. Ve své dlouhé historii procházela Kristova církev hlubokými úpadky. Bezpochyby nejhorším úpadkem je duchovní liknavost a duchovní probuzení je vrcholem. Nejjasnějšími místy v růstu církve jsou mocná probuzení způsobená Duchem Svatým. Mohou vzniknout nějaké pochybnosti nebo otázky, že takové probuzení v církvi je vždy prostřednictvím Ducha Svatého skrze přímlyvu a očekávání věřících? Tento Pánův příkaz lze být chápán jako vážné volání k modlitbě. Překvapivé pozvání v II.Paralipomenon 7,14 poukazuje na výsledky modlitby a mnohý užitek přijmutý z milující Boží ruky během duchovního probuzení.

Obdobím obnovy, za vlády krále Ezechiáše a Joziáše ve Starém zákoně, jsou slavnými událostmi. Ve Skutcích (kapitoly 2, 8, 19) probuzení v Jeruzalémě, Samaři a v Efezu potěšovala srdce sklíčených křesťanů. Wesley a velšské probuzení, probuzení v severní Americe a řada dalších, ovlivnily nejen život v církvi, ale také celé společnosti. Díky Bohu, že bylo mnoho probuzení—známá, méně známá i neznámá. Stálá přítomnost Ducha Svatého a hotovost způsobit rozvážení souvisí s vhodnými podmínkami v církvi. Umírající Sardinská církev byla volána Kristem k probuzení, což znamenalo začít se modlit za potřebnou kondici. Zápasící církev v současné, kritické době vědecké technologie, prosí Hlavu církve o probuzení k modlitbám. Naše vysoce mechanizovaná a technicky orientovaná církev pravděpodobně zapoměla, co probuzení je! Kolik křesťanů se modlí za rozvážení Duchem Svatým? Kolik křesťanů touží nebo očekává mocné vanutí Ducha

Svatého? Kolik kazatelů poukazuje na nutnou potřebu obnovy? Kolik z nás je ochotno obětovat něco za účelem obnovy? „Kde jsou všechny jeho podivné činy, o nichž nám vypravovali naši otcové?“ (Soudců 6,13)

Pokračování v příštím čísle

□

The Tree by Judy Prater

*In God's hands where life began...
He gave His love in the Son of man...
And on that night the Baby was born...
God planted a seed near the bed of thorns...*

*While the Star shone bright for all to see...
That seed grew sprouts and became a tree...
And that tree grew tall and thick and round...
While children played amidst its ground...*

*As Jesus preached...the Pharisees raged...
That tree matured so fine with age...*

*And He foretold His hand of fate...
The people realized way too late...
And soon the world knew its great loss...*

When that tree was cut to become His cross.

□



Czechs and Slovaks and the Bible – Part 8

The Springtime of Nations

Natasha Legierski

translated by Peter Branda

As a result of the reforms initiated by Josef II, the era of forced recatholization in the Czech lands came to an end. The situation during the second half of the 18th century signaled the moral death of the nation. There was great poverty in the rural areas as well as in the towns. A common trait of reforms is that they are usually undertaken too late. The reforms introduced by Josef II were preceded by a peasant uprising in 1775. The peasants rebelled against poverty and exploitation. The uprising contained religious and social elements; the peasants fought for social reform and religious freedom. The uprising was brutally subdued by the army, but the people's inner rebellion could not be silenced. The Protestants began to admit to their beliefs openly, and non-Catholic literature from Germany and Silesia flooded the country. The Prussian king, Bedrich II, supported the Czech and Moravian Protestants.

The decree of 1775 brought about a decrease in the persecution of Protestants. They were allowed to build churches, though without spires or bells and with a small side-street entrance. The preachers of Protestant congregations were controlled by Catholic priests and could only be referred to as “pastors.” All financing of church buildings, maintenance and salaries had to be covered by the members of each congregation. Before the Battle of White Mountain, the Protestants in Bohemia and Moravia formed a vast majority of about 90% of the population. By the time of Josef's decree they were only found in fragmented groups composed of suspicious individuals. Their ties to John Hus and the Brethren were primarily emotional. It is not possible to speak of an organized and theologically structured Protestant church in the Czech lands at this time. Various social themes entered into the sphere of spiritual life as pastors in the countryside preached about freedom from taxes and other such topics. For this reason, missionaries from Hungary were called into the country. After learning the language and growing accustomed to the environment, many of them remained and served in the Czech lands for entire generations.

With the arrival of reforms, the ties among the Presbyte-

rians, who had previously had to remain in hiding, were weakened. The era of enlightenment with its emphasis on reason led away from the foundations of the Reformation, that is, faith in God and following Christ. The Bible was pushed aside, and the gospel was being replaced by “natural” religion.

Europe entered the 19th century with the burden of the Napoleonic Wars (1795 to 1814). At the same time, romanticism began to appear as a reaction to enlightenment and revolution. Eventually romanticism became dominant throughout Europe. The Germanization begun by Maria Terezia and Josef II caused dissent among educated and enlightened individuals. Many energetic Czech nationalists came from the countryside and from the lower classes in the cities. This became especially apparent in the cultural and political spheres. There was an increased interest in folk art, national songs and Czech history.

The year 1848 is considered the year of the “awakening of nations.” The French Revolution was the spark that ignited all of Europe. There were three phases to the national awakening. The first phase was manifested in culture, in literature and folklore,

without much political significance. The effort to strengthen various national traditions led to the second phase of national awareness and freedom, the end of serfdom. During the third phase, the masses were openly nationalistic. Central Europe was inhabited by four nations referred to as historical (the Germans with German-speaking Austrians, Poles, Czechs, and Hungarians). The other ethnic groups were considered non-historical. Along with the Germans, the Hungarians considered themselves to be superior to the other nations.

The economic situation in Slovakia was not good. The Slovaks were primarily farmers and were considered to be on a lower cultural level. This opinion stemmed from social, political and economic conditions. The peasants had to compete with farmers who owned large areas of land. The economic policies were unfavorable for the Slovaks.

The Industrial Revolution occurred in several phases and introduced new methods of production and organization. It also brought new methods of exploiting the worker. In



Joseph II
1741–1790

the Czech lands, the Industrial Revolution was successful; in Hungary, the success was only partial. This led to large-scale emigration, primarily to America. Those leaving were hoping to find political freedom and a better life—more than 1,500,000 people emigrated.

The objective of the struggle of the Czechs with the Germans and of the Slovaks with the Hungarians was to survive as a nation on a political, cultural and economic level. Language was an important area, since it identifies a nation and its culture. German and Latin were the official languages in Central Europe. They were used in literature, schools and government offices. In Slovakia, Latin was used, along with Czech to a small extent (the Czech translation of the Bible from the 15th century). The Slovaks also had a nationalist movement, but did not have their own written language and literature. Czech was considered a language of heretics. In order to get closer to the people, Catholic priests, including Jesuits, began to use local dialects. Anton

Bernolak attempted to reform the Slovak language. As a foundation, he used a western Slovak dialect, similar to Czech. The Slovak Protestants did not support this, because they considered 16th century Czech a traditional language. They considered Slovak the language of the Catholics. The second attempt to reform the Slovak language, by Ludovít Stur, resulted in discussion concerning the similarities between the Czech and Slovak languages (the argument arose whether they were two separate languages or different dialects of the same language). Stur used Czech literature as a guide along with a dialect from central Slovakia.

In the Czech lands and Slovakia, there was a movement in support of national independence. The Hungarian influence in Slovakia increased, and Slovak schools and institutions were closed after twelve years of existence. Contact with the Czech lands was reduced to a minimum due to fear of rebellion. Nationalists of both nations saw that the Czechs and Slovaks had much in common. Attempts at uniting the Slavs appeared. In Slovakia the main supporters of the movement included Pavel J. Safarik and Jan Kolar; in the Czech lands they were Josef Dobrovsky, Jan E. Purkyne, Frantisek Palacky and others. The revolutionary tendencies after 1848 resulted in the political desire of forming one

German state composed of many nationalities. The Czech historian Palacky took a stand against this and strove for the unification of the Slavs. He organized the Slavic Congress in Prague and believed that the Slavs could only stand against the superpowers if united. This congress was important in theory and historically, but was politically unsuccessful.

The growth of the modern capitalist system strengthened those who supported democracy. After several attempts at centralization, the Habsburgs compromised and acknowledged Hungary as a separate state. The Habsburg Empire was divided into the dual monarchy of Austria-Hungary.

The ideals of the new era sparked by the French Revolution mixed with the memories of the Husites and the Brethren Church. The traditions of the reformed Christians varied, and this led to the formation of many sects. The unfavorable political and economic situation along with a certain spiritual vacuum caused some groups to accept strange, unbiblical teachings. The state and the church stood against this, and even-

tually these groups disappeared. During the first fifty or seventy years the Czech and Moravian Presbyterians witnessed uprisings and revolutions that brought many political and cultural changes. A militant nationalism grew under the influence of German idealism and romanticism. The Czech organization Sokol was a strong propagator of Czech language and culture. The entire nation united behind the plan to build a national theatre, for which the foundation was laid in 1868. During the last forty years of the 19th century, the Presbyterian church became more organized and unified. There was an increased desire for a Czech theological faculty and for Czech schools. There was greater contact with Presbyterians from abroad, and the denomination grew stronger outwardly and inwardly. This era saw the birth of the modern tradition of Czech Protestantism. There was a gradual increase in seeking out opportunities to meet outside the church environment as part of various nationalistic organizations. The growing awareness of differences between congregations led to the formation of new denominations, such as the Baptists in 1885. Liberalism within the church was on the rise as the beginning of the new century approached.

□



The National Theatre in Prague

Naše národy a Bible – 8. část

Národní obrození

Nataša Legierská

Vyhlášením tolerančního patentu skončilo období násilné rekatolizace českých zemí. Situace v druhé polovině 18. století svědčila o morální smrti národa (nepopsatelná bída na venkově i ve městech) a neodvratně vedla stát k záhubě. Podstatným znakem reformy je, že většinou přicházejí pozdě. Reformy Josefa II. předcházelo povstání nevolníků (v r. 1775) proti bídě a vykořisťování vrchností. V tomto povstání se mísila složka sociální s náboženskou (sedláci bojovali za svobodu občanskou a náboženskou). Povstání bylo vojskem krvavě potlačeno, avšak vnitřní citění lidí umlčeno nebylo. Protestanté se přestávali skrývat se svým přesvědčením a nekatolická literatura ze sousedního Německa a Slezska zaplavovala zemi. Pruský král Bedřich II. protestanty v Čechách a na Moravě podporoval.

Vládní patent (vydán později v r. 1775) přinesl zmírnění postupu proti protestantům. Bylo povoleno zakládat sbory a stavět modlitebny, (ovšem bez věží, zvonů a s nenápadným vchodem z ulice). Protestantští duchovní byli pod kontrolou katolických farářů a směli být nazýváni pouze „pastory“. Financování církevních staveb i platy duchovních, učitelů a provoz sborů si museli hradit sami. Před Bílou horou tvořili protestanté v Čechách a na Moravě značnou většinu (90%). Po vyhlášení tolerančního patentu to byly pouze skupiny nedůvěřivých, roztroušených a i vnitřně rozštěpených lidí. K Husově památce a k českým bratřím chovali převážně citový vztah. Nelze hovořit o jednotné a věroučně uvědomělé české a moravské protestantské církvi, schopné řádného sborového života. Do náboženského života se začaly mísit různé sociální ideje (selští kazatelé hovořili o osvobození z daní apod.). Proto byli povoláni misionáři ze sousedních Uher. Mnozí z nich, po překonání neznalosti prostředí i jazyka, se srostli s prostředím tak dokonale, že celé rody farářů maďarského původu, sloužily v Čechách a na Moravě po celé generace.

S příchodem reformy byla rozbita i pouta tajných evangelíků. Nastalo období osvícenství, které svým rozumářstvím odvádělo od podstaty reformace, tzn. od milosti Boží a následování Krista. Období písmáků skončilo. Studium Písma ustupovalo moralismu, Bible byla odsunuta a evangelijní křesťanství vystřídalo „přirozené“ náboženství.

Evropa vstoupila do 19. stol. s břemenem Napoleonských válek (od r. 1795 do r. 1814). Zároveň se objevil nový myšlenkový směr „romantismus“, jako reakce na osvícení a následující revoluční hnutí. Romantismus ovládl myšlení celé Evropy. Germanizace

zahájena Marií Terezií a Josefem II. vyvolala protitlak zvláště u vědecky vzdělaných a osvícených jednotlivců. Z českého venkova a nižší městské vrstvy vyšly řady nadšených vlastenců. Projevilo se to hlavně na poli kulturním, politickém i hospodářském. Vzrostl zájem o národní a lidovou uměleckou tvorbu (národní písně a pověsti—zájem o českou minulost).

Rok 1848 je označován rokem „probuzení národů“. Francouz-



The Austro-Hungarian Empire, 1867-1914

ská revoluce je pokládána za jiskru, která zapálila celou Evropu. Samotné probuzení či obrození probíhalo ve třech fázích. První fáze se odrážela na poli kulturním, v literatuře a folklóru (lidové umění) bez politického zabarvení. Snaha utváření národních tradic přecházela do druhé fáze, národního uvědomění a občanské svobody (zrušení roboty, poddanství). Ve třetí fázi se promítlo masové vlastenectví (nacionalismus). Ve střední Evropě žily čtyři hlavní národy, zvané historické (Němci s německy hovořícími Rakušany, Poláci, Češi a Maďari), ani jeden však nebyl samostatným státem. Ostatní národnostní skupiny byly považovány za nehistorické. Stejně jako Němci, i Maďari se pokládali za nadřazené nad ostatními národy.

Situace na Slovensku, co se týče hospodářství, byla neutěšená. Slovenský národ byl převážně národem rolnickým a byl pokládán za kulturně nižší. Tento názor pocházel ze sociálních, obchodních i politických poměrů. Drobné rolnictvo muselo čelit velkostatkům. Docházelo k vykořisťování rolníka, kterému nebyla dána možnost získání potřebných odborných znalostí. Hospodářská politika byla zaměřena proti Slovákům.

Průmyslová revoluce probíhala v několika fázích, s novými způsoby a organizací. Moderní civilizace však přinesla nové způsoby

vykořisťování (dělníků i dětí v továrnách, žebračké čtvrti ve městech). V Čechách byla průmyslová revoluce úspěšná, v Maďarsku pouze částečně. To vyústilo v silnou vlnu emigrace do ciziny (převážně do Ameriky) za hmotným zaopatřením a politickou svobodou (přes 1,500,000 lidí!).

Boj českého národa s Němci a Slováků s Maďary probíhal za účelem národní existence, jazykové, hospodářské i politické. Jazyk identifikuje národ. Bez vlastního jazyka nemůže být uznán jako samostatný národ nebo kultura. Ve Střední Evropě byla latina a němčina úředními jazyky. Používaly se v literatuře, ve školách, při mezinárodním jednání. Na Slovensku se používala latina a do určité míry i čeština (český překlad Bible z 15. stol.). Slováci se hlásili k národnímu uvědomění, ale neměli svůj psaný jazyk ani literaturu. Čeština byla kacířským jazykem. Za účelem snadnějšího přístupu k srdcím lidí, začali jezuité i katoličtí kněží používat místních dialektů. Anton Bernolák se pokusil o úpravu slovenského jazyka. Použil západního slovenského dialektu, velice blízkého češtině. Slovenští protestanté tento pokus zamítli, protože kralická čeština byla pro ně tradičním jazykem. Slovenštinu pokládali za řeč katolíků. Druhý, úspěšný pokus Ludovíta Štúra vyvolal diskuse týkající se češtiny a slovenštiny (jsou-li to dva různé jazyky nebo dialekty). Ludovít Štúr použil vzoru české literatury a dialekt středního Slovenska.

V Čechách i na Slovensku byly společné tendence o národní osamostatnění. Maďarizace Slovenska postupovala, slovenské střední školy a matice slovenská byly, po dvanácti letech existence, zavřeny. Kontakty z Čechy byly omezeny na minimum (z obav ze vzpoury). Vlastenci obou národů viděli mnoho společného mezi



Bedřich Smetana
1824–1884

Čechy a Slováky. Objevily se snahy o sjednocení Slovanů. Na Slovensku to byl Pavel J. Šafařík, Jan Kolár, v Čechách Josef Dobrovský, Jan E. Purkyně, František Palacký a další.

Revoluční snahy po roce 1848 vyústily v politické snahy o ustanovení jednoho německého státu s mnoha národnostmi. Proti této

centralizaci se postavil František Palacký (český historik) a usiloval o sjednocení Slovanů. Zorganizoval Slovanský kongres v Praze, věřil, že čelit dvěma mocnostem se podaří jenom v jednotě Slovanů. Tento kongres byl teoreticky i historicky velmi důležitý, politicky však neúspěšný.

Růst moderní kapitalistické ekonomiky uvolnilo sociální proudy, které prosazovaly demokracii. Po několikanásobné snaze



Antonín Dvořák
1841–1904

o centralismus přistoupili Habsburgové ke kompromisu, uznali Maďarsko jako samostatný stát a Habsburská říše byla rozdělena na Rakousko-Uhersko. (Je to tzv. „Rakouské vyrovnání“ v r. 1867).

Ke vzpomínkám na dobu husitskou a bratrskou církev se mísily ideály nové doby (vliv francouzské revoluce). Tradice reformačních křesťanů nebyla všem stejně blízká a to vyústilo ke vzniku mnohých náboženských sekt. Neutěšená hospodářská a politická situace, spolu s jakýmsi duchovním vakuem, vedla ke vzniku blouznivců a volnověrců. Zasáhla proti nim vláda i církev a postupně tyto skupiny vymizely. V prvních padesáti až sedmdesáti letech byli čeští a moravští evangelíci svědky řady převratů a revolucí, přinášející kulturní i politické změny. Pod vlivem německého idealismu a romantismu rostlo živelné a bojové národní uvědomění. Český Sokol (gymnastický spolek) se stal silným propagátorem českého jazyka a národní kultury. Celý český národ se spojil v myšlenku národního divadla, jehož základní kámen byl položen v r. 1868. Posledních čtyřicet let 19. století zaznamenalo velký pokrok v organizaci a metodách práce evangelické církve. Touha po naprosté církevní svobodě, českých bohosloveckých fakultách a gymnaziích sílila. Styk s evangelickým zahraničím rostl, církev rostla vnitřně i zevně. V tomto období koření novověká tradice českého protestantismu. Postupně došlo k vyhledávání obecnství na jiných rovinách, než v rámci sboru a osvětová a spolková práce se dala na úkor obecnství. Vědomí rozdílnosti mezi vyznáním rostlo a vyústilo ke vzniku dalších denominací (Baptisté v r. 1885). S blížícím se novým stoletím, přicházel bohoslovecký liberalismus.

□



Part 3

There is a verse in Titus 3 that sort of sums up the believer's life. It is verse 14: "must learn to do what is good." The book of Titus tells us what those things are and again, as in 2:1, "you must" remember what we said about Christianity being a "musty" religion. You must be "born again." That is the way the believer's life begins. If you want to grow as a Christian, there are certain steps you must observe.

In this particular chapter, the believer must understand the importance of obeying the reasonable rules of governments, and recall the blessings of salvation and how they are obtained. He should avoid foolish discussions and controversial subjects and sincerely yearn to do good, even though it may require great sacrifice.

How can we determine the perimeters of the law when it comes to obeying the government, that is, as Christians? Are there some laws that violate our beliefs? If so, how do we handle them? Let me read you a brief statement out of a Sunday school quarterly, entitled "The Attitude of Rome Toward Christians." It was not until the reign of Constantine in the early fourth century A.D. that Christianity was officially sanctioned by the Roman Empire. Prior to that time, Christianity was held in contempt by many government officials.

Pliny the Younger (A.D. 61-113), the governor of the Roman province of Bithynia in Asia Minor from A.D. 111 to 113, wanted to know what his official stance should be towards Christians. He thus wrote a letter to the Emperor Trajan (A.D. 53-117) in which he asked for instructions.

Pliny's letter reveals the kind of attitude that many Roman officials had toward early Christians: "I thought it

Doing What Is Good

Dr. Andrew Kmetko

Titus 3

...necessary...to find out finally what was true by putting to torture two girls who were called serving girls. But I found nothing but a depraved and enormous superstition. Consequently, I adjourned the investigation and turned to you for advice."

In verse 1, Paul tells Titus to remind believers to be obedient to the authorities whom God had appointed to rule over them. They were to be obedient and ready on a moment's notice to do good.

What is the Christian's attitude in the community (1-2)? What should my disposition be toward a politician I don't particularly like? Are you a Republican or a Democrat? You don't like the president? Why do you have such a belligerent attitude? We are very strict about church and state; politicians want to keep them apart. That's why we don't allow school prayer. Some of the most heated public arguments have been over politics. How should a believer address a political dispute? I believe the text offers some suggestions. We are to avoid slander at all costs. Christians were directed to live peaceably and show great consideration for others. They were to show the genuine quality of humility (v. 2). Now, to do this is extremely difficult but, of course, the believer has the Holy Spirit within for help in reflecting these characteristics. "Greater is He that is in you than he that is in the world." The fruit of the Holy Spirit is love, joy, kindness, goodness, faithfulness, gentleness.

Now you can add to that as many good characteristics as you like...the list could be endless. Humility is not on the list. Does that mean humility is not good or that it doesn't belong on the list? Absolutely not! Let me give you several scriptural references on this word. In the Greek



it comes from the word praus: "Blessed are the meek, for they will inherit the earth" (Mat. 5:5); "Say to the Daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey'" (Mat. 21:5); "Instead, it should be that of your inner self, the unfading beauty of a gentle and

quiet spirit, which is of great worth in God's sight"(1 Pet. 3:4).

Regarding verse one, let me quote two verses. The first is found in Acts 5:29: "...We must obey God rather than men!" On this occasion Peter was released from prison by divine intervention. He had been preaching and had said some things that were contrary to the teachings of the Sadducees and, as a result, was imprisoned. The other verses are Romans 13:1-2: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves."

What is the Christian's obligation in his association with the world, that is, to its unbelieving population and its politics? The early church was forced to face this question because it had a mandate from Christ to preach the gospel to all creation, but it was confronted with a political system that was opposed to the restrictive claims of Christianity. Verses 3-7 give the believer a firm foundation for his theology which determines his behavior in a hostile world.

In this passage and in others a solid basis is laid down for leading a life in the world that is much different from that of unbelievers. Titus 2:11 says that the

“grace of God has appeared...” and verse 12 says that “it” (this grace) teaches us to say “No” to the world. We are in the world but not of it. “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you” (John 15:18-19). Do you feel hated by the world? Just remember that we are to return love for that hatred. Does it seem like an uneven exchange, love in exchange for hate? But a change has taken place in our lives, and this is evident in the phrases “at one time” and “but when” in verses 3 and 4, and in 2 Timothy 1:9-10: “who has saved us and called us to a holy life - not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.” When Jesus Christ appeared, something drastic happened, that is, happened to us. This formula focuses one’s attention on the change that took place. This change takes place only through and by the grace of God.

Paul himself was a participant in this change. As he said, “Therefore if anyone is in Christ he is a new creation; the old has gone, the new has come!” (2 Cor. 5:17) I suppose that many of us, if not all of us, can point to some changes that have come into our lives. In verse 3, Paul uses the personal pronoun “we, too” and I think we all could add to that and say “me, too.” Look at the description Paul gives of his life before his conversion. : “For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God” (1 Cor. 15:9); “For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the tradition of my fathers” (Gal. 1:13-14); “Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. Watch out for those dogs, those men who do evil, those mutilators of the flesh. For it is we who are the circumci-

sion, we who worship by the Spirit of God, who glory in Christ Jesus and who put no confidence in the flesh—though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in regard to the law, a Pharisee; as for zeal persecuting the church, as for legalistic righteousness, faultless. But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith. I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death” (Phil. 3:1-10). This is a long passage but it describes well Paul’s life before he became a Christian. “Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief”; “But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life” (1 Tim. 1:13, 16).

Do you remember Stephen, a great Christian and an early martyr? Look at what the Scripture says about that situation (Acts 7:59-8:3): “While they were stoning him, Stephen prayed, ‘Lord Jesus, receive my spirit.’ Then he fell on his knees and cried out, ‘Lord, do not hold this sin against them.’ When he had said this he fell asleep. And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.” Perhaps a greater change has never been experienced than that of Paul.

Notice the terms Paul uses in describ-

ing himself: foolish, disobedient and deceived. Foolishness is a stubborn refusal to acknowledge the truth. Disobedience is a guilty condition involving the choice to live in opposition to God (1:16). Underscoring these quirks is deception. This was often used to describe false prophets: “While evil men and impostors will go from bad to worse, deceiving and being deceived” (2 Tim. 3:13); “at that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold” (Mat. 24:10-12). The source of deception is false teaching, be it secular philosophies or distorted Christian doctrine. The message to Christians is crystal clear: stay away from false teachers and false doctrine.

The next thing Paul mentions is passions and pleasures, which he says we are enslaved by. We may not be slaves to any one thing, such as alcohol, but there are other items that enslave us. The text uses the phrase “all kinds of.” According to some, the goal of life is to be happy, so they seek out the pleasures of life. The Word of God mentions some of these passions and pleasures. “People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction” (1 Tim. 6:9). “They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded with sins and are swayed by all kinds of evil desires” (2 Tim. 3:6). It is like an amusement park full of things we can do, rides we can take, and each one of those rides is a little more exciting than the last. I can remember as a child going to the county fair and there were all sorts of challenging things to do. There were dozens of tents, each one representing a game of some sort such as pitching coins into a bottle or throwing a baseball at someone’s head, or shooting at ducks with a gun, and some of those games were suspect.

The passions and pleasures that Paul mentions refer to sin and its delightful side. Another word for “passion” is lust, the Greek word *epithumia* meaning “to long for” or “to lust after.” It could be used in either a good sense or a bad. In

 Continues on page 39



Časť 2

Milosť ako pohnútko k dobrým skutkom

Jozef Hodul



Text: „Ale Boh, bohatý na zmilovanie, pre svoju veľkú lásku, ktorou si nás zamiloval, obživil nás s Kristom, keď sme boli mŕtvi v prestupeniach—veď milosťou ste spasení!—a spolu nás vzkriesil a posadil v nebesiach v Kristu Ježiši, aby vo svojej dobrote k nám v Kristu Ježiši ukázal v budúcich vekoch nekonečné bohatstvo svojej milosti. Lebo milosťou ste spasení skrze vieru. A to nie sami zo seba; je to dar Boží; nie zo skutkou, aby sa nikto nechválil. Veď sme Jeho dielo, stворení v Kristu Ježiši na dobré skutky, ktoré Boh vopred pripravil, aby sme v nich chodili.“ Ef. 2,4-10

„Verná je to reč a žiadam si, - toto zdôrazňuj, aby tí, čo uverili Bohu, snažili sa konať dobré skutky.“ Tit. 3,8

Skutok, alebo dielo je výsledok nejakej činnosti, práce, alebo pôsobenia. Poznáme tri druhy skutkov: 1. Skutky Božie, 2. Skutky diablove a 3. Skutky ľudské.

Skutky Božie sa prejavili v Božej činnosti stvorenia, udržiavania sveta, vesmíru, a tiež neba. Žalm 8,4: „Keď hľadím na Tvoje nebesá, na dielo Tvojich prstov, na mesiac a hviezdy, ktoré si upevnil: Čo človek, že naň pamätáš“ Nakoniec v Jeho diele spasenia. To sú skutky najlepšie. Každý skutok Boží rozpráva a svedčí o Božej sláve, moci múdrosti a dobrotivosti Božej. Človek ktorý bol stворený na obraz Boží, zaujíma mimoriadne postavenie medzi všetkými dielami Božími. Žalm 8,6-7: „Málo menším si urobil človeka než anjelov, slávou a dôstojnosťou si ho ovenčil.“ Práve preto, že človek a svet sú Božím dielom, vzhliada na nás so zvláštnou pozornosťou, záujmom a milosťou. Žalm 145,9: „Hospodin je dobrotivý všetkým a Jeho zľutovania nadovšetky Jeho skutky.“ Teda Boh je nielen stvoriteľom a udržiavateľom sveta a človeka, ale aj zasahuje do celých dejín ľudstva v náš prospech. A to je to najkrásnejšie. To nám dáva

pokoj a istotu, že sa nič nedeje bez Jeho dovoľania. Celá Biblia—Slovo Božie je plné dôkazov Jeho lásky ku človeku. I keď človek sklamal a v 1. Moj. 6,6 čítame, že: „Keď však Hospodin videl, že skazenosť ľudí na zemi bola veľká a že všetko zmyšľanie ich srdca bolo ustavične zlé, Hospodin oľutoval, že učinil človeka na zemi a mal bolesť vo svojom srdci.“ Predsa však Noach našiel milosť v očiach Božích. Toto je dôkaz, že Božia láska je väčšia nado všetok hriech a zlo. Pán Boh mal plán, ako človeka zachrániť a priviesť naspäť do rodiny Božej. Obetoval na to to najdrašie čo mal Svojho Syna, Pána Ježiša Krista.

Skutky diablove sa prejavili vo vzbure proti Pánu Bohu, potom v zvedení ku hriechu človeka a nakoniec v jeho rušiteľskej a ničivej činnosti. To sú zlé a najhoršie skutky. Diabol je činný v neposlušných synoch: „Tak naplnil aj vás, mŕtvych pre vlastné prestúpenie a hriechy, v ktorých ste kedysi žili primerane veku tohoto sveta, podľa kniežata mocností vzduchu, ducha, pôsobiaceho teraz v neposlušných synoch.“ Dielo Satanovo je sprevádzané „všetkou mocou, divami a zázrakmi ľživými“ (2 Tes. 2,9), ale i tak podlieha Božej moci, ktorá ho dokonale ovláda (2 Tes. 2,11). Pán Ježiš „prišiel na to, aby kazil skutky diablove“ (1 Jan 3,8)

Skutky ľudské musíme rozdeliť do dvoch skupín, podľa toho ku ktorej strane sa človek prikloní. Keď človek poslúcha Pána Boha, tak je ním vedený ku konaniu dobrých skutkov. Písmo hovorí, že koná Božie skutky. Keď sa prikloní ku diablu, tak koná skutky, ktoré koná aj diabol, ľuhá, kradne, vraždí a ničí, teda koná diablove skutky, diablove dielo. Neuvedomujeme si, že koná proti sebe, lebo diabol sa snaží človeka zničiť...Dielo hriešnikov je falošné, i keď na pohľad vyzerá dobre.

Je tu totiž jeden háčik. Človek, i keď si myslí, že robí dobre, jeho pohnútky—motívy

sú nie dobré a to z toho hľadiska, že tým, že si myslí, že robí dobre neoslavuje Pána Boha, ale sám seba. Tým sa stavá nad svojho Tvorcu. Toto musíme mať na mysli obzvlášť my, ktorí sme kresťanmi. Totiž Slovo Božie nás nabáda na 12 miestach, aby sme konali

dobré skutky. Dobrý skutok je iba ten, ktorý plynie z uprimnej viery v Pána Ježiša a z prislusnosti k nemu. Farizeovia činili dobré skutky iba pre chválu od ľudí. Kristovi učeníci preto, aby bol oslávený Pán Boh.

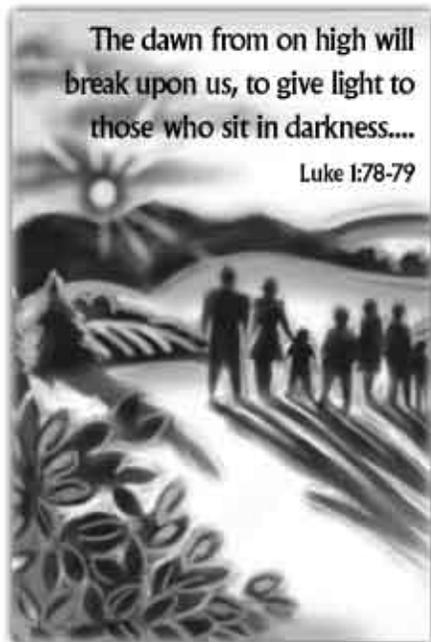
1. Mat. 5,16: „Tak svietť vaše svetlo pred ľuďmi, aby videli vaše dobré skutky a chválili Otca v nebesiach.“ K týmto dobrým skutkom ale musí byť človek stворený—uspôsobený t.z. že ich musí konať so srdcom očisteným a od Pána Boha v Kristu pretvoreným, inými slovami musí byť znovuzrodený Duchom Sv. Odtiaľto pochopíme boj apoštola Pavla proti „skutkom zákona“—ustanoveniam židovským, ktoré sa im stali prostriedkom k dosiahnutiu vlastnej spravodlivosti. Apoštol Pavel hovorí u Ga 3,2: „Len to by som chcel zvedieť od vás, či ste zo skutkov zákona prijali Ducha svätého a či zo svestovania viery?“ Proti skutkom zákona stavia NZ skutok Boží. Keď človek spolieha na svoje „dobré skutky“, tak stráca spasenie v Pánu Ježišovi.

2. a 3. Keď v Betánii žena vyliala na hlavu Ježišovu drahocennú masť a učeníci namrzení ju kárali, tu čítame u Mat 26,10 a Mk 14,6: „Keď to spozoroval Ježiš povedal im: Čo zarmucujete túto ženu? Veď mi preukázala dobrý skutok!“

4. „Bola to však v Jope učienica, menom Tabita, čo v preklade znamená srnka. A bola bohatá na dobré skutky a dávala štedré almužny.“

5. Rim. 2,7: „Ktorý odplatí každému podľa jeho skutkov večným životom tým, ktorí s vytrvalosťou v dobrom skutku hľadajú slávu, česť a nesmrteľnosť.“

6. 2. Kor. 9,8: „A Boh má moc vo všetkom rozhojniť pri vás svoju milosť, aby ste vo



všetkom mali vždy dostatok všetkého (pre seba) aj nadbytok pre každý skutok, ako je napísané: Rozsypal a dal chudobným, Jeho spravodnosť trvá na veky.“

7. Ef. 2,10 (text)

Epištola Ga 5,11-23 stavia proti sebe skutky tela a ovocie Ducha, čo sú vlastne charakterové vlastnosti, ktoré vedú k dobrým Božím skutkom.

Apoštol upozorňuje veriacich, že tí, ktorí žijú podľa telesných žiadostí, ktoré menuje skutkami tela, nebudú dedičmi kráľovstva

Božieho. (Ga 5,21)

Ep. Ef 4,25-32: „*Preto odložte lož, a hovorte pravdu, každý so svojim bližným; veď sme si navzájom údami. Hnevajte sa, ale nehrešte, nech slnce nezapadá nad vašim hnevom. Nedávajte miesta diablu. Ten čo kradol, nech viacej nekradne, radšej nech pracuje a vlastnými rukami zarába, by mal z čoho udeliť núdznemu. Nijaké mrzké slovo nech vám nevychádza z úst, ale len dobré, aby budovalo, keď treba a poslucháčom prinášalo požehnanie. Nezarmucujte Ducha svätého, ktorým ste boli zapečatení na deň vykúpenia. Každá rozhorčenosť a vášnivosť, hnev a krik i rúhanie so všetkou zlostou je vám ďaleké. Ale buďte vospolok dobrotiví, milosrdní, odpúšťajte si, ako aj Boh odpustil vám v Kristu.“*

Tu vidíme, že rozsah dobrých i zlých skutkov je viac než veľký—je obrovský. Všetka naša každodenná činnosť obsahuje niektoré dobré, ale i zlé skutky. Záleží na tom, aká je naša pohnútky k ich konaniu. Skutok je vykonaný čin. Keď je vykonaný, niese následky, ktoré je ťažké, ak vôbec možné obísť. Pretože nie sme na svete sami, ale žijeme v rodine a ľudskej spoločnosti, každý skutok má vplyv na druhých a niese so sebou následky. Je preto mimoriadne dôležité, aby sme prv ako konáme premysleli každý náš čin—skutok. Slovo skutok je odvodené od slova skutočnosť. Pokým iba myslíme o skutku, ktorý by sme chceli vykonať je čas sa zastaviť a nekonať.

Keďže poznáme Božiu milosť, ktorá sa nám stala v Pánu Ježišovi, táto by mala byť tou prvoradou pohnútkou k dobrým skutkom. Keď Pán Boh ma tak miloval, že obetoval svojho Syna, aby ma svojou smrťou vykúpil, tak ja by som mal poslušne konať to, čo je Božia vôľa—Božie skutky.

Apoštol Pavel napomína na mnohých miestach—(2 Kor 9,8): „*A Boh má moc vo všetkom rozhodnúť pri vás svoju milosť, aby ste vo všetkom mali vždy dostatok všetkého, aj nadbytok pre každý skutok.“*

8. Kol 1,10: „*Aby ste chodili hodní Pána, na Jeho úplnú lúbosť, prinášajúc ovocie v každom dobrom skutku.“*

9. 2 Te 2,17: „*Kiež vám On sám potešuje srdcia a utvrdzuje ich v každom dobrom skutku a slove!“*

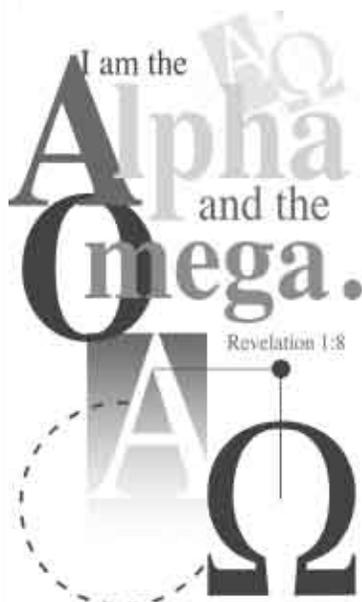
10. 1 Tim 2,9-10: „*A podobne, aby sa ženy cudne a zdržanlivo ozdobovali slušným odevom, nie umelým účesom, perlami, alebo drahocenným rúchom, ale dobrými skutkami, ako sa sluší na ženy, ktoré sa priznávajú k bohabojnosti.“*

11. 1 Tim 5,25: „*Tak bývajú úplne zjavné aj dobré skutky a keď je tomu inakšie, nemôžu byť skryté.“*

12. „*A aby činili dobré, boli bohatí na dobré skutky, štedrý, zdielni a tak si zhromažďovali dobrý základ do budúcnosti a dosiahli skutočný, večný život.“ Žid 10,24: „A pozorujme sa navzájom, aby sme sa povzbudzovali k láske a dobrým skutkom.“*

□

Kateřina Jariabková



Symfonie mého života
harmonicky plyne
díky Tobě, Pane můj

Slunce Tvé lásky mě hřeje
a sílu mi dává.
Díky Tobě, Lásko má.

Víra a naděje z Tvého pramene
mne občerstvuje každý den.
Díky Tobě, Živote můj.

Kroky mé každý den
Tvůj Duch řídí
Díky Tobě, Pastýři můj

Překážky na své cestě
jen s Tebou překonávám
Díky Tobě, Hrade můj

Královské dítě,
toť titul můj
Díky Tobě Otče můj

Že šlápnu vedle, spadnu
a nebudu mít sílu vstát se nebojím.
Díky Tobě, Zachránče můj

8. února 1999

□

The Kaspian Youth Club

The Czechoslovak Baptist Convention supports missionary endeavors in the Czech and Slovak Republics. In 1999 we supported two missionary workers in The Kaspian Youth Club near Bratislava, capital of Slovakia. Here is their report.

The Kaspian Club is now working in a new room. In summer 2000 we had a one-week camp. For some time we had no applicants, but we did not think it strange because often the children come the last day before an event. This time, however, because of so few interested children, we almost had to cancel the camp, or make it a few days shorter, but in the end we had at least the minimal number to create the necessary dynamics among the children so typical for a camp. Later we found out that the problem was that our sponsor was not able to release the finances early enough as had been done in previous years. So the children had to cover the full amount, which was not too much either, since we try to keep the expenses as low as possible. We did not think it could be such an obstacle, but as we saw later, in many cases the children could not go for this reason. The majority of the children were new at the camp. Almost half were girls, which was surprising since until this year only boys had participated. In spite of all these problems, the camp went very well, in the opinion of not only us leaders but also the children. Most of the children were aged 12–14, so we tried to alter the program a little from previous years, when we had theme camps (Indians, gold miners...). This year the daily program consisted mainly of games, sports, and hiking, and in the evening program we concentrated on relationships—between boys and girls (that was the hottest issue the first few days), between children and adults, and among children themselves. We were surprised how positive the children’s reaction was to these topics. We used different forms—discussion groups (girls, boys), drama, and even a whole-day game, called angels. In this game, each child drew the name of someone else, and they could not tell anyone until the next evening campfire. All day long they had to attempt to help this “sheep” of theirs in all possible ways without revealing their own identity. At first the children did not understand the point; they did not want to take care of someone they were not close to, they did not know how a boy, for instance, could help another boy, etc. But in the middle of the day, the problem disappeared almost instantly; everyone was picking flowers, collecting sweets, trying to be helpful in all kinds of creative ways. In the end, this game was far more successful than in our Christian children’s camps. We also had other strong experiences, evening games, which are always beautiful moments, especially in the light of torches or candles, when the children are most attentive. Those were moments when the children were most open, so we used this time to tell them about God.

The summer camp was not the only club activity during the summer. We had a day camp for several days, offering a program for children in Bratislava and surrounding areas. The program was surprisingly effective—the new children from the camp started coming, but also those who had been coming for three years now, but could not go to camp this time. We tried to leave Petržalka and go away from the blocks of houses where they live, because we found out that their behavior is quite different somewhere in nature compared to what it is in the inner city. We visited some castles, we took a bicycle trip, we went swimming. The number of children did not decrease but was growing, because the children brought other friends with them. This project did not require much financing, since we only covered the travel expenses; the children brought their own food with them.



We began the new school year in a Palisady church facility, where we spent a weekend, and the regular ceramics, sports and club meetings followed afterwards. Only now, after one year of our activity in a new environment, the number of younger children from this area has begun to increase. We try to make the program attractive and diverse.

Even before the summer holidays, in our ceramics workshop we began preparations for the children’s art competition, where we had almost 100 projects from all over Slovakia.

The topics were the New and the Old Testament stories. We chose Exodus. In September we took some children to the official opening ceremony of an exhibition in a Western Slovak castle. The exhibition will last one month, and then we would like to move it to our church, where we also want to have a little party for the children.

Our plans before the end of 2000

This month we want to buy a throwing engine for our ceramics workshop to make it even more attractive for the children.

Beginning in November we would like to divide the children into two age groups, since the number of children has grown and the needs are different in each age group. The younger ones should start with Bible classes again, games and competitions, and for the older ones, some debating clubs and such activities. (Presently they respond to sports the most—every week they come to play soccer in the gym; they play the teenage team from our church.)

Our rooms are not adequately equipped so far. We feel that they can have a negative influence on the process, so we plan to decorate them more (we want to buy a carpet and chairs, and we will get rid of the old furniture).

In the season of Advent there will be an Open Door program, with different activities each day for both children and adults from the area—we will make different gifts, postcards, wrapping paper, and Advent wreaths, bake Christmas sweets,

Continues on page 43

the present text it refers to self-indulgent desires that are permitted to rule one's life. The second word, "pleasures," appears only five times in the New Testament, each time with a negative meaning. "Pleasures" is the Greek word *hedone*, and means gratification or sexual pleasure. These words could be illustrated first of all by the prodigal son who found himself in a pig sty and longed to fill his stomach with the pods the pigs were eating. The second could be illustrated in the parable of the sower by the seeds that fell among thornsand are choked by life's worries, riches and pleasures.

Pleasures or desires may not be wrong in themselves but they do become tainted by sin. This self-centeredness does not result in satisfaction but in a life of malice and envy. It could be likened to alcohol or drugs. Human beings become addicted to these and thus are never satisfied but constantly want more, just one more drink or one more dose. I look back at my own life as an unbeliever, and there were pleasures and desires that were never satisfied. As the text indicates, I was deceived. I lived from one payday to the next and dreamed of the wonderful time I would have spending my money and also my life. Paul uses the word "we," so he includes himself in that seeking. I was addicted to the lusts of the flesh but God delivered me, and I am sure that most of you could tell of some sinful addictions you experienced.

Before trusting in Christ, the believers on Crete were without spiritual insight. As far as wisdom was concerned, they were irrational. They acted foolishly by rejecting the authority of God and doing whatever they pleased or whatever suited their fancy. They not only lived in spiritual darkness and confusion but were also enslaved to the cravings of their fallen natures.

The believers on Crete were once described by degradation. Once they had lived the same kind of lifestyle as those they were now tempted to despise. They were foolish, deceived and enslaved. They resented what others had and felt ill will toward those who were better off. They detested others and, in turn, were detested by them.

I remember in my own life I was deceived. Of course it was self-deception.

I thought that if I could give up certain habits I would be all right. I smoked and drank too much and thought if I could only give up these bad habits I would be on the road to becoming a good Christian. How wrong I was. I was like the Cretans or any other unbelievers. But then I realized what Paul says in verse 5 of our chapter, "not because of righteous things I had done but because of His mercy, love and grace He saved me." "For by grace are you saved through faith and that not of yourself, it is the gift of God not of works, lest any man should boast" (Eph. 2:8-9).

Have you ever noticed in the Word how the characteristics of the Christian life are often preceded by the works of the flesh? For example look at Galatians 5:19-21: "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

How does this transformation take place? What really happens? At the point of salvation the Holy Spirit takes up His abode in the believing person. The person is changed, and that change is expressed not only in his words but also in his works. The appearance of Christ was a revelation of God's kindness and love in the flesh. This was also expressed in 2:11: "For the grace of God that brings salvation has appeared to all men." At the moment of salvation the Holy Spirit makes the new believer spiritually clean through rebirth and renewal. This gift of God is a generous gift. Generously is the only way God gives.

The word "generously" that we find in verse 6 is the Greek word *plooseos*, and means "those rich benefits, those abundant blessings which flow from God or Christ"—"the unsearchable riches of Christ" (Eph. 3:8). Those riches are not only unsearchable but also indefinable. His riches are far beyond what we can know, but not beyond our appreciation, at least in part: "Oh, the depth of the riches of the wisdom and knowledge of

God! How unsearchable his judgments, and his paths beyond tracing out!" (Rom. 11:33) Some have referred to this as the doxology that ends this section of Romans. I think of my own life. God called me more than fifty years ago to preach the unsearchable riches of Christ. On the advice of my cardiologist, I retired some 23 years ago. Of course I've remained active. I taught a Sunday school class, conducted Bible study classes, and presently am leading a Bible study class. As well, I haven't been able to retire from leading the convention morning Bible studies. Perhaps after this year I will succeed.

How does God give? "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him." (James 1:5) All my needs? Can I really do all things? I sometimes see and hear believers wringing their hands and crying, beside themselves over some difficult circumstance in life. Why? At the moment of salvation the Holy Spirit makes the new believer spiritually clean through rebirth and renewal. The gifts of God are poured out generously to all who believe on the Lord Jesus Christ. Once justified, the new believer receives an inheritance of eternal life. "Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:33).

Because of the gifts of the Spirit, we must devote ourselves to doing what is good. If we perform as believers, life will have visible results described by the term "good deeds." These are the evidence of our salvation; these of course are done in the power of the Holy Spirit.

The living out of this life will benefit everyone. Because this life of faith is "good," it is able to be of benefit to everyone, both believers and unbelievers. There should be a visible attractiveness to the life of a believer (v. 2:10). We are to make the gospel attractive. We exercise a great deal of care in making ourselves attractive. Let's do the same with the gospel. "Doing what is good" is mentioned some eight times in this one book, so let us "devote ourselves to doing what is good." This we must do. Amen!!

□



Baptist World Alliance, February 21, 2001

Czechoslovak Baptist Convention of USA & Canada
Robert Dvorak, President

Dear Brother in Christ,

Many greetings from the headquarters of the Baptist World Alliance! It is our custom every Tuesday morning at devotions to pray for one of our Baptist member bodies around the world.

This week we prayed for you and your people. Please be assured that the Baptist World Alliance is in prayer for the growth of your churches as you witness to Christ and His Kingdom in the coming year. May you and your people experience, in a very special way, the joy and presence of our Lord Jesus Christ! May the Holy Spirit surround you with His comfort and guiding light.

On behalf of your brothers and sisters around the world, we want to thank you for your prayer, encouragement and support. May God bless all of you and keep you in the hollow of His hands! BWA President Billy Kim joins me and our staff in wishing you and your people warm greetings in the name of our Lord Jesus Christ. Looking forward to continued fruitful cooperation and worldwide ministry.

Yours in the joy of Christ,
Denton Lotz, General Secretary

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BWA News

February 2001

From the General Secretary **Denton Lotz** **The Good Habit of Prayer**

Scripture admonishes us to pray without ceasing (I Thess. 5:17). Christ, our Savior and model, prayed all night (Luke 6:12). Paul continually admonished the early church to be constant in prayer (Romans 12:1), to continue steadfastly in prayer (Col. 4:2), to continue in prayer day and night (I Tim. 5:5), to pray at all times (Eph. 6:18), and to do everything by prayer (Phil. 4:6). The Psalmist reminds us that every person was created for communion with God. There is an eternal longing in us for fellowship with God, indeed for conversation with God. This longing is so great that the Psalmist calls it a yearning, a longing, an unquenchable thirst: "As a deer longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God" (Psalm 42:1f).

That longing of the Psalmist is deep in the heart of every person.

I believe that one of the reasons there is such a concern for knowing how to pray today is that much of our praise and worship has become superficial and does not lead us to the depths that the Psalmist knew (Psalm 42:7-8). Seven-eleven worship, seven words eleven times, might speak to some but to others it is vain repetition. If worship does not lead us to pray more, then one has to question its authenticity! Is this the reason, as recent Christian journals have reported, that there is a return among Baptists and other non-liturgical believers to a more formal type of reading prayers and worship? Is it because these ancient written prayers

speak to a deeper longing in our souls than many spontaneous utterances?

The disciples who were daily with our Lord in the flesh experienced his fellowship, saw him in prayer day and night, and still did not know how to pray. Indeed is not the Lord's Prayer an answer to their request, "Teach us to pray!" (Luke 11:1)? This is still the question for so many Christians I meet worldwide. This is why the good habit of praying at set times in set places can help us rediscover the majesty, beauty and pure joy of adoring and having communion with Christ.

There are good habits and bad habits. Good habits help save our lives and our souls. It is a good habit to stop at a stop sign, to wash one's hands before one eats, to brush one's teeth at night. These simple, good habits have great consequences for our physical lives. In the same way we need the good habit of praying faithfully at certain times and certain places every day. This habit makes us prayerful throughout the day, and cognizant of the fact that we live by prayer and that every breath we take is God's gift of life to us! Thus prayer should be like breathing. Just as we train our bodies, we need to train our souls. The good habit of prayer trains us for the spiritual discipline of being faithful disciples! Luther once said that he had many things to do the next day, and that therefore he had to rise earlier in order to pray more! Prayer is the power of our lives; it is the connection with the resurrected Christ by the power of the Holy Spirit.

□

Robert Karhan

I was born on June 2, 1918, in the city of Cleveland, Ohio.

My parents were Michael L. and Mamie L. Karhan. Eventually there were five sons and no daughters in our family. We did not attend any church and ours was not a Christian home.

The first one to start going to Sunday school was my brother, Michael, who would invite me to go with him, but my answer was always "NO." The name of the church was "East Side Czechoslovak Baptist," which is now "Suburban Heights Baptist Church."

Each year the Sunday school had a picnic to which I would go. Mr. Theodore Zamrazil, Sr., would always invite me to come to Sunday school, but the answer was always "NO," until one year, about 1938, I gave a "YES" answer. Eventually I asked Christ into my heart and was baptized.

For a number of years Rev. Bohatec kept asking me to change my church membership to Scranton Road, but I kept refusing to do this. I did not realize it was our Lord who wanted me to serve Him there.

Martha Manas and I were married on October 15, 1955. After our marriage I transferred membership to Scranton Road Baptist Church, where Martha and I are faithfully serving our Lord to this day.

I served on a number of committees until I was elected Moderator of Scranton Road Baptist Church, in which position I served for 28 years.

The first convention I attended was at Medicine Lake, Minnesota, in 1941. Our attendance at conventions was not regular until about 1970. Thereafter, we would plan our summer with time set aside for convention attendance. We have been blessed each year when attending the sessions.

In 1972 I was elected by the convention delegates to the office of vice president. That same year I was inspired by the Reverend John Karenko's son, Ted, to start making cassette tapes of the convention sessions and music, which I did for about 20 years. I was elected financial secretary in 1973, in which office I served until 1992. I am still serving on the General Board. My wife, Martha, served in the Women's Missionary Union as treasurer for several years.

There have been many of the brethren who have influenced my life, through convention attendance. The most notable one was Rev. Henry Boubelik. It was a great blessing to me to be associated with him. There also are many others, but it would be best not to name them, because I might omit someone.



Robert and Marta Karhan

Now a few things about our family. Our son, Bob, is married to a wonderful Christian girl, Kathy. They have three children: Kimberly, 22, who is now married; Steven, 19; and Karen, 17. We enjoy our grandchildren very much, and treasure every time we have an opportunity to be with them.

Martha and I enjoy traveling. It seems each year since our 16th wedding anniversary that we go back to the Smoky Mountains where we had our honeymoon. We also go to the Maranatha Bible & Missionary Conference,

in Muskegon, Michigan. In recent years we have vacationed in winter, going to Florida and visiting with relatives and dear friends.

The Lord has blessed us with good health these many years and allowed us to have a fruitful retirement since 1980.

The future of our convention is bright and promising. We appreciate the godly men who are in leadership, and we thank God for them.

"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you" I Samuel 12:24.

□

Blessed is the man **Požehnaný ten muž**

John E. Karenko

God's word says, "There is a way which seemeth right unto a man, but at the end thereof are the ways of death" (Proverbs 14:12). On the other hand, God says in contrast, "This is the way, walk Ye in it."

Jesus describes only two lifestyles or "ways" people live with these words: "Wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life [eternal] and there are few who find it" (Matthew 7:13,14). Are you one of the many or the few? The road into heaven is not an easy road, but it's the best! "He knoweth the way that I take; when He has tried me, I shall come forth as gold" (Job 23:10).

□



February 24, 2001

Dear Brother Sommer

Thank you very much for your kind letter and invitation to take part in the program of the 92nd Czechoslovak Baptist Convention next July. I am very honored.

I left my homeland in 1947 when I went to Switzerland to Mission seminar in Beatenberg. In 1948 I became a stateless person. In 1949 Billy Graham gave me a scholarship to study in Northwestern Schools in Minneapolis, Minn. I spent one year in Cleveland, Ohio, during Andrew Kmetko's ministry there. Since I was a refugee, I could not stay in the States. So after our wedding, Alice and I left for France in January 1951 where we started a church in Dijon.

After one year furlough, the Lord called us to Quebec, Canada, in 1961. We have been active here since. The Lord enabled us to establish a number of churches, Christian day school (grade and high school), and a Theology School of Quebec. For the last 50 years I have been immersed in French and for all practical purposes I have been separated from my family in Slovakia, and my countrymen in North America. It is my desire to renew contact with my former Slovak acquaintances. Hence my desire to attend the convention in July. It will be my first time since 1950.

Since it will be my first time in such a long, long time, I

wonder if it would not be wise for me just to sit and listen. I will be glad to bring the 10 minutes mediation, if you so desire, but I would be just as happy to sit and listen to others and fellowship with old and new friends. So, do feel free to decide on the program that would be the best for the majority of the attendees. I leave it up to you.

I am looking forward to meeting you, Lord willing, in July, in Philippi.

Yours in Him, *Jan Gazdik*

Dear Vera,

Wishing everyone a blessed New Year.

Praying for all of you that our good Lord will bless each and every one.

I am sending a check in memory of my mother and father, Mr. and Mrs. Michael Chupka, Sr., for Slovak bibles.

I have lost two brothers this past year and one brother four years ago.

I am sending a check in memory of Melvin and Milan Chupka and brother John Chupka for the Michael Scholarship Fund.

After five months of being sick, I am getting stronger each day. Many prayers were said for me.

I could feel God was with me all the way. I am home now and getting along much better. It was a hard year.

May God bless you all.

Love, A sister in Christ, *Ruth Chupka*

Marie Surá oslavila 80. narozeniny

V zácneho a kulatého jubilea se dožila naše babička, Marie Surá. Oslavila 80 let života v kruhu svých nejbližších. Narodila se 19. března 1921 v Hošťalkové na Moravě. Do Kanady přišla v roce 1949 s manželem Karlem a se syny Karlem a Milanem. Usadili se v jižním Ontariu, v městečku Burlington. Pracovali na farmě a v neděli dojížděli 50 km do Československého sboru Baptistů v Torontě.

Pán jim bohatě žehnal po celá léta. Do dalších let přejeme babičce hodně zdraví a radosti.



Babička

Janet Sury

Babička—v tomto slově se skrývá mnoho vzácného

Babička jsou vzpomínky, krásné a šťastné, které si vždy chceme uchovat,

Babička je starostlivost a láska s plynoucími léty se prohlubující,

Babička znamená ještě mnohem víc....



Marie Surá s rodinou

Jsi úžasná
babička a
máme tě moc
rádi!
S láskou,
rodina *Surá*



s vnučkami

Elsie Luksa

July 29, 1936 - Feb. 24, 2001



Elsie was born in Czechoslovakia. Before the war her family left Europe and went to Canada. At two years of age, Elsie arrived in Canada (Minitonas, Manitoba) with her parents. After five years the family moved to Burlington, in southern Ontario. They were actively involved in the Czechoslovak Baptist Church in Toronto. Elsie married Karel Luksa in 1953, and they had three children.

In her mid-forties, Elsie came down with rheumatoid arthritis, and in a matter of weeks became bedridden. In all those years of physical pain and emotional stress, she never once questioned the Lord. She praised God daily and trusted Him for her healing. Over the years she comforted and ministered to those who came with the intention of comforting and ministering to her. Over those 20 years of illness, Elsie demonstrated great faith. Her wish was that her funeral would be a celebration of God's goodness, the goodness of a God who was willing to send His Son as a sacrifice for our sins.

A Poem for Grandmother

by
Tasha Luksa

She sits quietly on her bed
Clothed in modesty and grace
Bible in her hand
Smile on her face

For most of her life she was ill
But she never complained
She was content with God's will
She never placed blame

She fought the good fight
She never gave up
She was but a light
In the darkness of night

A warrior of prayer
A defender of the faith
With everyone she'd share
Of God's eternal grace

She was my Grandma
And to many a good friend
We will miss her dearly
But our hearts will mend

For we know she is happy
Up in heaven above
She wanted this to be a celebra-
tion
A remembrance of God's love

And so I thank God
For every minute she spent on
earth
For every minute I spent with
her
For every conversation was of
worth

Now to us she's passed the torch
The duty falls on us
To continue on God's love
While she watches from above

Olga Rand (Racinska)

September 15, 1915 - March 25, 2001



"In my Father's house
are many mansions; if
it were not so, I would
have told you. I go to
prepare a place for you."
(John 14:2)



Olga Racinska belonged among God's faithful servants. Her quiet and exemplary life spoke to everyone that encountered her. On June 21, 1940, she married Jaroslav Racinsky. God blessed them with three children. They were among the founding families of the Czechoslovak Baptist Church, where they served faithfully. Their home was always open to visitors and there are many of those who remain grateful for the help and support they received from the Racinsky family. Olga was always prepared to selflessly serve others. She accepted hardships with a strong faith in God's power and righteousness.

The text in Proverbs 31, beginning with verse 10, offers a fitting description of the kind of woman Olga was. This is a great testimony of her life.

After a lengthy illness she passed on to the place our Savior had prepared for her, where her husband had preceded her in February of last year. The funeral service was an opportunity to witness of God's love and mercy.

*In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.*

□

The Kaspian Youth Club ... Continues from page 38

play Christmas games, listen to carols, tell the Christmas story, and talk by candlelight. At the end of the week we are preparing a trip. This way we want to be more open to the public, reach new children, and present Advent and Christmas in a way they would not know otherwise. On Christmas Day we plan to prepare a breakfast for the children.

Marina Zajacova

Financial Report—Kaspian Youth Club
Two half-time workers, Marina Zajacova and Ester Kovacikova: employed since November 15, 1999
Monthly salary 6,900 Sk (Slovak crowns) for each (5,000 salary + 1,900 taxes and insurance); 13,800/month for both.
US\$10,000 convention gift in 1999=approx. 480,000Sk
480,000/13,800=more than 34 months salary for both workers (almost 3 years).

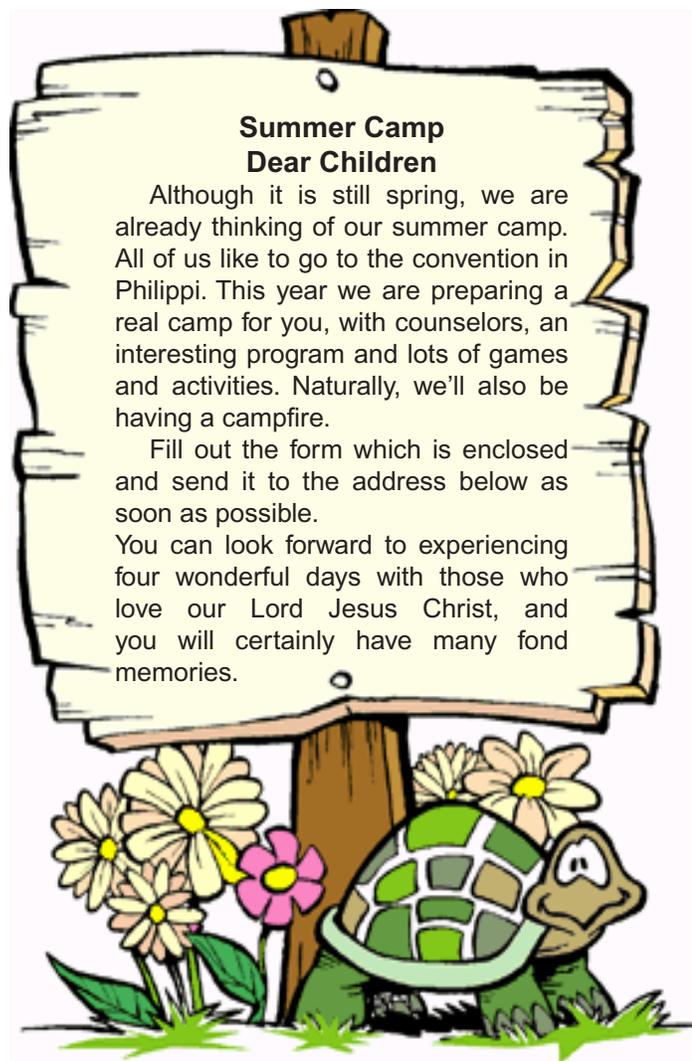
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Summer Camp Dear Children

Although it is still spring, we are already thinking of our summer camp. All of us like to go to the convention in Philippi. This year we are preparing a real camp for you, with counselors, an interesting program and lots of games and activities. Naturally, we'll also be having a campfire.

Fill out the form which is enclosed and send it to the address below as soon as possible.

You can look forward to experiencing four wonderful days with those who love our Lord Jesus Christ, and you will certainly have many fond memories.



As part of the
Czechoslovak Baptist
Convention held in
July 2001 in Philippi,
we are planning a
Czechoslovak Baptist
Youth Camp



A Message for Children and Youth

As part of the Czechoslovak Baptist Convention held in July 2001 in Philippi, we are planning a Czechoslovak Baptist Youth Camp. The camp is for children and youth between the ages of 2 and 30 years. Participants will be divided into groups according to age (boys and girls separately). Each age category will have its own counselor. The groups will be housed in separate suites in Priestley Dormitory along with the counselors.

Program:

Morning:

- Common gathering in the Meditation Room in Wilcox Chapel
- Bible study in the chapel (according to age category)
- Games and other activities

Afternoon:

- Swimming and sports

Evening:

- Attend the service in the chapel
- Evening program and games
- Campfire on Saturday

Organization

Children ages 2–5 will be housed and have meals with their parents.

In the morning, they will take part in the camp program and remain with their parents in the afternoon. During the evening service they will be in their groups with the counselors.

Children and youth ages 6–18: the groups fall within the organization of the camp.

They will be housed in groups with their counselors.

Youth 19 years of age and older are welcome to take part in the program.

We will send you more information as soon as we receive your application form.

The official opening of the camp will be on July 4, 2001, in the evening.

The camp will end on Sunday before the banquet. At this time the participants will receive their awards.

Natasha Legierski

Christ Before My Eyes Emil Zátopek

On November 21, 2000, Emil Zátopek died at the age of 78 years. He was a Czech national hero, the holder of the title "Athlete of the Century."

He won numerous Olympic medals, beginning in 1952 at the Helsinki Olympic Games (in the 5,000-meter race, 10,000-meter race and the marathon) as well as at later Olympic games.

Not many of us know that this world-class athlete, the holder of 18 world records, was a Christian. Naturally, the Communist-run newspapers did not write about this. Zátopek referred to himself as a "black sheep" within his nation and admitted that he was allowed to exist only because of his victories in Helsinki that God had blessed him with. In 1968, when he protested against the Soviet invasion of Czechoslovakia, he was degraded from his post in the army to being a factory worker. Despite this, he did not despair or succumb to hopelessness. Three months before his death, during an interview with Günther Klempnauer for the Presbyterian magazine IDEA SPEKTRUM, he was asked where he obtained the courage and strength in his life. Zátopek answered:

"All the effort in the battle for life would have no purpose if I did not have Christ before my eyes. It amazes me that God showed us His love by sending Jesus Christ to the world. Every day His sacrifice cleanses from the dirt of sin. This faith in Christ provides the strength to live. First of all, people must expose themselves to the light of the Gospel so that it may radiate through them. After He lights up the path of our lives, we can begin to walk along it."

Reprinted from the magazine *Rozséváč*, 2/2001
Translated by Peter Branda

□

All convention gifts may be sent in the enclosed envelopes: US residents may use the **Business Reply envelope** or send their gifts to **Vera Dors, 6621 Elmdale Rd., Middleburg Hts, OH, 44130**, and Canadian residents may send their gifts to **Henry Pojman, 1516 Pembroke Dr., Oakville, ON, L6H 1V9, Canada**. Make checks payable to **Czechoslovak Baptist Convention**, and on the bottom write to what account you are sending your gift: **Convention, Glorious Hope, Trust Fund, or Scholarship Fund**.



Vždy měl před očima Krista Emil Zátopek

21. listopadu 2000 přetrhl cílovou pásku svého svého života 78-letý Emil Zátopek, český národní hrdina, nositel titulu „nejlepší sportovec století“, mnoho-

násobný olympijský vítěz (poprvé na olympijských hrách v Helsinkách v r. 1952 v běhu na 5000 m, 10 000 m, v maratónském běhu, a potom i na dalších olympiádách.

Málokdo u nás však ví, že tento sportovec světového formátu, držitel 18 světových rekordů, byl věřícím křesťanem. V komunistických novinách se o tom, samozřejmě nepsalo. On sám o sobě prozrazuje, že byl „černou ovcí“ ve své zemi a jen díky svým vítězstvím na olympiádě v Helsinkách, která mu—podle jeho vlastních slov—Pán Bůh požehnal, mohl existovat. Když v roce 1968 vyjádřil jasný protest proti okupaci Československa vojsky Varšavského paktu, byl propuštěn z vojska, degradován a z plukovníka se stal pomocný dělník. Nepropadl však zoufalství ani beznaději a v rozhovoru s Güntherem Klempnauerem tři měsíce před svou smrtí, uveřejněném v časopise Evangelické aliance v Německu *Idea Spektrum* č.48 z

29.11. 2000, na otázku, kde sebral odvahu a sílu k životu, odpovídá:

„Všechna námaha v boji o život by neměla smysl, kdybych neměl před očima Krista. Pro mne je úžasné, že Bůh dokázal svou lásku tím, že poslal na svět Pána Ježíše. Jeho obět nás denně očisťuje od špíny hříchu. Tato víra v Krista dává sílu k životu. Nejdříve se však člověk musí vystavit světlu evangelia a být jím prosvícen. A když potom je životní cesta Jím ozářená, můžeme po ní jít.“

Prevzato z časopisu Bratrské jednoty baptistů *Rozséváč*, 2/2001

□

MOVING ?

Please write to:
Glorious Hope

Rt.4, Box 58D

Philippi, WV 26416 USA

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



Easter! Our best season. The hope of all Christians—everywhere, in all times, and no matter what denomination or tradition. If it is Christ whom you follow, it is a risen, living Lord. God be thanked for all the beauty of the incarnation (Christmas), for the wealth of Jesus' teaching about how to live in relationship with God and with each other, for the compassionate way Jesus touched and healed so many of earth's broken people. All of these things are encouragements to us. We would not do without any of them. But it is the resurrection (Easter) that trumps everything about our faith in Christ. We do not simply remember One who was, but we relate to One who is!

So a wish for everyone connected to the Czechoslovak Baptist Convention: God bless and keep you in this season. The Lord make his face to shine upon you and be gracious to you this Easter and always. Be bold in your faith, courageous in your living, daring with the future, for all things are in the hands of the One who once died and now is alive forevermore. We are watched over by such a One this Easter day, and the following days for the rest of our lives here and hereafter.

In light of all this, I remember especially well a remark of Winston Churchill's, "Never, never give up!" You bet not, because nothing ultimately stands in our way. What could be stronger than the Lord's reversal of death, which he has shared



with us? His resurrection is our security too. Remember how he said, "Because I live, you too shall live."

In everything that has to do with Easter this year, joy to you and yours!



Not long after Easter (at least the way time flies these days) it will be summer, and of course time for the 92nd annual convention meetings, July 5-8, 2001. Elsewhere in this issue of Glorious Hope you will find registration information. Why not take care of signing up early? Information will appear once again in the next issue, but get the matter off your mind. It feels good to be "ahead of the game." Please come to the convention this year. We need your participation and support, and you should not be without our fellowship for a few brief summer days. Dottie and I have not found many comparable occasions in the year for sheer enjoyment of God's Spirit and convention spirit. Don't miss the chance to be blessed in a special way—and to bless others. You will be absolutely amazed at whom you will find in attendance—some folk of long ago connection, new friends readily discovered in less than a week's time, and above all (unless I miss my guess) God. If you have been to convention before, you know full well what I am speaking of. If you haven't, you cannot imagine the richness of the experience. Come.

Bless you, *Robert Dvorak*



Your Help Is Needed

To be able to carry out our plans for the camp as part of the convention, we need at least 10 volunteers for the children and youth, for the following age groups: 2-3 years, 4-5 years, 6-8 years, 9-11 years, 12-14 years, 15-18 years, 19 years and older.

The camp will last for four days, from July 4 to July 8.

Please fill out the enclosed application forms, and send them ASAP to the following address along with a letter of recommendation from your pastor.

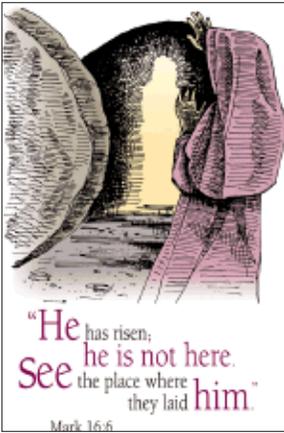
Natasha Legierski
1524 Lancaster Dr. #134
Oakville, ON L6H 2Z2
Canada

If you have any question, call 905-849-5721 or
e-mail: natasha.legierski@primus.ca

Natasha Legierski,
Summer Camp Director



Easter



“Because I live, you also will live.”
John 14:19
God bless you at Easter.

“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”
John 8:12

What a joy to look forward to our Czechoslovak Baptist Convention in July 2001.

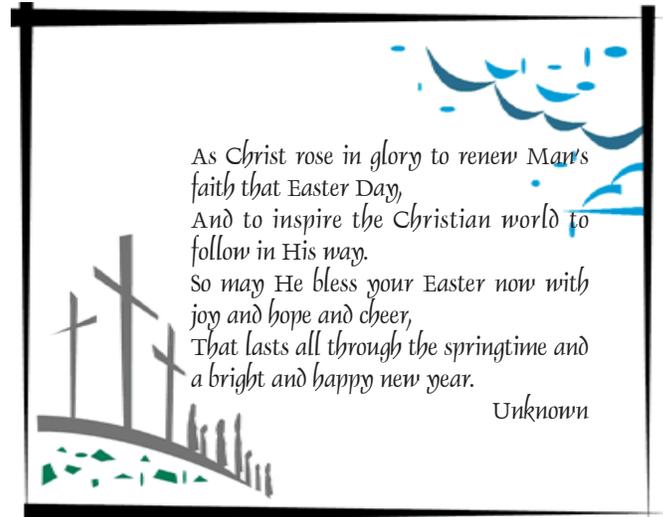
I praise God for such great leadership in our Convention and in our ladies' gatherings.

We will grow in the Lord through involvement in praising God with our sisters in Christ.

God bless each one. Have a happy Easter.

Much love, *Helen Senak*

□



Kateřina Jariabková

Papřsky slunce opatrně se derou zpoza střeř do mého pokoje do mého po zimě zkrěhlého srdce. Svůj teplý svit slunce rozprostřrá mi po tvářích a oslepuje moje oči vyvolává úsměv, úsměv v mé smutné duši. Přislib jara - tak se tomu říká přislib budoucnosti, světlé, jasné, teplé, optimistické bez problémů, bez bolesti.

Ze srdce mého se roztápí a vytéká píseň, píseň, která tam je od stvoření, píseň opěvující, chválící, píseň radosti a díky.

V teple Tvých papřsků se rozpomínám na Tvá slova Ve světle Tvé všeobjímající lásky prchl chlad, obavy, pochybnosti, prchla i všechna zloba.

Jednodušší je teď nést svůj kříž jednodušší je milovat a odpouštět láskou svou tvrdost i tvrdost druhých roz-pouštět jednodušší je teď vše, neb jsem k Tobě blíž.

Ztuhlé rty už samy zpívají, z tvrdé kůry mozku vyvstává „Otče náš“ všechny nás ve své mocné ruce máš, máš i ty, kteří se vzpřávají.

Díky a prosby najednou chtěla bych Tobě předložit však vše, co chci říct, Ty už dávno víš, tato báseň nemusí tak ani konec mít a já své pero, nikoli však hlas své duše, mohu odložit.

14. ledna 1999
Kateřina Jariabková

□



My Jesus

by
Judy Prater

**They crucified my Savior...
But, our Father held His hand...
They wanted to destroy Him...
For this was their command...
To kill Him would surely weaken...
The Christian faith foundation...
They never knew Christ, the Lord...**

**Or that He was our salvation...
They buried Him inside a tomb...
His body they imprisoned...
But, three days later...
The rock had moved...
For Christ, my Lord...
Had risen...**