



**A**s spring approaches and we witness the awakening of nature, we also become re-energized. Many of us are looking forward to working in our gardens and around our homes. We feel a new appetite for life.

With the coming of spring, we focus especially on Easter. During the Communist regime in Czechoslovakia, when it was not possible to speak of Christ publicly, Easter was referred to as a spring holiday. It was a time to celebrate the reawakening of nature, of new life. Children associated this holiday with cute bunny rabbits, little chicks and painting eggs. The content of the celebration was still related to various pagan traditions. Attending church during Easter was a quiet sign of following Christ. It was a difficult era. There is much evidence describing the suffering

of believers. The young generation especially was faced with unbelievable situations, which tested their faith. For example, there were some who never returned from the mandatory military service. The reason for their disappearance might have been a mere desire to attend the Easter worship service. A certain young man, after asking for a Sunday morning off duty, was never seen again. His parents received news of the death of their son who gave his life for his socialist nation. He truly did give his life, but for the heavenly kingdom.

Today we live in a free country. We also have freedom in former Czechoslovakia. Without fear, we can attend church, publicly declare our love of Christ and spread the gospel to dying souls. I ask myself: Are we truly free? What is the true state of our soul? We live in very complicated times. Conflict is followed by conflict. As if by a hidden force, we are often pushed forward without the opportunity to pause and orient ourselves. The new generation sees the value of life with Christ only vaguely or not at all. This is a tragedy for society.

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## Glorious Hope / Slavná naděje

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You are led to your  
place of execution,  
and only there do you  
see your cross  
already occupied...

You are free!  
Jesus has taken your place  
Have a blessed Easter



**S** příchodem očekávaného jara, kdy vnímáme a znovu obdivujeme probouzející se přírodu, cítíme v těle i novou energii. Mnozí se nemohou dočkat, kdy již začnou s obděláváním zahrádek a s dalšími jarními úpravami kolem domu. Jakoby se v nás probouzela nová chuť do života.

Jaro vnímáme v těsné spojitosti s velikonočními. V době, kdy se, v naší Československé vlasti, nemohlo veřejně hovořit o Pánu Bohu a oběti Pána Ježíše Krista, byly tyto svátky označovány za svátky jara. Svátky probouzející se přírody—nového či obnoveného života. Dětem byl obrázek velikonoce vykreslován rozkošnými králíčky, kachňátky či kuřátky a samozřejmě barevnými vajíčky. Samotný průběh velikonoce byl provázen různými tradicemi pramenícími ještě z pohanských dob slovanských národů.

Návštěva kostela, účast na velikonočních bohoslužbách, se

☞ Pokračování na straně 35



Front Cover: Photo George Sommer  
Back Cover: Rembrandt—The Return of the Prodigal Son  
Convention photos: George Sommer, Vlastimil Pojman

# 93<sup>rd</sup> Annual Convention Information



The 93<sup>rd</sup> Annual Convention will meet in Philippi, July 4–7, 2002. Please read carefully other instructions on the registration form, which will also be published in this issue of *Glorious Hope*.

- Send all payments (registration, accommodation, and meals) in US\$ (US delegates) and in Cdn\$ (Canadian delegates) to Helena Pojman, 1516 Pembroke Dr., Oakville, ON, L6H 1V9,

CANADA. Phone and FAX: 905-338-3833.

E-mail: [hpojman@cogeco.ca](mailto:hpojman@cogeco.ca). You may use personal checks. After June 22, 2002, call in your registration at 304-457-4287 or FAX to 304-457-3043.

## Fees

- The regular registration fee is \$20 for all persons 18 years and older. The late registration fee is \$25, applicable after June 22. 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 the convention Web page [www.ab.edu/czslbaptconv](http://www.ab.edu/czslbaptconv).

## 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	9.90	4.95

## 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.
- Philippi Lodging Motel (former 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 the 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 is published in this 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](mailto:sommer@ab.edu). Also check a new convention Web page: [www.ab.edu/czslbaptconv](http://www.ab.edu/czslbaptconv) for additional information.
- On the 4<sup>th</sup> of July after the service and “Manas the Mystic,” we will again have fireworks and ice-cream.
- We plan to have a camp for young people during the convention. Information about the camp can be found in *Glorious Hope*.

There will be a lot of exciting events during the 93<sup>rd</sup> Annual Convention. Come and see!!

*George Sommer,*  
Annual Convention Coordinator



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March 2002

Sisters and Brothers of the Czechoslovak Baptist Convention:

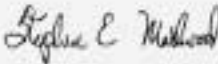
With the budding of the trees outside my office window, I am reminded that both spring and summer are just a few weeks away. For over fifteen years, the College's and the Convention's summer have been beautifully intertwined with your annual visit.

The College is honored that you have chosen to hold your annual convention and spiritual renewal event on our campus for these many years. Our partnership in Christ has been strengthened in a special way by this collaboration.

With our fear following the tragic events of September 11<sup>th</sup>, we are forcefully reminded of the presence of our God and Savior, and the critical importance of faith in our lives. Although this incident ended a “sense of innocence” in our country, it also reinforced the importance to each of us of having a personal sense of belief.

As you come to the mountaintop this summer, I hope you are able to carefully reflect upon all those who stand up for us to preserve our special freedoms of religion and speech. As always, we wish for you a pleasant time of spiritual renewal in the bonds of Christ.

Yours in Christ,



Stephen E. Markwood  
President

# To See Jesus

Pavol Kondač

translated by Ján Banko

## John 12:20–26

Is there anybody among us today who doesn't want to see Jesus? When I was young, I imagined Him hundreds of times. How did He, the ideal personality of my heart, look? But two thousand years ago there were no cameras, and there was neither artist to draw an authentic picture of him nor sculptor to create at least an approximate shape of the man from Nazareth, the Saviour of the world. We would consider it a miracle if a statue, or even a small bust, were to remain well-preserved until today. Since that time so many wars and storms have raged through the small region of Israel. It used to be said that on the Turin Shroud the shape of Jesus' face and figure was preserved. Not long ago, however, it was proven that the Shroud of Turin dates from only the thirteenth century and our Lord Jesus could not have been wrapped in it in the tomb. What a pity...

Is it a pity? Or is it God's plan not to worship any matter, any piece of linen, wood, stone or ground He walked upon instead of the only One, Who alone is worthy of all honor and glory?

Let us, however, leave these reflections and take notice of the event described in the Gospel according to John, chapter 12, verses 20 to 26. What is expressed there is a remarkable petition: we wish to see Jesus. Not to see his disciples, Peter, James or John (Philip or Judas), but the Lord, only Him! Can such a desire be fulfilled today, almost 2000 years after He walked upon the sacred soil of Palestine, today's state of Israel?

Let us tell it openly that today's people know that He is no longer physically present among us. If they want to see Jesus, then they want to see His spiritual image or moral attributes in us. Because even today some hope that in us, not only in our faces, but in our lives, attitudes and approach to people, His spirit, image and beauty is reflected, in the same meaning as the apostle Paul writes in Second Corinthians 3:2, *"You are our epistle written in our hearts, known and read by all men."* Well, we have to think about this. It is a serious thing. Are we legible at all? What can be read by a contemporary man from the features of our face, from our reactions, behavior or lifestyle? We can phrase it even more simply, as in the title of Sheldon's book *In His Footprints*: What would Christ do in my place? Would He manifest Himself or proceed as I do? Do I proceed at least similarly as would Christ do in my place, in my situations?



Now we can stop and seriously meditate about ourselves. Is Christ, His faith, love and hope, His beauty and uniqueness, represented in us? Contemporaries would like to see Christ in me—and they have a full right to that! It is good when people have these questions and demonstrate such a noble desire.

But we can go even further. It is good when we manifest such a vivid or even spontaneous desire: to see Christ; to perceive Him in His full beauty, in a supernatural splendor—like those three disciples on the mountain of transfiguration, where the Lord put on the glow of heavenly glory and unearthly perfection.

There is nothing more beautiful than to desire to be like Him. Our existence speaks in international language, quietly, without talking. Because today's people are tired from a lot of talking, performed on radio and TV and written on the pages of thick newspapers and in many books, it is much more effective if instead we display three aspects of a Christ-like life:

a) Christ's faithfulness and righteousness. Why? Contemporary people can very easily afford to be unfaithful, not to keep their word or promises, such as the promises given in marriage, and they make decisions according to the immediate need or situation. The world expects that we are and will be reliable partners, not

only in marriage, but also in trade, that we won't cheat or steal. The same applies in the church! We have to be those pillars, that our brother and sister, pastor or whoever, can lean on with a feeling of certainty. Well, faithfulness is a beautiful feature of Christ, who loved His own until the end, until His bitter death on the cross.

b) His love, which this world so often speaks about, which is desired by every

human being, including us. Is there anybody who has no desire to be loved, to become a subject of the attention of others, to know that he or she is not lonely and has a positive meaning for others, like marriage partners, children or parents, that he or she is not just an easily forgettable zero, not missed by anyone?

c) His hope. If we want to paint a reliable image of Christ, we have to mention and emphasize His hope. He lived and worked in hope, with a clear sight of eternity. If not for Him, what would we know about eternal heaven, about rewards for faithful and sincere followers, and about hell? The word about God's last and just judgement belongs to His gospel, whether anybody likes it or not. On this unhappy earth the majority of crimes

Continues on page 35

**Do we live with the desire to see Jesus? If yes, then it is wonderful! Let everything else disappear from our view and only Jesus and His supernatural beauty remain, as it did for those disciples on that glorious mountain of transfiguration, so that we will perceive only Him, and let His splendid image accompany us until death and even thereafter.**



# Ježiša vidieť

Pavol Kondáč

J 12, 20–26

**K**to z nás (dnes) by nechcel vidieť Ježiša? Stokrát som si ho predstavoval ešte za mladi, asi ako vyzeral On, ideálna osobnosť môjho srdca. Ale pred dvoma tisícročiami ešte neexistovali fotoaparáty a Jeho asi nikto hodnoverne nenamaľoval, ani sochár nevytvoril aspoň približnú podobu muža z Nazareta, Spasiteľa sveta. Bol by zázrak, keby sa taká busta, alebo celá socha zachovala až do našich dní. Veď koľko vojen bolo, koľko búrok sa prehnalo cez územie malého Izraela od tej doby. Vraj na turínskom plátne sa zachovala podoba jeho tváre a postavy. Nedávno však vedecky dokázali, že plátno pochádza iba z trinásteho storočia, náš Pán Ježiš nemohol byť doňho zabalený v hrobe. Škoda...

Škoda? Alebo je to v Božom pláne, aby sme neuctievali nijakú hmotu, kus plátna, dreva, kameňa, ba ani kus zeme, po ktorej kráčal, namiesto Toho jediného, ktorý sám je hoden všetkej úcty a slávy?

Nechajme však tieto úvahy a všimnime si udalosť, ktorá je opísaná v evanjeliu Jánovom, kap. 12, vo veršoch 20–26. Tam zaznela pozoruhodná žiadosť: chceli by sme vidieť Ježiša. Teda vidieť ani nie jeho učeníkov, Petra, Jakuba či Jána (Filipa, alebo Judáša) ale Pána, iba jeho! Je takáto žiadosť splniteľná dnes, už skoro 2000 rokov potom, čo chodil po posvätnej pôde Palestíny, dnešného štátu Izrael?

Povedzme si hneď naplno, že dnešní ľudia vedia, že On už medzi nami fyzicky nechodí. Ak chcú vidieť Ježiša, tak iba jeho duchovnú podobu či mravné kvality v nás. Lebo aj dnes ešte aspoň niektorí dúfajú, že v nás, ani nie tak na našej tvári, ale v našom živote, postoji a prístupe k ľuďom sa odráža jeho duch, jeho podoba a krása. Asi v tom zmysle, ako píše apoštol Pavel v 2Kor 3,2: *Vy ste jeho obraz, jeho list, v ktorom číta svet.* Nuž zamyslime sa, je to vec vážna. Sme vôbec čitateľní? Čo vyčíta dnešný človek z rysov našej tváre, z našich reakcií na najrôznejšie podnety, z nášho správania či životného štýlu? Formulujme to ešte jednoduchšie, ako zaznelo v titule Sheldonovej knihy *V jeho slépějích*: Čo by urobil Kristus na mojom mieste? Prejavoval by sa, postupoval by ako ja? Postupujem ja aspoň približne podobne, ako by Kristus postupoval na mojom mieste, v mojich situáciách?

Tu sa môžeme zastaviť, čo najserióznejšie sa zamyslieť nad sebou. Vyobrazuje sa v nás, vo mne, Kristus, jeho viera, láska i nádej, jeho duchovná krása a jedinečnosť? Dnešný človek by na mne, či vo mne chcel vidieť Krista—a plným právom! A vlastne je dobre, keď sa ľudia takto pýtajú, prejavujú takúto ušlachtilú túžbu.

Ale poďme ešte ďalej. Dobré je, keď my sami prejavíme živú či až živelnú túžbu: vidieť Krista. Vnímať ho v jeho plnej

kráse, nadpozemskej nádhere—podobne ako traja učeníci na vrchu Premenenia, kde si Pán obliekol žiaru nebeskej slávy, nadpozemskej dokonalosti.

Nuž nič nie je krajšie ako chcieť byť ako On. Naše bytie samo hovorí medzinárodným esperantom, ticho, bez reči. Lebo dnešní ľudia sú unavení z mnohých rečí, hovorených z rádia a TV, alebo písaných na stránkach hrubých novin a mnohých kníh. Namiesto toho je efektívnejšie, keď prejavíme:

a) Kristovu vernosť a spravodlivosť. Prečo? Dnešný človek si až príliš ľahko dovoľuje byť neverný, nesplniť slovo, daný sľub, napr. sľub manželstva a rozhoduje sa podľa okamžitej potreby a situácie. Svet právom očakáva od nás, že my sme a budeme spoľahliví partneri nielen v manželstve, ale aj v obchode, že nikoho neoklameme a neokradneme. Ba aj v cirkvi! Že sme tam piliere, o ktoré sa s pocitom istoty môže oprieť náš brat a sestra, kazateľ, alebo ktokoľvek. Teda vernosť je krásna črta Kristova, ktorý miloval svojich až do konca, do svojej trpkjej smrti na križi.

b) To už je krásny rys jeho lásky, o ktorej toľko hovorí dnešný svet, po ktorej túži vlastne každý človek, aj my. Kto netúži po tom, aby bol milovaný, aby sa stal predmetom pozornosti druhých, skrátka, aby vedel, že nie je opustený a sám, že niečo (pozitívne) znamená pre svojich blízkych, povedzme pre svojho manželského partnera, pre svoje deti alebo rodičov, že nie je iba odmysliteľnou nulou, ktorá nikomu nikde nechýba...

c) Ak chceme namaľovať verný obraz Kristov, nemôžeme nespomenúť, ba nezdôrazniť jeho nádej. On žil a pracoval v nádeji, s jasným pohľadom do večnosti. Veď keby Jeho nebolo, čo by sme vedeli o večnom nebi, o odmene verných a úprimných nasledovníkov, ba áno, aj o pekle? Do jeho evanjelia organicky patrí aj slovo o poslednom a spravodlivom Božom súde, či sa to niekomu páči, alebo nie. Veď na tejto našej nešťastnej zemi väčšina zločinov sa prepečie, teda ostane nepotrestaná. Áno, niekedy sa nám zdá, že rôzni zločinci to majú ľahšie a lepšie ako ľudia poctiví a bezúhonní. Boli by sme z toho zúfalí, keby nebolo nádeje evanjelia, ktorá nás ubezpečuje, že máme Otca v nebi, ktorý nezabudne na svojich verných. Že máme Spasiteľa, ktorý zaslúbil, že príde a poberie si nás k sebe, aby sme aj my boli tam, kde je On.

Nuž dovoľte ešte raz otázku: Žijeme túžbou vidieť Ježiša? Ak áno, je to krásne! Nech sa radšej stratí z nášho zorného poľa všetko iné a zostane nám iba Ježiš, jeho nadpozemská krása. Podobne ako učeníkom tam na onom slávnom vrchu Premenenia. Aby sme vnímali iba jeho, aby nás sprevádzal jeho krásny obraz až do smrti, ba aj potom. A ešte vyslovujem smelú túžbu: chceli by sme sami odzrkadľovať jeho duchovnú a mravnú dokonalosť—alebo skromnejšie: aspoň čiastku z nej a tak byť jeho verným obrazom.

□



## Part 2

# Jonah and Whale

Dr. Andrew Kmetko

*Book of Jonah*



In this study of Jonah, we learn a lot about God and His relationship not only to Jews but also to Gentiles. Nineveh was a wicked city. The Bible says (Jon. 1:2), *“Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.”* Nineveh was wicked, and Jonah was a prophet. He knew that not too many years later Syria would come down and swallow it. He knew that, and he was prejudiced and bigoted, proud and arrogant. But worse than prejudice and bigotry and pride is apathy—indifference. Some suggest it is the greatest problem in the church today. Many Christians in retirement become indifferent. They sing, “Anywhere with Jesus I can go to sleep.” They are as relaxed as boiled spaghetti and indifferent to the Great Commission, and they figure their work is through. I’ve done my share.

Great problem, apathy. God wants us to be aware of the lostness of mankind and to do something about it. Oh, God! Give us ambition, enthusiasm about the world and the lost, about the need. Help us not to die before we die. Praise God for people with enterprise, who are alive, alert and aggressive. Most of us are people who say “Ohhh!” but don’t mean it. We engage in all sorts of nonsense and programs or entrepreneurial exploration, all kinds of nonsense to get the world into the church so that we grow by it.

God has told us to go, and we ought to stop saying “No” and wake up. “Wake thou that sleepest and arise from the dead and Christ shall give you life.” So, if there is any degree of apathy in your life, you’re indifferent. You don’t care the way you used to care. You don’t have the same burden for the lost. You don’t

have the same thrill when people come to the Lord. May the Lord get hold of us this morning. It would be interesting if we saw the world as God sees it and saw how we fit into the picture for God.

So, we have the demand to go. Jonah’s disobedient “No” was wicked. You must understand that Jonah was a prophet, and he knew what the future held.. He was aware that eventually Syria would come down and take Nineveh captive. Yet he was not very enthusiastic about the city turning to God. Now you are going to see that the reason Jonah didn’t go is because he knew that God is gracious and merciful and he was afraid God was going to save them. He was more interested in dying than in getting them saved. It is amazing. He is a man of God. There is no question about it. The major purpose and scheme and machination of the god of this world—the devil—is to stop people from accepting the Christ of our gospel. Paul says (2 Cor. 4:3-4), *“If our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”*

The devil blinds the minds of people. Anything he can do to keep people from getting saved, he does. Sometimes he even works through the bigotry and prejudice of Christians.

But you must be careful because sometimes we can have this same spirit that Jonah had. Jonah did not like the Ninevites. They were wicked, uncouth, and sinful. They loved to hurt and kill and maim. It would be like God asking you right after the Second World War to

go to the Nazis and preach the gospel. It took some people years to finally buy a Japanese car. There were strong feelings about the Japanese and the Germans. Let them go to hell!!! There was that feeling. Jonah did not want the Ninevites to be saved, and Satan was on Jonah’s side. The biggest problem in the book of Jonah is not Jonah in the

whale. It is what is in Jonah. He has a heart that doesn’t beat for those kinds of people. If we aren’t careful, we can get hoity-toity in our churches. Don’t get buddy-buddy with just certain people in the church. You’ve got a little group over here and over there. They should all be your friends. That is very important. What we need to do is get out and get people who are lost! All kinds of people: poor, rich, educated, uneducated, Baptists and non-Baptists.

But Jonah went the other way, ran from the presence of God. There was a great wind, a great storm. The sailors were afraid and they prayed, every man to his own god, and Jonah was asleep.

*“Then the sailors said to each other, ‘Come, let us cast lots to find out who is responsible for this calamity.’ They cast lots and the lot fell on Jonah. So they asked him, ‘Tell us, who is responsible for making all this trouble for us? What do you do? Where do you come from? What is your country? From what people are you?’”* (1:7,8) When we are speaking to others, are we clear about who we are? Are you a Christian? Never would have believed it. Who are you? When Paul was shipwrecked, they didn’t have to ask Paul who he was. He was a witness on the ship. *“Jonah replied, ‘I am a Hebrew and I worship the God of heaven who made the sea and the dry land.’ The sea was getting rougher and rougher. So they*

asked him, 'What should we do to you to make the sea calm down for us?' Pick me up and throw me into the sea,' he replied, 'and it will become calm. I know that it is my fault that this great storm has come upon you,' " (v. 9-12).

Jonah is a picture of Christ. In Matthew 12:40 it says, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." So, Jonah is a picture of Jesus Christ, with some exceptions, of course.

Jonah was recalcitrant, disobedient, a bigot. Remember that with all those things being so, there is still a sense in which Jonah and what happened to him—that is, going into the belly of the whale and coming out—is a picture of Jesus Christ. It was only when Jonah was thrown over that the mariners were saved. There is gospel there. Our only hope of salvation was when Jesus Christ took our sin: "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed," (1Pet. 2:24). Jesus Christ died for us: "For Christ's love compels us, because we are convinced that one died for all, and therefore all died," (2 Cor. 5:14). He died for my sins. The only hope for the mariners to be saved was for Jonah to be thrown over. He told them that. But verse 13 says, "Instead, the men did their best to row back to land. But they could not, for the sea grew even wilder than before." Isn't it interesting how human beings are? We say to people that the only way you can be saved is if you accept Jesus Christ. It is the only way. Jesus Christ was thrown over for you. He died for you. He took your rap. He took your sin. He became your substitute. But in spite of that, people keep rowing.

As a matter of fact, early on in this chapter, not only did they row harder but they gave things up, threw them over. They probably thought, "Well, if we're going to calm the sea, we'll have to give some things up, throw them over." If you get rid of enough. It's not casting things over, nor is it rowing just a little harder. It's accepting what Christ

has done that is hard to get people to understand. Paul says, "What then shall we say that Abraham, our forefather, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does the Scripture say? 'Abraham believed God, and it was credited to him as righteousness,' " (Rom. 4:1-3). Even with Abraham, it wasn't his works but his faith, Paul says. He continues, "Under what circumstances was it credited? Was it after he was circumcised or before? It was not after, but before!" (Rom. 4:10) Not circumcision—he was justified 13 years before he was circumcised. That whole chapter says it was not by religious right, not by works, not by circumcision or baptism, not by keeping the Law. It is not reformation. It is regeneration. It is not throwing things over. Jonah said, "You have to throw me over," but they kept on rowing: "A little harder on the left side! Come on, let's all pull together." And Jonah said, "Didn't I tell you? It is not throwing things over. It is not rowing hard or harder. You have to throw me over." Because the man was thrown over, the mariners were saved. That is the gospel.

The only way the wrath of God can cease is that we accept the fact that He was thrown over for us. This is a big problem. This is what unbelievers have called the fish story. A lot of people get tripped up on this. How in the world can you believe in a story like this? People talk about old Jonah, that it is just a story like any fairy tale, or poem: "The whale put Jonah down the hatch but coughed him up because he scratched."—Burma Shave. How is that possible? In the original Hebrew the whale is not really a whale. It's a sea monster, it's a big fish. So it could have been a whale or a large shark. There have been whales large enough to swallow men. There are whales that have four to six compartments in their stomach, a little apartment. Jonah got into that whale and said, you know, we could fix this place up and perhaps rent it out for a light housekeeping apartment. They might even have a choice of rooms. In the head of a large whale there is an air storage chamber, an enlargement of the nasal passage

measuring 7 feet high by 7 feet wide by 14 feet long, and if he has an unwelcome guest on board that gives him a headache, that whale swims to the nearest land and gets rid of it just as he did Jonah.

There is something interesting in the text. The Bible says that the Lord provided a great fish to swallow Jonah. What do I care what the critics say about Jonah and the whale? If we can make a submarine that holds forty men, certainly God can make a salt-water taxi for Jonah for three days and three nights. God prepared it. So, whether you can find a whale big enough is really irrelevant. Is the problem how big his mouth is? No, the problem is, how did he survive? How could he stay alive for three days and three nights?

That brings up another statement. He didn't stay alive. He died. Yes, I believe this; the typology shows it. It says in Matthew 12:40, "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth." Did Christ die or not? Of course He did! Jonah presents a beautiful picture. Jonah died and was resurrected. Christ died and was resurrected. There are some notable Bible scholars who believe this.

Is there anything in the text that says that? "Then Jonah prayed unto the Lord his God out of the fish's belly," (2:1). The word "belly" (King James Version) here is different from the word in verse 2: "...out of the belly of hell cried I, and thou heardest my voice." There are several words for Hell in the Bible. In the New Testament it is Hades, and in the Old Testament it is Sheol; they are the same thing. When an unsaved man died, he would go to Hades. If he were saved and died, he would go to Hades. That is why there were two compartments, one for the believer and one for the unbeliever, Paradise and Hell (Luke. 16:19-26). Here it says Jonah cried out of the belly of Hell (2:2, KJV). And in verse 6, (KJV), "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet thou hast brought up my life from corruption."

Compare what Jonah says with the second chapter of Acts, concerning the

☞ Continues on page 33





## Časť 2

# Boh je verný, plodný a faktický

## Ján Banko

### Knihy proroka Jonáša



V I. časti predkladanej tematickej štúdie sme sa zamerali na poslanie, ktoré dal Hospodin Jonášovi, ako aj na Božie mocné konanie uprostred okolností Jonášovho úteku. Pri tomto štúdiu sme si spolu s Jonášom zobrali dve dôležité poučenia:

1. V úteku pred Bohom nie je možné uspieť.

2. Neposlušnosť voči Pánu Bohu je závažným hriechom, vytvára zmätok v živote človeka a negatívne ovplyvňuje aj životy okolitých ľudí. Všemohúci Pán však aj v takýchto situáciách preukazuje svoju milosť.

V tejto časti štúdie sa najprv budeme venovať druhej kapitole prorockej knihy, v ktorej Pán Boh vo svojej milosti a vernosti zachraňuje Jonáša a učí jeho i nás ďalším princípom. Pripravením veľkej ryby, ktorá pohltila proroka (*Jonáš 2:1*), sleduje Pán Boh niekoľko cieľov:

a. Jedným z nich je zachrániť proroka pred smrťou a viesť ho k tomu, aby volal k Hospodinovi o Jeho zľutovanie a zachraňujúcu pomoc (*Jonáš 2:1-3*). Jonáš, ktorý na lodi, uprostred živej pohromy a zmätok nevolal k Hospodinovi (*Jonáš 1:5-6*), sa teraz modlí k Bohu "zvnútra ryby" (*Jonáš 2:2*) a Pán Boh obnovuje s prorokom komunikáciu (*Jonáš 2:3c*).

b. Ďalším cieľom je, aby Jonáš prostredníctvom neľahkých skúseností ohrozenia jeho vlastného života spoznal, že „spasenie je Hospodinovo“ (*Jonáš 2:4-10*). Jedine Pán Boh je ten verný, mocný, konajúci, realistický, ktorý poskytuje záchranu nielen Jonášovi, ale všetkým, ktorí na Neho volajú v pokání—*Skutky 2:37-39, Skutky 4:12*.

c. Pán Boh má však aj ďalší cieľ—vydať prostredníctvom Jonášovho príbehu budúcim generáciám prorocké svedectvo o živote, smrti, pochovaní a vzkriesení Božieho Syna, Pána Ježiša Krista, kde vidíme nasledovné paralely:

– Jonášova skúsenosť v útrobach veľkej ryby je znamením ukazujúcim hriešnemu pokoleniu na Krista a súčasne je aj volaním k pokániu—*Jonáš 2:1, Matúš 12:38-41*,

– Podobne ako Jonáš volal „zahaný som pred tvojimi očami“—*Jonáš 2:5a*, Pán Ježiš Kristus volá z kríža Golgoty „Môj Bože, môj Bože, prečo si ma opustil?“—*Matúš 27:46*,

– Jonášovo svedectvo „ale ty si vytiahol môj život z jamy, Hospodine, môj Bože“—*Jonáš 2:7b*, má paralelu, ktorá sa týka Pána Ježiša Krista, vo verši „lebo nezanecháš mojej duše v ríši smrti; nedáš svojmu svätému, aby videl porušenie“ – *Žalm 16:10*,



Slovak Bible Study Class

*Skutky 2:25-27*.

Tretie poučenie, ktoré tu spolu s prorokom Jonášom prijímame, by sme mohli formulovať takto: „Pán Boh vo svojom zľutovaní, vernosti a plodnej všemohúcnosti používa neobmedzený rozsah prostriedkov reálneho sveta (veľký vietor a búrka na mori, veľká ryba, ktorá pohltila Jonáša...), ako aj výroky prococtiev na to, aby získal pozornosť jednotlivcov, skupín, ba i celých

národov a priviedol ich k pokániu a k obnoveniu vzťahu s Ním.“—prečítajte si a uvažujte nad biblickým textom: *1.Timoteovi 2:1-4*

Prvé dve kapitoly študovanej prorockej knihy sa dotýkali najmä tematiky Božieho zľutovania nad Jonášom. Vidíme tu Božiu zachraňujúcu moc v činnosti. Tretia kapitola sa

najprv venuje obnoveniu Božieho poverenia daného prorokovi Jonášovi.

Pán Boh tu po druhý raz poveruje Jonáša prorockým poslaním v meste Ninive (*Jonáš 3:1*). Na základe doterajšieho posolstva knihy proroka Jonáša môžeme v súvislosti s prvým veršom tretej kapitoly formulovať ďalšie, v poradí už štvrté poučenie nasledovným spôsobom: „Božia milostivá vernosť sa prejavuje aj v tom, že i po osobnom zlyhaní je možné navrátiť sa v pokání a osobnom odovzdaní sa k Pánu Bohu a nebyť tak odlúčený od Neho a diskvalifikovaný z Božej služby.“ – pozrite si a aplikujte do svojich životov biblický text: *1.Jána 2:1-3*

Pán Boh ďalej Jonášovi dáva na vedomie, že nemá hovoriť sám zo seba, ale má kázať slová Božie (*Jonáš 3:2*). Toto bolo pravdou o Božom Synovi, Pánu Ježišovi Kristovi a má to byť pravdou aj o všetkých Jeho služobníkoch—*Ján 3:34a*, podobne, ako to bolo pravdou o Mojžišovi—*Exodus 4:10-16*, Jeremiášovi—*Jeremiáš 1:6-9* a o Ježišových učeníkoch—*Matúš 10:19-20*.

Piate poučenie, ktoré z toho vyplýva je nasledovné: „Pán Boh vo svojej milosti plodne koná prostredníctvom svojich služobníkov, ktorí slúžia z Božieho poverenia a hovoria slová Božie.“—zamyslite sa nad biblickým textom: *1.Petra 4:10-11* z hľadiska nasledovníkov Pána Ježiša Krista.

Nabudúce, v treťom pokračovaní úvah o Božom vernom, plodnom a faktickom konaní sa na základe tretej a štvrtej kapitoly knihy proroka Jonáša zamyslíme nad tematikou Božieho zľutovania a pokánia mesta Ninive, ako aj nad odozvou samotného proroka Jonáša a nakoniec zhrnieme všetky poučenia a princípy, ktoré sme formulovali v jednotlivých častiach nášho biblického štúdia.

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## Bible Study - Jonah ... Continues from page 31

resurrection of Christ (Acts 2:25-31): *“For David says concerning him: ‘I foresaw the Lord always before my face. For he is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad: Moreover my flesh also will rest in hope. For you will not leave my soul in hell, nor will you allow your Holy One to see corruption. You have made known to me the ways of life; You will make me full of joy in your presence.’ Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne. He, foreseeing this, spoke concerning the resurrection of the Christ, that his soul was not left in hell, nor did his flesh see corruption.”*

David refers to Hell and corruption, concerning the resurrection of Christ: *“For you will not leave my soul in hell, nor will you allow your Holy One to see corruption.”* The writer is saying you know that David is talking about Christ because He died and rose again, so I believe that is another proof that when Jonah died, he went to Hell, to Sheol, but that God did not allow him to see corruption and he was raised from the dead.

Jonah prayed in the belly of the fish (2:4-9). Note the personal pronoun here, *“Then I said, ‘I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.’”* “Now at this point, you would think that Jonah would humble himself before his God and his Lord: *“I’m about as low as anyone can be. I*

*can’t do anything myself. I’m hopeless and helpless and, unless you help me, I can’t be helped.”* But no, Jonah was so filled with Jonah that after describing his terrible situation, he was going to tell God what he was going to do (2:8-9a): *“They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving.”* And then he said, *“I will pay that that I have vowed.”* I’m going to start tithing, Lord. This is what I am going to do for you. Isn’t that like a carnal Christian! They are filled with the flesh and its desires. *“Help me with this, Lord, and I will...!”* One of the hardest things for us to do is to get out of the way and say, *“Lord, if this is going to work, you’ve got to be in it.”* But Jonah is just I, I, I. The only answer to his diligence is in the text. Finally, exhausted, throwing up his hands, he says (v. 9), *“...Salvation is of the Lord.”* That did it, that’s it. When you come to the end of yourself and you say, in essence, that salvation is of the Lord. There is a terrible struggle with self, with me, me, me. Listen to Romans 7: 21-25: *“So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God’s law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord!”* And Romans 8:3-4: *“For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit,”* (Romans 8:3-4). That is the answer, the Holy Spirit.

We sometimes think that God did His part and now the rest belongs to me, but that is not the way it is. Some

interpret the Jonah story like this: the whale threw up Jonah in the sea and then God said, *“Swim, Jonah, the rest is up to you. Swim! Swim! You are saved, paddle hard!”* No! No! Being saved from sin’s penalty is the work of God, and being saved from sin’s power every day is the work of the Holy Spirit. I’ve got to come to the end of myself to get saved. I also have to come to the end of myself if I’m going to be serviceable to God.

As soon as Jonah said, *“Salvation is of the Lord,”* that did it. The whale regurgitated Jonah on to dry land. God did it. We can only be successful as Christians to the degree that we can say, *“I can’t do it. It must be His work in me that gets it done, and when I get to the place where I can say, ‘I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faithfulness’—not faith; the word is pistis and it is in the objective form here—”* of the Son of God, who loved me, and gave himself for me,” (Gal. 2:20). I live by the faithfulness of the Son of God. It is His Spirit working out His faithfulness in me. Not my work, it is His.

Oh, the bitter pain and sorrow that a time could ever be when I proudly said to Jesus, *“All of self and none of thee.”* But He found me. I beheld Him hanged upon that cursed tree and my foolish heart said faintly, *“Some of self and some of Thee.”* Day by day His tender mercy healing, helping full and free brought me closer while I whispered, *“Less of self and more of Thee.”* Higher than the highest mountain, deeper than the deepest sea, Lord at last Thy love has conquered. *“None of self and all of Thee.”*

That’s where it is, it is grace that saves me. It is grace that sustains me. The Spirit of God that causes new birth in the womb of the heart. It is the Holy Spirit that fulfills the righteousness of the Law. When Jonah stopped thinking about Jonah and said, *“Salvation is of the Lord,”* that is all it took.

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# Czechs and Slovaks and the Bible – Part 9

## The Formation of Czechoslovakia

Natasha Legierski

translated by Peter Branda

During the second half of the 19<sup>th</sup> century, mid-eastern Europe was going through important changes. Hungary and the remainder of Austria became separate countries with a common ruler (Franz Josef I, Habsburg emperor and king of Hungary), and common ministers of foreign affairs. A delegation composed of both parliaments, from Vienna and Budapest, decided on internal matters of both countries.

The population of mid-eastern Europe was composed of three major ethnic groups, Germanic, Roman and Slavic, along with smaller groups such as the Magyars, Turks, Greeks, and Albanians, among others. The Slavs consisted of the eastern, western and southern groups. There were also three small groups scattered throughout mid-eastern Europe: Jews, Roma and Armenians. The Roma roamed the countryside, while the Jews and Armenians resided in cities. Many of these groups were experiencing a national awakening, which led to cultural, administrative and political autonomy, and in some cases to complete independence. Important roles were played by the educational, science-oriented and cultural organizations that supported various nationalistic programs. The Slavs especially had many cultural organizations with the aim of printing and distributing literature in the population's mother tongue. Growth in the fields of science, art and education led to the founding of universities and schools at all levels. In 1882, Charles University split into separate Czech and German sections.

The situation led to the creation of new political parties and a growth of social and national radicalism that also affected the sphere of the church (the Catholic political movement). The Slovakian People's Party (led by the priest Ondrej Hlinka) cooperated with the Hungarian Catholic People's Party. A similar coalition was created by the Slovakian Social Democrats and the Hungarian Social Democrats. The Slovak leaders, however, lacked sufficient support from the Slovak masses. Under Hungarian control, the Slovaks were threatened with the loss of national identity.

The political scene in the Czech lands reflected the social composition of society. The newly formed parties (Christian Socialists, National Socialists, Party of Realists and Agrarian Party) each presented a direction in which to lead the nation. The new generation of educated circles and Czech modernism influenced the arts as well as societal trends and politics. The influential Party of Realists was led by university professor

Tomas G. Masaryk. He was a politician, philosopher and man of great morals and intellect. He believed that the strength of the Czech nation had its primary source in the spiritual values of the Hussites and Czech Brethren rather than in the French Revolution.

Friction developed between Budapest and Vienna (the Hungarians felt they were being oppressed), which led to a crisis. Labor strikes and unrest spread within the Habsburg Empire. Although efforts were made to resolve the struggle between the use of the Czech and German languages, the Czech language continued to be oppressed. Despite this, Czech art and music entered the international scene. Prague became the center of Jewish-German culture, personified by Franz Kafka (1883-1924).

The assassination of Archduke Franz Ferdinand on June 28, 1914, in Sarajevo, led to the start of World War I. This war

Central Europe, 1910



brought an end to the conservative monarchy in Europe. It devastated all of Europe and shook all current values. In all European countries, the old social structure was altered and new opportunities arose. Women began to replace men at work and in public life. The influence of radical individuals and movements grew. The changes in Central and Southern Europe allowed for the creation of new states. Germany became a republic, and the nations of the former Austro-Hungarian Empire formed new states.

The Czechs and Slovaks were not ready for war and its consequences. They were led to create their own state from the ruins of the Habsburg Empire. Tomas G. Masaryk, who had emigrated in 1915 to organize the resistance movement against Austria-Hungary and to present the plan for an independent Czechoslovakia to the Allies, took this initiative. In the National Council of Czechoslovakia he worked together with Milan Rastislav Stefanik (1880–1919), a Slovak astronomer and officer in the French air force, and politician Dr. Edvard Benes (1884–1948). They were supported by Czechoslovak organizations from abroad, especially from the USA and Canada. A key role was played by organized military units, composed of Czechoslovak prisoners of war and deserters, who decided to fight for their independence. These units were formed in France, Italy and Russia. Internal events were organized by the National Council, an organization composed of representatives of all the Czech political parties.

After many difficulties, in 1917 the United Nations agreed that “the Czechoslovaks should be freed from foreign rule”. On May 30, 1918, in Pittsburg Pennsylvania, Czech and Slovak organizations agreed, in the presence of T. G. Masaryk, to create a common state. This represented a significant step forward. On October 27, 1918, in an effort to end the war in all circumstances, the Austro-Hungarian minister of foreign affairs agreed to acknowledge the rights of the Czechoslovaks and southern Slavs. This was the right time for the National Council to assume control of food supplies and various ministries. In the afternoon of the same day, independence was declared in Prague. A day later, the Slovaks declared independence in Bratislava.

Religious, national and social questions abounded. The Church played an important role in many parts of mid-eastern Europe. The Roman Catholics dominated, while the Protestants were fewer in number as a result of centuries of persecution. The creation of the Czechoslovak state gave new hope to those in exile, who longed to return to their homeland. As J.A. Komensky had predicted, the Czech language did not disappear from among those exiled, even in places where there were no Czech schools. Protestant churches in the newly formed Czechoslovakia were preparing for the return of exiles. After a long period of spiritual darkness, light finally began to shine through. No one suspected what problems would arise and how these would affect the life of the church in the 20<sup>th</sup> century. Members of the Czechoslovak Baptist Convention supported their fellow brothers and sisters in Christ with great zeal, but could not predict the hardships that awaited.

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## Editorial ... Pokračování ze strany 26

stávala takovou tichou manifestací v následování Pána Ježíše Krista. Bylo to těžké období. Máme dostupná mnohá svědectví o pronásledování a utrpení věřících v době totality. Zvláště mladá generace byla vystavena neuvěřitelným situacím, ve kterých se třibil její skutečný vztah k Pánu Bohu. Vzpomeňme jen vojenskou povinnou službu, ze které se někteří již nevrátili. Důvodem bylo například přání zúčastnit se velikonočních bohoslužeb. Dotyčný mladý muž, po žádosti o vycházku v neděli ráno, nebyl více spatřen. Rodiče dostali oznámení o smrti syna, který položil svůj život za vlast, socialistickou vlast. Ano, položil svůj život, v tomto případě však za vlast nebeskou.

Žijeme ve svobodné zemi. Dnes je svoboda i v naší vlasti, bývalém Československu. Bez obav se můžeme účastnit bohoslužeb, veřejně vyznávat příslušnost k Pánu Ježíši Kristu a nést zvěst o spasení hynoucím duším. Kladu si otázku: Jsme opravdu svobodní? Jaký je skutečný stav našeho nitra? Žijeme ve velmi komplikované době. Konflikt stihá konflikt. Člověk je hnán jakoby neznámou silou vpřed, bez možnosti se zastavit nebo zorientovat. Mladá generace, přebírající štafetu, vidí hodnoty života s Kristem a v Kristu mlhavě, anebo je nevidí vůbec. To je tragédie lidské společnosti.

Na kříži Pán Ježíš vydobyl svobodu. Nejedná se o svobodu od totalitního režimu nebo svobodu podnikání. Pán Ježíš vydobyl svobodu vnitřního bytí člověka. Vnímáme do důsledku, co to vlastně znamená? Vidí tuto svobodu, našeho vnitřního bytí, také naše okolí, ve kterém se pohybujeme? Je náš život manifestací vzkříšeného Ježíše Krista?

Chvála Pánu Bohu, že máme jistotu o Jeho naprosté svrchovanosti. Je to úžasná jistota v těchto pohnutých dobách. Pán Bůh pracuje tisíci možnými způsoby a své dílo koná. Díky Mu za všechny věrné služebníky a služebnice. Díky Mu za všechny věrné modlitebníky a modlitebnice. Díky Mu za vzácné obecenství i poslání Československé konvence USA a Kanady. Díky Mu za poslání tohoto časopisu, díky Mu za věrné přispívatele. Kéž jsou mnohé duše oslovovány a motivovány k následování vzkříšeného Krista i skrze stránky tohoto časopisu. To je naším přáním i modlitbou.

V Pánu Ježíši Kristu,

Šéfredaktorka *Nataša Legierská*

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## To See Jesus ... Continues from page 28

remains unpunished. Sometimes it seems to us that for various criminals it is easier and better than for those who are honest and blameless. We would be desperate if not for the hope of the gospel, which assures us that we have a Father in heaven who doesn't forget His faithful children. Yes, we have a Saviour, Who has promised to come again and take us with Him, so that we can be there where He is.

Well, allow me to ask once more: Do we live with the desire to see Jesus? If yes, then it is wonderful! Let everything else disappear from our view and only Jesus and His supernatural beauty remain, as it did for those disciples on that glorious mountain of transfiguration, so that we will perceive only Him, and let His splendid image accompany us until death and even thereafter. And I would like to express a bold desire: that we would want to reflect His spiritual and moral perfection, or more modestly at least a part of it, and so seek to become His true image.

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# Naše národy a Bible – 9. část

## Vznik Československa

Nataša Legierská

**S**ředovýchodní Evropa procházela v druhé polovině 19. století historicky klíčovými změnami. Maďarsko a zbytek Rakouska se stalo státy, spojenými vládcem (Habsburský císař a maďarský král, František Josef I.) se společnými ministry zahraničních věcí. Delegation sestavená z obou parlamentů (ve Vídni a v Budapešti) rozhodovala o společných zájmech obou států.

Populace středovýchodní Evropy se skládala ze tří základních etnicko-jazykových skupin, germánské, románské a slovanské, spolu s menšími skupinami baltickými, maďarskými, turko-tatarskými, albánskými a řeckými. Slovanské skupiny byly rozděleny na východní, západní a jižní slovanské etnicko-jazykové skupiny. Kromě těchto skupin existovaly další tři skupiny, rozptýlené po celé středovýchodní Evropě: Romové, Židé a Arméni. Romové se zdržovali na venkově a v okolí vesnic, Židé a Arméni ve městech.

Všechny tyto skupiny procházely národním probuzením, které vedlo k větším kulturním, správním (administrativním), politickým autonomiím, v některých případech až k nezávislosti. Výchovné, vědecké a kulturní organizace hrály důležitou roli v podporování aktivity v národních obnovách. Téměř každá skupina měla aspoň jednu nebo více těchto organizací. Zvláště u Slovanů to byly tzv. matice nebo kulturní nadace, založené za účelem šíření a tisknutí knih a další podobné kulturní aktivity v rodném jazyce (např. ochotnické spolky a divadla). Rozvoj vědy, umění a vzdělání vedl k zakládání univerzit, gymnázií a vyšších škol. Došlo k rozdělení Karlovy univerzity na českou a německou (v roce 1882).

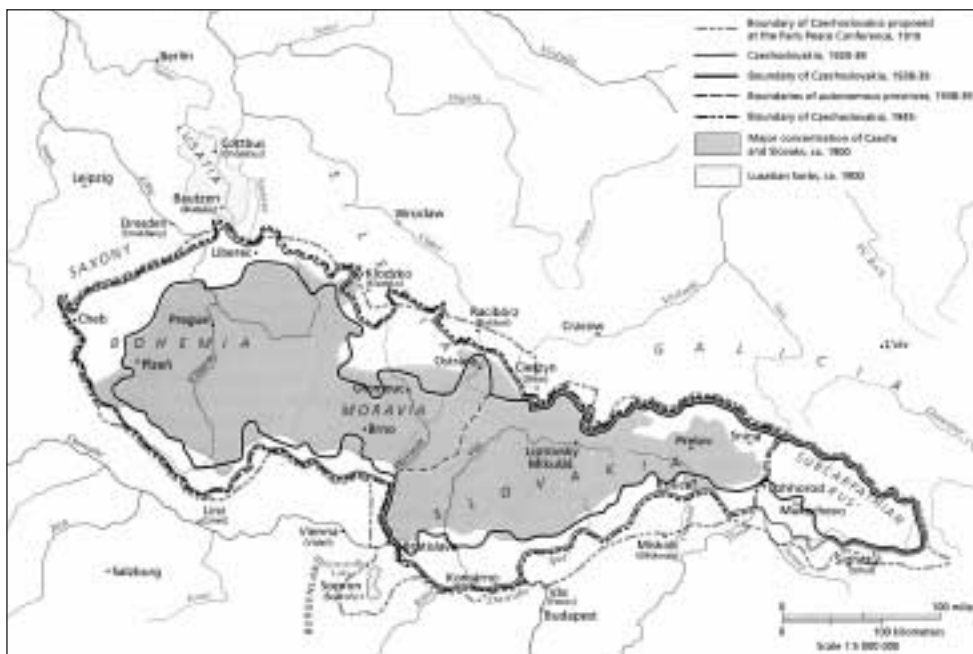
Situace vedla ke vzniku řady masových politických stran a

růstu sociálního i národního radikalizmu, zasahujícího i do oblasti církve (katolické politické hnutí). Slovenská lidová strana (vůdčí osobností byl farář Ondrej Hlinka) spolupracovala s maďarskou katolickou lidovou stranou. Podobně se spojili i slovenští sociální demokraté se sociálními demokraty maďarskými. Vedoucí Slováků však postrádali potřebnou odezvu ze stran slovenského lidu. Slovenské oslabené kultuře a národnímu vědomí hrozilo zaniknutí během jedné generace, anebo kompletní pomaďarštění.

Politická struktura v Čechách odrážela sociální rozvrstvení společnosti. Vznikem nových stran (křesťanskosociální, národně sociální, realistické a agrární) byly vyhoceny konflikty týkající se směru, kterým by se měl národ ubírat. Nová generace vzdělaných kruhů a český modernizmus pronikal nejen do umění, ale převládal i v myšlení společnosti, národa a politiky. Ve vedení vlivné realistické strany stál vysokoškolský profesor Tomáš G.



Tomáš Garrigue Masaryk (1850–1937)



Czechoslovakia in the 20<sup>th</sup> century

uznat oba jazyky jako úřední anebo označit území s jazykem českým, s německým a smíšeným, tzn. s oběma jazyky) byla čeština neustále potlačována. Přesto české umění a hudba pronikalo na mezinárodní scénu. Praha se stala centrem zvláště židovskóněmecké kultury, jejímž představitelem a stělesněním byl Franz Kafka (1883–1924).

Masaryk— politik, filosof, velikán po stránce morální i intelektu. Věřil, že síla českého národa pramení z duchovních hodnot, že Husité a Čeští bratři byli většími původci českého národního obrození, než francouzská revoluce.

Vztahy mezi Budapeští a Vídni provázely třenic (Maďari se cítili utlačováni), které vedly ke krizi. Habsburským panstvím se šířily stávky a nepokoje. Přes neustálé snahy o vyřešení jazykové otázky i různými kompromisy (např.



Atentát na následovníka trůnu, Františka Ferdinanda d'Este, 28. června 1914 v Sarajevu, vyvolal první světovou válku. Tato válka přinesla kolaps konzervativní monarchie v Evropě. Spustošila celou Evropu a otřásla všemi hodnotami. Ve všech evropských zemích narušila starou sociální skladbu a umožnila vzestup nových vrstev. Ženy začaly nahrazovat muže v zaměstnáních i ve veřejném životě. Vzrostl vliv radikalizovaných osob i mas. Změny ve střední i jižní Evropě umožnily vzniku nových států. Německo se stalo republikou a národy žijící na území Rakousko-uherské monarchie si vytvořily vlastní státy.

Češi ani Slovinci nebyli na válku a její následky připraveni. Byli přivedeni k tomu, aby vytvořili stát z trosk Habsburské říše. Program nezávislosti převzal Tomáš G. Masaryk (1850–1937), který odešel v roce 1915 do emigrace, kde zorganizoval odboj proti Rakousku-Uhersku a u spojenců prosadil myšlenku samostatného Československa. V Národní radě československé s ním spolupracoval Milan Rastislav Štefánik (1880–1919), slovenský astronom a důstojník francouzského letectva a politolog Edvard Beneš (1884–1948). Podporovaly je krajanské spolky, zvláště ze Spojených států a Kanady. Cennou úlohu sehrály legie, vojenské jednotky složené s českých a slovenských zajatců a přeběhlíků, kteří se rozhodli samostatnost vybojovat. Legie se formovaly ve Francii, Itálii a také v Rusku. Domácí akce byly koordinovány Národním výborem. Byl to orgán, do kterého během posledních voleb v roce 1911 delegovaly své zástupce všechny české politické strany.

Po mnohých nesnázích došlo k dohodě (v lednu 1917), ve které se aliance Spojených národů vyslovila ve prospěch „osvobození čechoslováků od cizí nadvlády“. 30. května 1918 se v Pittsburgu

(v Pennsylvanii, USA) dohodly slovenské a české krajanské spolky, za přítomnosti T.G. Masaryka, o zřízení společného státu. To znamenalo podstatný krok vpřed. 27. října 1918 odeslal rakousko-uherský ministr zahraniční Julius Andrassy Spojeným státům nótu, v níž jeho vláda přislíbila (ve snaze ukončit válku za každou cenu) uznání práv Čechoslováků a Jihoslovánů. Nadešel vhodný čas, aby Národní výbor převzal hlavní zásobovací centrálu, Obilní ústav, místopředsedství a další úřady. Tentýž den odpoledne byla v Praze na Václavském náměstí vyhlášena samostatnost a o den později, v Bratislavě, vyhlásili nezávislost i Slovinci.



Franz Josef I  
(1830–1916)

Náboženské, národní a sociální otázky se proplétaly. Církev hrála významnou roli v mnohých částech středovýchodní Evropy. Převahu měla církev Římsko-katolická. Protestantů bylo podstatně méně, zvláště následkem neustálého pronásledování v minulosti. Vznik Československa přinesl novou naději všem exulantům toužícím se vrátit do rodné vlasti. Památná slova J.A. Komenského, když odcházel do vyhnanství: „Nevzali jsme s sebou nic, po všem veta, jen Bibli kralickou a Labyrint světa“, se promítla ve skutečnosti, že se po celá století ve vyhnanství zachoval český jazyk i v místech, kde potomci exulantů neměli české školy. Protestantské sbory v novém Československu se připravovaly na jejich návrat. Po období duchovního temna národa se konečně zaskvělo světlo. Nikdo netušil, kolik

nových problémů vyvstane a jak velice tyto problémy ovlivní život církve ve 20. století. Netušili to ani krajané v československé konvenci na Severoamerickém kontinentě, kteří s neuvěřitelným nadšením své bratry a sestry v Kristu misijně podporovali.

*Pokračování příště*

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## Editorial ... Continues from page 26

On the cross, Jesus Christ won freedom—not freedom from totalitarian regimes, or the freedom of entrepreneurship; Jesus Christ won freedom for our souls. Do we fully realize what this means? Do those around us also see this internal freedom in us? Does our life manifest the risen Christ?

Thank God that we have complete certainty of His ultimate reign. It is a wonderful assurance in these trying times. God works in thousands of ways, and He will complete His work. Thank Him for all the faithful servants. Thank Him for those who live a life of prayer. Thank Him for the precious fellowship and mission of the Czechoslovak Baptist Convention of Canada and the USA. Thank Him for the purpose of this magazine and those who contribute to this work. May many souls be touched and motivated to follow the risen Christ, even through the pages of this magazine. That is our wish and prayer.

In our Lord Jesus Christ,

Editor-in-Chief *Natasha Legierski*

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Check our new Convention Web page:  
**[www.ab.edu/czslbaptconv](http://www.ab.edu/czslbaptconv)**



Also for those who would be interested to visit the Czech and/or Slovak Republics, you can find all information on:  
**[www.czechwise.com](http://www.czechwise.com)**

## Sixty Years of the Czechoslovak Baptist Church in Toronto 1942 - 2002

by Jeannette Hynek

Sixty years ago Rev. Zajicek was the pastor of Bethlehem Chapel in Winnipeg, Manitoba. I met him a couple of years before, when he and sister Zajicek and their children, Doreen and George, came to our community south of Morden, Manitoba, to hold services in the Czech language. Esther was born later.

There had been quite a hunger for the gospel in that area for a few years, starting when David Forsyth came from the Canadian Sunday School Mission in Winnipeg to hold evangelistic meetings in our school, as there was no church building at the time. One evening he preached on the narrow road that leads to heaven, and the broad road that leads to hell, and he drew a diagram on the blackboard with the cross as the deciding point, and he said we must each make a decision which way we want to go. I was convicted that night.

Mom asked David Forsyth to come to our place for the night and that evening, after we got home, my mother, dad, my brother Joe and I knelt and prayed with him, and accepted Jesus Christ as our personal Saviour. There were tears, and I know for me it was real, and I was a born-again child of God, a sinner saved by grace!

I was 12 years old at the time, and we were baptized the next year in the Pembina River, near our home, by a minister from the Mennonite Brethren Church in Morden. We attended their church for the next few years, first in the schoolhouse and later they built a church. I remember people kneeling, praying, crying and confessing sins in public, and many were converted to God at that time. We had services in English, German, and Russian, and learned to sing in all those languages. So when Rev. Zajicek came, we added the Czech and Polish languages to our services. This was a happy time spiritually for many people, even though most of them were poor in earthly goods.

Later I went to work in Winnipeg, and I attended Bethlehem Chapel on Sundays and prayer meetings on Wednesdays, and started to sing in the Czech choir. Sometimes I missed going on Wednesdays and Rev. Zajicek would phone and ask me why I wasn't there. I was only 17 at the time and I guess he was looking after me in the big city. Sister Zajicek asked me once to come to the Women's Circle Meeting and to sing a duet with her. I was afraid, but I knew the song, "*Saviour like a shepherd lead us, much we need Thy tender care.*" So we sang and decided it was all right. She also asked me at that time to pray out loud in the meeting. I think at that time English was still difficult for her, so she wanted my help. The fact that she had confidence in me made me feel good at that time.

In 1942 Rev. Zajicek came to Morden, to the Mennonite Brethren Church, to perform our wedding ceremony. Joe was 27 years old and I was only 19! Brother Frank Dojacek Senior, owner of the Winnipeg Musical Supply Store, also came to our wedding. Mom was a little afraid of what we called "big shots," but she didn't have to be, as brother Dojacek didn't put on any

airs, and became like one of us easily. The reception took place in our old farmhouse. With around 100 in attendance we were quite crowded, as it wasn't a big house, but there was plenty of good home cooking, which the ladies of the community helped Mom to get ready.

After our wedding we lived in Winnipeg, and we both worked at brother Dojacek's store. Joe was a mail-order clerk, and I was a sales clerk, selling jewelry, cards, and ladies' handbags.

I have fond memories of the Dojacek family. Sister Dojacek would say to me in church before I was married, "Prijd k nam, ja ti udelam kafe" [Come for cup of coffee]. Such a very dear lady! Frank Dojacek Junior and his wife Joan invited Joe and me over for dinner soon after we were married. They were also just a young couple.

We found out later that brother Dojacek Senior had come to Toronto, and when he saw that there were quite a few Czech and Slovak families here, and that they were attending Polish Baptist and other churches, he didn't see why there wasn't a Czechoslovak Baptist Church.

Brother George Fabok Senior, brother John Tuczec, and other lay people decided it was time to have a Czechoslovak Baptist Church in Toronto. Soon Rev. Joseph Zajicek became the first ordained minister of that church.

This all started sixty years ago, and the Lord has been with us until now. We read in Isaiah 41:10 (King James Version): "*Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*"

Thank God for this precious promise to His people, who put their trust in Him. Amen.

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## In Memory

### Irene E. Jeren, 87



We have learned recently, that Irene E. Jeren went to be with the Lord. More information will be found in the next issue of *Glorious Hope*.

*The Editors*

# Československý baptistický zbor, Toronto

Ján Banko

**J**ežíš pristúpil a riekol im: *Daná mi je všetka moc na nebi aj na zemi. Chodte teda a učte všetky národy, krstiac ich v meno Otca, i Syna, i Svätého Ducha a učiac ich zachovávať všetko, čo som vám prikázal. A hľa, ja som s vami po všetky dni až do konca sveta.* (Mat.28,18-20)

Vážení čitatelia, srdečne vás opäť po nejakom čase pozdravujeme z torontského zboru. Tešíme sa z toho, že Pán Ježíš Kristus, ten dobrý Pastier, sa tak láskavo a milosrdne stará o svoju cirkev. Aj v našom zborovom spoločenstve prežívame veľmi intenzívne Jeho starostlivosť v každej oblasti nášho života.

Obecenstvo nášho zboru pravidelne navštevujú hosťujúci kazatelia Božieho Slova. Nebolo tomu inak ani v jesennom období minulého roku 2001. Koncom septembra v Toronte veľmi milo poslúžil brat kazateľ Vladimír Králik z Evanjelizačnej slovanskej misie vo Windsore. V minulo-ročnom jesennom období sa náš zbor tešil aj požehnanou službou brata kazateľa Pavla Kondača, ktorý spolu so svojou manželkou navštívil Toronto zo Slovenskej republiky. Brat Kondač poslúžil Božím Slovom v troch nedelňných zhromaždeniach a na viacerých Biblických hodinách.

Ďalšou radostnou udalosťou v zbere bola slávnosť svätého krstu, ktorá sa konala v prvú adventnú nedeľu, dňa 2. decembra minulého roku. Po intenzívnej biblickej príprave a svedectve o svojom živote viery pred staršími zboru i pred celým zborovým spoločenstvom pristúpili k svätému krstu štyri sestry a jeden brat. V tejto skupinke krstencov bolo zastúpené široké vekové rozpätie od mladých ľudí cez strednú až po staršiu generáciu. Božie Slovo



The Holy Baptism—John Zila

z listu Júdovho, veršov 20 až 25 zaznelo na tému: „*Budujte svoj život na viere*”. Starší zboru po vykonaní krstu vyprosili požehnanie pre každého z pokrstených. Radostný život viery pokrstených sestier a brata pokračuje štúdiom Svätého Písma, na modlitbách a v službe v našom zborovom spoločenstve.

Služba Pánu Bohu ďalej pokračovala v našom zbere v predvianočnom a vianočnom období. Jednotlivé adventné nedele sme zasvätili uvažovaniu o témach nádeje, pokoja, radosti a lásky. Nechýbal ani tradičný vianočný banket s vynikajúcimi jedlami, ktoré pripravili naše šikovné sestry, ba dokonca aj niektorí bratia. Spoločné spievanie kolied s pozvaním verejnosti a slávnostné Vianočné Bohoslužby s programom detí a mládeže uzavreli sviatočné dni.

Vo februári tohoto roku sa Československý baptistický zbor v Toronte dožil z milosti Božej svojich 60. narodenín. Jubileum zboru sme si pripomenuli pri slávnosti, ktorá sa konala v dňoch 16. a 17. februára 2002. Už samotná téma osláv, „Svetlo sveta”, ukazuje na hlavnú náplň slávnostných zhromaždení—vďačnosť za to, že Pán Ježíš Kristus, ktorý je svetlom sveta, viedol v minulosti, vedie a bude viesť naše zborové spoločenstvo k službe svetlom evanjelia.



The Holy Baptism—December 2, 2001

Oslavy sa niesli v duchu služby všetkých generácií, pri ktorej pamätníci zaspomínali na jednotlivé historické obdobia a osobnosti služobníkov zboru. Pritom zaznela výborná služba spevokolu, v ktorom spolu s dnešnými slúžili aj mnohí niekdajší speváci. Spevokol jedinečným spôsobom viedli dirigenti John Alac, jr. a Daniel Hynek. Nádherným duetom nás potešili Bernie Racinsky a William Springle. Sólovo vystúpil Mirek Gabriel s klavírnym doprovodom Lindy Hynkovej, John Alac, jr. s gitarovým sólom, Marija Sommerová s klavírnymi sólami, Jana a Eva Brandová s piesňou, Otilia Alačová, Nataša Legierská, Donna Nesvadbová a Linda Hynková s triom, Vlasta Hynková a Eva Řeháková s básňami, ako aj deti a mládež so svojim programom.

Božím Slovom poslúžili bratia Martin Alac, Jozef Hodul a Rev. Dr. Laurence Barber za „Baptist Convention of Ontario and Quebec”. Osobne zaspomínal aj brat Josef Hynek s manželkou Jeannette, brat kazateľ Józsa Novák, podpredseda Československej baptistickej konvencie USA a Kanady a Miloš



Rev. Joseph Novak

Šolc, jr. Pozdravy nám odovzdal Jiří Sommer, výkonný tajomník našej konvencie a v neprítomnosti Rev. Dr. Robert Dvorak, predseda našej konvencie, Rev. Miloš Šolc, predseda Výkonného výboru bratskej jednoty baptistov v Českej republike a Lilian Zemanová, vdova po niekdajšom kazateľovi zboru, Dr. Jaroldovi K. Zemanovi. Ďakujeme Pánu Bohu za všetkých menovaných i nemenovaných, ktorí pri oslavách 60. výročia

založenia zboru poslúžili a modlíme sa za to, aby Československý baptistický zbor v Toronte mohol z milosti Božej i v budúcnosti niesť svetlo evanjelia našim krajanom i svojmu okoliu.

□



## Hatch Hollow Has a New Pastor

**H**atch Hollow Baptist Church is in the northwestern corner of Pennsylvania, a lovely church with beautiful Christians that love the Lord and want to see a work done for Him. The church, as most of you know, has a rich heritage and has been a part of the Convention since the beginning. God has used this church in the past in many ways and is still doing so. They are a tremendous group of people who have over the years remained faithful and true to our Saviour.

The new pastor at Hatch Hollow Baptist Church, Union City, is Rev. Kenneth Devine. Ken became pastor in May of 2001. Pastor Ken is a graduate of Midwestern Baptist College in Pontiac, Michigan. He graduated in 1975 with a theology degree and a bachelor's degree in religious education.

After graduation Ken moved to Erie, Pennsylvania, where he taught at Temple Christian School and was associate pastor at the Erie Baptist Temple (now Walnut Creek Baptist Church) for several years. After that experience, Ken worked as a counselor for George Jr. Republic in Grove City, Pennsylvania, for 13 years.

Ken was saved when he was nine years old. He was one of nine children and is the father of three boys: Tom, David, and Timmy. Ken also is the father of Joy Grace Devine, who was Ken's first child and is now in heaven with our Saviour. Joy died when she was 18 months old, over 22 years ago. Ken has been married to his wife, Sue, for 31 years. They met at Midwestern and graduated together.



Rev. Kenneth Devine  
New Pastor at Hatch Hollow Baptist Church

Ken is working full-time at a small shop in Erie and works part-time at the church (even though in reality it is a full-time position). Ken would covet your prayers for church growth so he may soon become full-time at the church and able to quit his shop job. He enjoys ministering to his people at the church but he is limited.

Averaging in the teens in March 2001, the church is now running in the thirties. Easter Sunday they saw a high of 55. Ken and his brothers (the Devine Brothers Quartet) sang at the church on Good Friday, March 29<sup>th</sup>, with an attendance of over 130.

There have been people saved, and God is blessing the church. Praise His name! If you have the opportunity and are in the vicinity, come visit the Hatch Hollow Baptist Church and their new pastor, his family and the church family. We guarantee you will receive a blessing. □

### Correction from last issue of *Glorious Hope*:

In a few articles there were missing last words or lines.

**Page 12:** Má podobné nebo zcela jiné problémy?

**Page 15:** This was one of the stories she told me that I will never forget.

**Page 19:** At the end of the Steigers article is missing their e-mail address: Steiger@hcjb.cz

We are very sorry for those errors. Editors



Czechoslovak Baptist Convention of USA & Canada  
Mr. George Sommer, General Secretary

Baptist World Alliance, April 5, 2002

Dear Brother in Christ,

**M**any greetings from the headquarters of the Baptist World Alliance! It is our custom every Wednesday 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 this 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

□



# From Our Readers



March 3, 2002

Dear Editor,  
Enclosed please find a check for the Czechoslovak Baptist Convention, in memory of my father and mother, John and Anne S. Chovan. I enjoy receiving *Glorious Hope* so please continue to keep me on your mailing list.

Thank you, *John Chovan*



February 21, 2002

Please use this gift toward the publication of *Glorious Hope* and please keep it coming to me at the above address.

Thank you,

*Dorothy Pekurney*



A note to Vera,

Hello to you and all. Florian is in Lutheran Medical Center. He had a hip replacement and he is recovering. Doing well. We love you—thank you for praying.

Barbara Manas

March 11, 2002

Dear Sisters/Brothers in Christ:

Praying for everyone. God will keep you in his care. Blessing you all as you work for the Lord. May God bless you all. Love,

A sister in Christ, *Ruth Chukka*



March 14, 2002

President Rev. Robert Dvorak & Executive Secretary George Sommer

Sorry for my delay in sending you our gift for the Czechoslovak Baptist Convention. I've been in the hospital for a couple of weeks during the holidays, with pneumonia vacamonia, very bad deal, took a long time to get well.

Was unable to write a letter. Our gift for the Czechoslovak Baptist Convention is for wherever it is needed. We were not able to go for the last couple of years to the Convention.

May God bless you all. We are praying for all who have a part in our Czechoslovak Baptist Convention of United States and Canada.

Love in Christ,

*Marty and Ruth Beecher*



Dear Vera,

February 11, 2002

Found your address so mailed to you direct. Long time since seeing you. Hope you are well. I'm fine but sorry I had to miss last year's conference.

In Christ, *M. Kolonyi*



Enclosed is my gift in memory of my dear husband, Arthur Stresnak, who went to be with the Lord on January 9th, 2002.

Sincerely, *Margaret Stresnak*



Dear Friends,

March 27, 2002

Enclosed is my gift for *Glorious Hope*. May God continue to bless your work.

Sincerely, *Lydia Dvorak*



Dear Robert Dvorak,

I am not sure that we will be able to attend the next convention, as I, Esther, had my right leg amputated and now have to learn to walk again with my prosthesis. It was a terrible surgery, but God was faithful and went thru it all with me. The Lord sure is good. I don't know what I would have done without him. It would be good to see all of you again, providing I can walk well.

In His name,

*Fred and Esther Sochor*



Dear friends,

Enclosed is a check for Czechoslovak Baptist Convention. *Glorious Hope* is very interesting. It keeps me in touch with people I have known for many years. I am blessed by reading it.

May God bless you all in the service of our Lord.

*Mary Pelisek*



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**,

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**.



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## Teacher of Nations—Jan Amos Komenský

Natasha Legierski

Translated by Peter Branda

### Jan Komenský Quotes

Teach people to be grateful, to give praise, and true godliness.

Leave behind arguments and doubts and preach only repentance and faith.

Order within the church must exist, for without order no kingdom or house will stand.

Naturally, the house of the living God, the heavenly Jerusalem, Christ's kingdom wants to be orderly.

No matter what we may undertake, if God does not undertake it with us our efforts will fail.

If you and future generations desire to partake of God's mercy, you must return to your first love.

It is my desire that all Christians be likeminded and unified in faith, love and unity of spirit.

I cannot forget you, my dear native land of Bohemia and Moravia.... I firmly trust in God, that after the storm of hate and sin that we have been subjected to passes by, you will once again begin to reign.

Many years ago, when there were no cars, trains, or telephones, a little boy was born right in the heart of Europe. He was born into a miller's family in Moravia, in 1592. The boy was named Jan Amos. We recognize these names from the Bible. His parents knew the Bible, and they taught Jan to know the Scriptures and to love God. Back then, people did not have medicine to cure serious diseases. Jan's parents and sisters died when he was only 12 years old. Jan became an orphan and was raised by his aunt.

He went to a Latin school that belonged to the Unity of Brethren Church. He liked going to school and was a good student. He learned Latin easily along with German and Czech. In university he studied theology and philosophy. During this time he also began to write books. Jan Amos Komensky never forgot the importance of his mother tongue. After he finished his studies, he returned to his homeland and became a pastor in the Unity of Brethren Church. He was concerned about the unsatisfactory condition of the education system. Children did not attend school regularly; girls often did not go to school at all. Komensky wanted all children to be able to go to school and be taught in their native tongue. He believed that an educated nation had a future. This was during a time when the Czech language was fading and a period of darkness was falling upon Moravia and Bohemia. People who were followers of Christ and read the Bible were forced to abandon their faith or leave the country. Jan Amos Komensky was among those who had to leave their beloved country.

Life in exile was not easy. One tragedy followed another. His wife and children died even before he left his homeland. Later, he lost his second wife also. His literary work suffered greatly because of the wars that Europe was engulfed in. However, Jan Amos Komensky did not give up despite these tragedies. His hope was in the living Christ, and Jan firmly believed that freedom would return to his

country, especially freedom of faith. That is why he never stopped writing. Many of his books have survived, and from them we can see the great man of character that Komensky was. His innovative approach to raising children has made him known as a great reformer of the education system. Despite the fact that he lived and taught 400 years ago, his pedagogical methods are still used today throughout the world. That is why he is called the teacher of nations.

The next time you open a textbook with pictures, remember Jan Amos Komensky. He was the first one to publish such a textbook. In Latin it was called *Orbis Pictus*, which means "The World in Pictures."

Jan Amos Komensky did not live to return to his homeland. He died in exile in Holland and was buried in Naarden in 1670.

As we think of the life of this great man, who is rightly called Father of the Nation, we are amazed by his courage and faith. His life bears witness to a great love for God and His Word. This love was revealed in his approach to his fellow human beings and his understanding for the young generation. He loved God, and God used him for great tasks. This can motivate us to live in a way that God can use us as he desires. It does not matter how old we are. What matters is our decision to want to serve God. For this we need love in our hearts, because it is not possible to serve without love. Jan Amos Komensky certainly had this love in his heart. □



Title Page of "Prodrom Pansophiae" (1639)



# Učitel národů

## Jan Amos Komenský

Nataša Legierská

**P**řed mnoha a mnoha lety, kdy ještě neexistovaly automobily ani vlaky nebo telefon, se narodil, v samém srdci Evropy, chlapec. Narodil se v rodině mlynáře, žijícího na Moravě. Psal se rok 1592. Chlapec dostal jméno Jan Amos. Obě tato jména známe z Bible. Jeho rodiče Bibli znali a učili i Jana znát Boží Slovo a milovat Pána Boha. V té době také lidé neznali léky na zákeřné nemoci, a tak se stalo, že ve dvanácti letech Jan osiřel. Zemřeli mu oba rodiče i sestry. Vychovávala ho jeho teta.

Jan chodil do latinské školy Jednoty bratrské. Do školy chodil rád. Byl nadaným studentem. Latinsky se učil snadno, ani němčina a řečtina mu nedělala problémy. Na universitě studoval teologii a filosofii. V té době také začal psát knížky. Jan Amos Komenský nikdy nezapoměl na svůj český mateřský jazyk. Po studiích se vrátil do rodné země a stal se kazatelem a učitelem Jednoty bratrské. Nedostatky v oblasti školství mu velice ležely na srdci. Děti nechodily do školy pravidelně, zvláště děvčata nebyla posílána do škol. Komenský usiloval o to, aby do školy chodily všechny děti a byly vyučovány v rodném jazyce. Věřil tomu, že vzdělaný národ má budoucnost. Bylo to v době, kdy český jazyk zanikal a nad Čechy a Moravou se sneslo těžké a dlouhé období temna. Lidé, kteří četli Bibli a následovali Pána Ježíše, byli nuceni víru zapřít, anebo opustit svou vlast. Mezi těmi, kteří s bolestí v srdci odešli z rodné země, byl i Jan Amos Komenský.

Život ve vyhnanství nebyl lehký. Jedna tragédie stihala druhou. Manželka a děti mu zemřely ještě než odešel z vlasti. Později přišel o druhou manželku. Jeho literární dílo velice utrpělo díky válkám, v té době procházející Evropou. Jan Amos Komenský se však, těmito tragediemi,

nedal zlomit. Jeho nadějí byl živý Kristus a Jan pevně věřil, že do české země se vrátí svoboda, hlavně svoboda vyznání. Proto nikdy nepřestal psát. Zachovalo se nám mnoho jeho spisů, ze kterých můžeme poznat, jakým vzácným a ryzím člověkem Jan Amos Komenský byl. Svým pokrokovým přístupem k výchově dětí a mládeže se zapsal do světových dějin jako reformátor školství. Přestože žil, učil a tvořil před čtyřmi sty lety, jeho pedagogické metody se používají dnes po celém světě. Proto se mu říká učitel národů.

Až zase otevřete učebnici s obrázkem, vzpomeňte si na Jana Amose Komenského. On byl prvním, kdo vydal takovou učebnici. Jmenuje se latinsky „Orbis Pictus“, česky „Svět v obrazech“.

Jan Amos Komenský se nikdy návratu do své vlasti nedočkal. Zemřel ve vyhnanství, v Holadsku, v roce 1670 a je pochován v Naardenu.

Přemýšlíme-li o životě tohoto slavného muže, který je právem nazýván „otcem národa“, žasneme nad jeho odvahou a věrností. Jeho život svědčí o velké lásce k Pánu Bohu a Jeho Slovu. Projevovala se ve vztahu k bližnímu a v porozumění dětem a mladé generaci. Pána Boha miloval a Pán Bůh si jeho osobností použil k velkým úkolům. To nás může motivovat k tomu, abychom žili tak, aby si i nás mohl Pán Bůh použít podle toho, jak potřebuje. Kolik nám je roků, to vůbec nerozhoduje. Důležité je to rozhodnutí chtít Pánu Bohu sloužit. K tomu potřebujeme mít v srdci lásku, protože sloužit bez lásky není možné. Jan Amos Komenský tuto lásku ve svém srdci jistě měl. □



### **Citáty J.A. Komenského:**

„Učte lidi vděčnosti, chválám a pobožnosti opravdové. Zanechte hádek o otázky a kažte jim jen pokání a víru...“  
( J.A. Komenský, Obnova církve)

„Řád v církvi musí být, poněvadž žádné království, žádná obec, žádný dům bez řádu dobře státi nemůže. Ovšem dům Boha živého, nebeský Jeruzalém, království Kristovo spořádané býti a řád míti chce.“  
(J.A. Komenský, Obnova církve)

„Cokoliv my lidé činíme, nevzdělává-li toho spolu s námi Hospodin, daremná práce jest...“  
(J.A. Komenský, Obnova církve)

„Okdkazuji vám i toto, chcete-li ještě užiti ode Pána milosti, vy i potomkové vaši, abyste se k skutečné nápravě skutečně měli, a na první opuštěnou lásku zase se navrátili.“  
(J.A. Komenský, Kšaft )

„Všechněm pak spolu Jednotám křesťanským odkazuji roztoužení se po jednomyslnosti a smíření se a spojení u víře a v lásce k jednotě ducha.“  
(J.A. Komenský, Kšaft)

„Na tebe, národe Český a Moravský, vlasti milá, zapomenouti také nemohu při svém již dokonalém s tebou se loučení...Věřím i já Bohu, že po přejitivyhřic hněvu, hříchy našimi na hlavy naše uvedeného, vláda věcí tvých k tobě se zase navrátí, ó lide Český!“  
(J.A. Komenský, Kšaft)

„Sumou, všechny své pozůstalosti, jako popel po svém shoření, tobě vlasti milá, poroučím, aby sobě z něho luh k smývání dítek svých připravila; jakž mně v počátcích mých učinil Pán, že z popela Husova mne a dítky mé vzbudil.“  
(J.A. Komenský, Kšaft)

## The Goal of Life

Georgina Gonzales

Lili Kladensky Köppl was born on July 17, 1929, in Brno, the industrial capital of Czechoslovakia. Her parents were Max Köppl and Helena Dvorackova. She was raised in this Jewish home with reverence for God. She learned her Hebrew prayers and attended the synagogue regularly. When she reached seventh grade, she met Oto Kladensky Reissig, a born-again believer, who became her boyfriend. At the age of 18 she was taken to Terezin, a German concentration camp located a few hours from Prague. There she stayed for over 28 months. Oto prayed daily for her to become a Christian and to come out of Terezin alive. He would often go to her mother's home to ask if she had returned. After some harrowing experiences, in God's providence it pleased the Lord to bring Lili and her sister Zdena, together with their father Max, home safe and sound.

She accepted Christ as her personal Savior under the message of James Stewart, a pastor from England. Lili married Oto on March 20, 1948, and the whole family emigrated to Ecuador on May 9, 1948. Bob Savage baptized Lili in the church El Divino Redentor. After several years she had two children, Oto Jr. and Georgina. She brought them up in the love of the Lord and His Word.

Lili risked her life and that of her family, as she would bring to Czechoslovakia many of the Child Evangelism flannelboards and stories so the Czechs could use them in clandestine camps during Communism. She helped to bring all the Moody Science films to Baptist leaders so they could evangelize the atheist intel-

lectuals, and she smuggled into the country a large set of slides that told the story of the five missionaries killed in the jungles of Ecuador by the Waorani Indians. This served to encourage the persecuted church in that country in a mighty way.

In Ecuador she started a Bible club in La Merced that is now an evangelical church. She also encouraged her husband, as he felt led by the Lord to undertake a large project in evangelizing the people of Ecuador through a camp. She was in charge of purchasing every one of the items required for the construction of the camp, from the bricks to the last nail.

She did it all with joy and love. She still serves on the board of that camp to this day.

When her daughter started broadcasting 15 minutes a day in Czech on May 1, 1975, Lili was one of those praying and encouraging. Since the number of letters arriving in response to that broadcast was limited, she accepted the task of answering them. She continued answering every letter personally until the day she retired, December 31, 2000. During some short breaks she had the help of the Steiger family, who came for several months, and the Bartoses, who were in Ecuador for almost two years. Lili started creating a monthly letter in 1980 for listeners, which included some very

interesting cultural facts about Ecuador and South America. At present Lili continues publishing this monthly letter and it is now on the Web, nicely illustrated by Pavel and Klara Steiger. She also translates some articles from newspapers and magazines that are published in Ecuador. She always includes a story that would lead people to think about the Lord. Lili would buy the stamps herself when the budget did not allow sending more letters. She personally typed over one thousand envelopes when computers were not available. She would seal and bring those letters to be mailed from HCJB. She never had an office on the compound. Her home in Quito was her office. She would pick up eucalyptus seeds, taxo seeds and numerous other kinds of seeds, and send them to listeners. She also shared interesting recipes for Ecuadorian food.

She would remember listeners' birthdays and other special events, and would always make sure she sent a very special card for those occasions.

In 1986 she learned to use a computer. The WordStar program, which had so many control keys, would help her write in Czech. With tears and anguish she went through the grueling experience of learning to use this complicated program. Subsequently, she was able to produce labels, having mastered WordPerfect and utilizing a Hewlett Packard printer. In 1996 she learned to use e-mail, and answered several listeners in this way. She also learned to forward letters and



Lili receives recognition for 25 years of Service, during Annual Meetings 2001 from Curt Cole Director of International Broadcasting and Jim Allan Executive Vice President of HCJB.





**M**y mother had four sisters. That was a lot of aunts, especially when they loomed as large in a youngster's life as those four did. I don't know that they were aware at the time how large an impact they made on the extended family of us cousins, but I hope they may know now, gone from this life, what beloved parts of experience they were for their nieces and nephews. With my mother, there were five aunts shared by us. And they were a colorful group. I loved them dearly then; I still do!

To have aunts like that outfit was to be surrounded by a lot of kindness, care, and love. Each in her own way showed love to all the family. And each loved Christ and could not have lived the way they did, I think, without a deep trust in the Lord and loyalty to his purposes.

All five were distinct personalities, and I continue to enjoy my memories of them. One of them, Anna Hlad Podradsky—Aunt Anna—I enjoyed a much briefer time than the rest. She died youngest. I was just ten years old and was really just getting to know her. It was the 1940s, and she and Uncle Miles lived in Westmont, IL, following a sojourn of several years in the land of Tennessee—Portland, or Mitchellville, to be exact. Today Westmont, IL, is a town set among some of the glitzy suburbs west of Chicago. But when Podradskys lived there, the population was pretty sparse. So they had land, plenty of it—large enough for fabulous vegetable gardens and an orchard that seemed to go on row after row with every kind of fruit tree one could imagine growing in the north, though probably the whole thing was but a fraction of what childhood imagination remembers.

Sunday afternoons, our family often went to visit in Westmont. If the weather had not been too rainy, we could get through. Often, especially in the spring, roads to the Podhradsky place were flooded out, and Dad would have to turn the Hudson on its heels and head back home to Berwyn. The Sundays when we got through, however, it was great fun to ride the long gravel driveway that finally stopped way back at their house. Then it was free time to snoop around Uncle Miles' machine shop garage (he always kept a sharp eye on any visiting kids; his equipment was valuable), climb the fruit trees, and pump cold water from the well in the side yard. (It was supposed that we were pumping for drinking purposes. Truth be told, we were pumping that old lever to see if we could thoroughly soak the lawn before getting caught.)

No matter what, Aunt Anna was always kind, patient, and very soft-spoken. We never got yelled at, as surely we deserved. Anna cared about the family and especially her sisters and their lives. And I remember her smiling often at me, this runt of a nephew, sizing me up with eyes that conveyed patience and tolerance behind those non-designer-type wire-rimmed glasses of hers.

Nuts, I was just getting to know her at my ten years of age, when she “up and died.” Bad heart. That had been known for a while, but in those days, what could be done? The medical community was just beginning to knock on the door of cardiology



**M**aminka měla čtyři sestry. To bylo něco, mít tolik tet. Projevilo se to jejich úžasným vlivem na mladou generaci. Nevím, zda-li si uvědomovaly, jak významnou roli zaujímaly v rámci celého příbuzenstva. Možná nyní, po odchodu z tohoto života, je jim známo, jak vzácné jsou zážitky s nimi neteřím i synovcům. Spolu s maminkou jich bylo pět tet. Vynikaly pestrostí. Velice jsem je miloval a stále je mám rád.

Díky těmto tetám, byli jsme obklopeni laskavostí, péčí a láskou. Každá projevovala lásku k celé rodině svým způsobem. Každá také milovala Krista. Myslím, že bez důvěry a hluboké odevzdanosti Pánu, by nemohly žít takovým způsobem, jakým žily.

Rád vzpomínám na odlišnosti jejich osobností. Jedné tety, Anny Hladové Podradské—tety Anny—jsem si moc neužil. Zemřela mladá. Bylo mi pouze deset let a teprve jsem ji začal poznávat. V roce 1940 žila, se strýcem Milešem, ve Westmontu, ve státě Illinois. Dnes toto město patří k pestrým předměstím severního Chicaga. V době, kdy tam Podradští bydleli, byla populace velmi řídká. Vlastnili pozemky, kde bylo dost místa na zeleninová pole a ohromné ovocné sady, dařícím se v podmínkách severního podnebí. Pravděpodobně to je zlomek vzpomínek dětské představivosti.

Často jsme trávili nedělní odpoledne návštěvou Westmontu. Za pěkného počasí se cestovalo dobře. Za deštivého počasí, zvláště na jaře, byly cesty k Podradským zaplaveny a tatínek musel Hudson otočit čelem vzad a vrátit se domů do Berwyn. Ty neděle, kdy se nám podařilo projet, jsme se těšili dlouhé stěrkové cestě, která končila daleko u jejich domu. Tam jsme měli příležitost slídit ve strýcově dílně v garáži (on obvykle nespustil oči z dětí, které přijely na návštěvu, protože zařízení bylo drahé), lézt po stromech a pumpovat studenou vodu z pumpy u domu. (Předstírali jsme, že máme žízeň, ale ve skutečnosti jsme zkoušeli promočit trávník dříve, než nás někdo natchytá.)

Přesto byla teta Anna vždy laskavá, trpělivá a tichá. Nikdy na nás nekřičela, i když jsme si to zasloužili. Anna byla velice starostlivá, zvláště její sestry ji ležely na srdci. Pamatuji si, jak si mne, rošťáka, s úsměvem přeměřovala, pohledem zpoza staromódních brýlí s drátěnými obroučkami, svědčícím o trpělivosti a porozumění.

Sotva jsem ji začal poznávat, zemřela. Slabé srdce. Sice se o tom vědělo již delší dobu, ale co se tenkrát dalo dělat? Lékařská věda teprve klepala na dveře kardiologie a problematiku cév. Ještě nepřišel Pánem Bohem určený čas v rozvoji jemné techniky v oblasti léčení cév a srdce. Následek: ztratili jsme tetu Annu. Příliš brzy jak pro ni, tak i pro mne. Nerozuměl jsem této ztrátě. Nyní již rozumím, ale mrzet mne to nepřestalo.

Potřebuješ-li nové srdce, musíš ho prostě mít. Nic jiného nepomůže. Je to sice riziko, ale druhá možnost, místo rizika, je rozsudek smrti. Když jsem četl jeden verš textu na minulý Velký pátek, Židům 10:16, umědomil jsem si, co to znamená



and vascular know-how. God had not yet brought the high tech sciences of heart and arterial healing onto the scene. Result: we lost Aunt Anna. Too young for her, and certainly too young for me. It was a loss I did not understand. I have it figured out now, but I don't like it any better.

If you've got to have a new heart, you just have to have it. Nothing else will do. The risks may be high, but the alternative is no risk at all; it is, instead, a death sentence. When I read one of the verses from the epistle text for this past Good Friday, Hebrews 10:16, I caught on a little bit to what heart transplant is in the larger scheme of things: "...after those days, I will put my laws in their hearts and I will write them on their minds." The human heart has to be redone.

That is the only way to health. Change of heart! And, as the remainder of Hebrews 10:16 points out, rewiring of mind! It is this reconfiguration of life that we work, pray, and give energies for in the Czechoslovak Baptist Convention. Our founders were convinced of it. Their survivors are not less convinced. Without the transplant of the very heart of Jesus (who died bearing the scourge of our bad hearts that we might live by the strong beat of his own), and without the mind of Christ operative within our own patterns of thought and understanding, well, our future prospects are not good. Fact is, they are nil. But as one New Testament passage declares: "Thanks be to God who gives us the victory through Jesus Christ."

Well, Anna Podhradsky, beloved soul that she was, has long since gone her way. She's not been heard from these past fifty-three years, at least not here. Her separation from this life is sufficiently lengthening that there are no tears any longer when we are standing at her piece of ground in Clarendon Hills Cemetery in Illinois, only smiles, in remembering a good woman who once belonged to me as aunt.

But if she is silent here, this seems certain to me: Anna makes herself well enough known now in Another Place. That is because she got a heart from the Lord, a heart that beats with a muscle like iron not one moment short of eternity's length. It is a strong heart. She can do anything with it, anything at all. For here's the secret of her heart: "I can do all things through Christ who strengthens me."

I wish to all of us that real strength of heart.

And, for now and for this season, a good mind and clear vision to see the beauty and blessing of another spring, by the grace of God. Take heart in all things. The Lord is with you.

□

*Robert Dvorak*

**Ladies' Contribution** may be sent in the enclosed envelope.

**US residents** to Joan Rotar, 4 Lee Dr., Poland, OH 44514. **Canadian residents** to Donna Nesvadba, 2029 Laurelwood Dr., Oakville, ON L6H 4P2.

Make checks payable to **Czechoslovak Baptist Women's Missionary Union**.



transplantace srdce v širším slova smyslu. (Po těch dnech, dám zákony do jejich srdce a napíši je na jejich myslí.) Lidské srdce musí být přetvořeno.

Toto je jediná cesta ke zdraví. Změna srdce! A v duchu slov z epiš. k Židům 10:16, je třeba přeorientovat mysl! Práce, modlitby a věnování se naší Československé baptistické konvenci svědčí o přetvořeném životě. O tom byli přesvědčeni i zakladatelé konvence. Stejně tak tomu rozumí i ti, kteří v této práci pokračují. Bez přizpůsobení srdce podle Ježíšova srdce (jenž nesl bolesti našich slabých srdcí, abychom mohli žít v jeho síle) a bez Kristovy mysli, působící v nás myšlení i rozumění, naše budoucnost nevypadá dobře. Fakta svědčí, že je nulová. V Novém zákoně čteme: „Díky Bohu, který dává vítězství v Ježíši Kristu.“

Je to již dávno, co Anna Podradská, milá duše, odešla. Během 53 let, ani jednou o sobě nedala vědět. Její absence je tak dlouhá, že vzpomínky u jejího hrobu na hřbitově již nevyvolávají slzy, pouze úsměvy. Byla to hodná žena, která kdysi byla mou tetou.

Jestliže utichla zde, usvědčuje mne to o jedné věci: Anna o sobě dala vědět na jiném místě. To proto, protože dostala srdce od Pána, které má sval jako ze železa, postačující na celou věčnost. Je to silné srdce. Stačí na všechno-úplně na všechno. Tajemství jejího srdce spočívá v: Všechno mohu v Kristu, který mne posiluje.

Tuto sílu přeji všem nám.

A pro toto období, dobrou mysl a jasný zrak k vnímání krásy a požehnání dalšího jara, z milosti Boží. Buďte stateční. Pán je s vámi.

*Robert Dvořák*  
Přeložila *Nataša Legierká*

send attachments, and that is how she is communicating with the Steigers. For a lady 76 years of age, it is a wonderful accomplishment. Because her husband's health was declining, she would get up at three in the morning to answer some of the letters so that she could devote more time to him during the day. Lili would fill out the QSL cards with detailed attention and always included a little note to every person who sent reception reports. Rain or shine, she would mail the letters twice a week. As a result of her indefatigable work of love, many people came to the saving knowledge of the Lord Jesus Christ. Her work of pre-evangelism was astounding. Many atheists amazed themselves because they were beginning to think about God due to Lili's leading and encouragement. Several individuals that were psychologically handicapped were helped, and began leading emotionally healthy lives. Hundreds of people were touched, and many are still calling her at home, just to let her know how much they miss her letters. For the Lord's glory, last year she personally answered 8,530 letters and reception reports. She never received one penny for her work and very seldom a thank-you for her service of love.

If you ask her why, she will say, "The goal of my life is to bring God the glory."

□

## Ljubica Canji

**M**y husband Vladimir and I immigrated to Canada from the former Yugoslavia thirty-two years ago. With us came my seventy-year-old mother and our three small children. Our plan was: find a job, earn money, pay our debts, and return back home. Everything went differently than we planned, and we were hardly able to pay back the fare for our airplane tickets. Every day when my husband returned home from his job, he was very sad. We spent sleepless nights talking and praying to God, asking Him to show us His will.

"I cannot continue like this. I promised God that I would serve Him my whole life," my husband said.

I took his words very seriously.

At that time, Rev. & Mrs. J. Zajicek served the Czechoslovak congregation of Grace Baptist Church in Windsor. Daniel Korcok was the pastor for the Slovak Baptist Church in Kingsville. On Sundays we went to one of these churches to worship with them, and they often asked my husband to preach from God's word. He began to be happier.



At Grace Baptist, I met many wonderful and godly women. One of them was Mrs. Emily Lubelan. Mrs. Lubelan was practical, hospitable, generous and friendly to everyone. For all of us immigrants it meant so much. She encouraged us and taught us about the Canadian way of life. Mrs. Lubelan was delightful in her own way. She would come to visit me and encourage me to learn the English language. When my children started school, she showed me how and when to start canning. I still have her recipes in my cookbook. Once I asked my children how they remembered Mrs. Lubelan, and they at once said, "Spaghetti." Many times she would invite us over for a delicious spaghetti dinner. She used to bring us clothes from her grandchildren,

and she sent birthday cards to our children for many years, with money included! That's a lot of quarters!



Emily Lubelan and Ljubica Canji

Mrs. Lubelan was a godly woman. She loved the Lord, loved to read her Bible, and loved her church. When she was in her later years and was not in good health, she would not miss any church services. She also loved to come to the ladies' mission meeting that she called "Sesterski krouzek" [Ladies Circle]. She loved to witness for her Lord, and give out Christian literature. She knew many Slovak people in her building. Once she told us, "You know, I have a neighbour here. She is Polka and katolicka [Polish and Catholic], but she likes to read our literature. Mrs. Lubelan gave her tracts from Joza Novak and Glorious Hope magazine.

Another time she said, "I met a woman on the 19<sup>th</sup> floor. She is Yuhosavanka, rosprava Slovensky a vola sa Marta" [Yugoslav and speaks Slovak and her name is Marta]. If Marta did not want to open her door for Emily, she would find a *Glorious Hope* and tract under her door. Marta still remembers that Emily turned



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her from the wrong way (zle cesty) that she chose to go. Many times Mrs. Lubelan invited these ladies to her apartment and would call us to come and talk to them about God.

Mrs. Lubelan was a widow for many years, left with three young children. She worked very hard for them. She and her late husband were two of the charter members of Grace. Whenever we go to the cemetery, we like to visit their graves and read the names of these old saints.

My wish and prayer is that I too can be an example to the young generation of today.

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