

Glorious Hope Slavná naděje

Vol. 30 N° 2
March-April 2004

Ročník 30, číslo 2
Březen-duben 2004

**The mountains will bring
prosperity to the people,
the hills the fruit of righteousness**

Psalm 72:3

**Hory přinesou lidu pokoj
a pahorky spravedlnost**

Žalm 72,3

Convention Mission Statement

The Czechoslovak Baptist Convention of USA and Canada exists 1) to assist in extending the gospel of our Lord Jesus Christ in lands of central and eastern Europe, particularly the Czech and Slovak Republics; 2) to support the work of Baptists and other evangelical churches in North America that minister to persons of Czech and Slovak descent, and 3) to provide a Christian context for worship, fellowship, teaching, and appreciation of heritage among those in the United States and Canada who bear interest in the nationalities we represent.

Misijní poslání konvence

Československá baptistická konvence Spojených států a Kanady byla ustanovena za účelem: 1) napomáhat v šíření evangelia našeho Pána Ježíše Krista v zemích střední a východní Evropy, zvláště v České a Slovenské republice; 2) podporovat práci baptistů a jiných evangelikálních církví v severní Americe, které slouží českým a slovenským potomkům; 3) předložit formu bohoslužby, obecnství a učení, vážit si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme

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Glorious Hope / Slavná naděje

March-April 2004, Vol. 30, N° 2
(USPS 009334), ISSN 0700-5202

Published Bi-Monthly by

The Czechoslovak Baptist Convention
of USA and Canada

Periodical postage paid in Philippi, WV.

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www.ab.edu/czslbaptconv

Next issue deadline - April 15, 2004

Editorial



The quickly blooming tree tops finally announce the true coming of spring. It seems as though all nature is in motion—throughout the earth in the watery depths and in the stormy skies. All awake from another winter's hibernation and teem with new, seemingly inexhaustible life. All the earthly cycles and routines create an intriguing mosaic in which man is inevitably dominant. With his own intelligence and ability, he is the only creature under the sun aware of that which surrounds him, and only he can be enriched by it all. Other creatures, however, do not pause to reflect upon the simple beauty of daisies, or even wonder at the complexity of new life. The animal kingdom is ruled by instinct and is satisfied by the fulfillment of their basic needs for survival. Man stands a level above. He stands between his creator and the rest of creation. He is the only creature able to communicate with both ends of the spectrum—God Almighty and the most savage of beasts. Consequently, he rules, to some extent, and controls a portion of the “world” (and events therein) by which he is surrounded. God deliberately placed man into this position, giving him free will and various other talents

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Rozkvetlé koruny stromů svědčí o skutečném příchodu jara. Zdá se, že celá příroda je v pohybu—na zemi, pod zemí, ve vodě i ve vzduchu. Drobné, rozmanité hemžení vytváří zajímavou mozaiku, do které je zasazený člověk. Člověk se svou inteligencí a umem, jako jediná bytost pod sluncem, je uschnopněn vnímat to, čím je obklopen. Jen člověk tím vším může být obohacen. Némá tvář se nepozastaví nad krásou kopretiny ani není okouzlena počítím nového života. Svět zvířat je řízen pudy, nimiž jsou uspokojovány jejich základní potřeby. Člověk stojí o stupínek výše. Stojí mezi Bohem Stvořitelem a dalším stvořením. Člověk jako jediný má možnost komunikovat s oběmi stranami—s Bohem Stvořitelem a nižším stvořením. Kromě toho, do určité míry, ovládá a kontroluje část „světa” (a dění v něm), kterým je obklopen. Záměrně byl člověk, Pánem Bohem, do této pozice postaven a vybaven volnými a dalšími schopnostmi. Tyto schopnosti mu mají napomáhat v orientaci mezi oběmi světy — nižším světem (pozemským) a světem vyšším (duchovním).

Neschopnost se orientovat způsobuje člověku potíže různého

Pokračování na straně 31



Cover: Corel photo—White Mountains, Mount Washington, New Hampshire





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From the president of Alderson-Broaddus College, Dr. Steve Markwood

Members of the Czechoslovak Baptist Convention of USA and Canada:

As our flowering trees burst forth in color on the campus, I awaken to the knowledge that your annual visit to Philippi is just a few weeks away. Because of the long-term special relationship between the College and the Convention, your annual visit is like a West Virginia family reunion—a summer event that we await with hopeful anticipation.

In this hopeful anticipation is the promise of a time of special fellowship and the renewal of our abiding faith. As you come to refresh your spirit and renew your faith, you will be visiting Alderson-Broaddus at the dawning of the largest campaign in the school's history. We are renewing the pledge for an excellent education framed in Christian values made by E.J. Willis in 1871 and Emma Alderson in 1902. Joined together on this mountaintop in 1932, today the College wishes to continue this special legacy by "Renewing the Promise," a \$15-million five-year campaign to enlarge our scholarships and enhance our facilities.

Like us, I hope you are excited about the College's vision for its future, which includes an abiding commitment to remain faithful to our friends in the Convention. We are joined together by a personal faith in our Lord and our common Baptist heritage. On behalf of all of us in the A-B family, I look forward to personally welcoming you back up on the mountaintop in July.

Yours truly,

Stephen E. Markwood
President

The Just Shall Live by Faith

Thomas Cosmades

(Rom. 1:17; Gal. 3:11; Heb. 10:38; cf. James 1:23)

Since October is recognized as the anniversary of the Reformation, it is apropos to deal with this vital truth during this month. Every Bible reader encounters this divine truth first in Genesis, “Abraham believed the LORD; and he reckoned it to him as righteousness,” (Gen. 15:6). Beyond argument, this unalterable maxim is one of the foremost treasures recorded in God’s word. Out of it emanates the profoundest Christian truth and principle: “The just shall live by their faith,” (Hab. 2:4b). As students of God’s inspired word, we are aware of the quotation of this cardinal truth in three or four epistles, as recorded in the heading. They all take this truth from the passages in Genesis and Habakkuk.

Abram’s justification by faith, with the consequence of his becoming the father of all those who believe, was pronounced after he trusted YAHWEH’s promise in relation to the birth of his own son Isaac. The birth of a son was the patriarch’s prime concern. However, in the same breath, YAHWEH gave him the assurance of justification. Actually, this should have been the issue uppermost in Abram’s mind. His exercise of faith touched a wider and more important context. His faith first extended to his obtaining justification for his needy life and secondly receiving the promise of a son. Nevertheless, inevitable hitches were to come upon him, as happens to all of us. YAHWEH, being pleased with Abram’s exercise of faith, promised him the son (Gen. 15:4), and furthermore descendants as countless as the stars (v.5).

Primarily, Abram was justified from sin, thus becoming a righteous person before God. Having the son of promise in very old age was contingent on his justification by faith. YAHWEH brought into effectiveness Abram’s faith in order to avail him of a whole series of entitlements. Starting with justification, every bestowal from our heavenly Father is the sequel of grace. We sinful and faulty humans deserve absolutely nothing without his all-embracing grace. God’s dealings with sinful humans start with grace and conclude with grace. Natural benefits such as rain, nourishment, clothing, etc., should likewise be considered within the realm of divine grace.

The quotation from the prophet Habakkuk in three



New Testament epistles has always caught the attention of theologians and evangelists. This certainty proves the preeminence of this majestic doctrine. In this verse the three important norms cannot escape anybody’s attention: *righteous* (or *just*), *live*, and *faith*. These constitute the core of the Gospel. God’s word offers the way of righteousness, or justification. It opens the way to life. It teaches the way to obtain it, i.e., by faith. It should be stressed that faith is no “work,” no “religious duty,” or “ordinance” such as baptism or communion, but is an all-around realization of and submission to the greatest of all gifts. The first of the three enrichments happens to be the overall theme of the Epistle to the Romans. The second is the comprehensive subject matter of the Epistle to the Galatians. The third strikes us as the exhaustive focus to the Epistle to the Hebrews. The nexus of the three is manifest. Therefore, it should be worth approaching the three vital topics within the context of these three epistles.

Righteousness, Justification

Justification from sin before the just Judge, followed by being declared righteous, is a verifiable truth particular to the Christian faith. Search all other religions and try to find one in which the sinner—the offender of God’s holy Person—is pardoned through the loving God’s most generous offer and then declared righteous. Furthermore, to be assured of eternal life is part of the unique plan of redemption. This cheering certainty emerges from the Scriptures alone and most notably from the Epistle to the Romans. The central theme of the treatise is in 1:16, 17. God’s *righteousness*, or *justice*, toward every human being is revealed on the sole basis of faith. The righteous Judge (cf. 2 Chron. 12:6; Ps. 7:9; Jer. 11:20) acts in absolute justice toward his grossly violated law, which is crying out for vindication. In like manner God acts with incredible justice toward man, the overt offender, and declares him righteous. How? Both these mystifying accomplishments find their expression in the atoning death of God’s Son, “the righteous one”: “it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus,” (Rom. 3:26; cf. Col. 1:20; Isa. 53:11; Acts 3:14; 7:52; 22:14).

The original word—the same for both *justice* and *righteousness*—appears in its derivations some sixty-seven times in the epistle. Man's salvation emanates from God's righteousness, i.e., toward himself in regard to his own law and toward sinful man, first the Jew and then the Gentile. Paul, and particularly Isaiah in the Old Testament, approach the matter of God's righteousness from forensic postulation. A person of legal perception will encounter no difficulty in acceding to such persuasive logic from the part of the universal Judge. Nothing else is necessary for the appropriation of God's justice than to experience it in its entirety by faith.

Habakkuk employs the term *faithfulness*. This means to accept God's righteousness in trusting submission to its overall implications. There can be no tampering with it—no adding to, subtracting from, or accommodating it—with any human component. In the Old Testament, the justified sinner acts justly toward others (Deut. 24:13; 1 Sam. 24:17; Jer. 22:3). Genuine righteousness between individuals in this unjust world can only be realized through justification before the equitable God whose wish is that all people live in peace (Rom. 12:18). Strikingly, the Hebrew word for righteousness, *sedeqa*, bears the connotation of alms-giving. This truth is brought forth by our Lord in the Sermon on the Mount (Matt. 6:1,2). God's righteousness reaches the indigent sinner as a desperately needed gift. And the redeemed sinner disseminates the same to others without any obtrusiveness, always considering his own destitute state (Amos 5:24).

God's righteousness is inseparably associated with his moral attributes, particularly his holiness. The Lord Jesus Christ, by shedding his atoning blood on the cross, restored the moral order vertically as well as horizontally, effective for all but in particular to those who believe in him. At this point a very apropos question ought to be raised: What happens to those who don't believe? In the Gospel the righteousness of God is openly revealed. The reader is immediately reminded that in it likewise the wrath of God is revealed (Rom. 1:17,18; 2:5; 5:9; 8:1). It is a false gospel which does away with divine retribution. A message of "seeker-sensitive" approach, in vogue at this time, renders no service to divine righteousness. The unjust and unrighteous will perish by unbelief.

God's blatantly violated righteousness will most certainly seek from the unrepentant sinner its just requirement. His justice never compromises. It was justly discharged on the cross. For those who reject this unequalled offer, there is a just retribution waiting. This is why we proclaim the Gospel of the Lord Jesus Christ, apart from which there is no hope for forgiveness or assurance of eternal life.

Life, Live

The Epistle to the Galatians is a polemic exposing the conflict between life-giving grace and death-inflicting legalism. What pain Paul must have endured in constructing this letter through divine inspiration! The treatise known as the Charter of Liberty depicts the contention between life and death, perceived from the battle between Spirit and flesh (5:17). The writer is striving to usher the Galatians to the life-giving Christ away from the clutches of the law, which is taking them to the grave. It is generally agreed that along with Romans, Galatians is one of the most vigorous letters penned by the apostle to the Gentiles. Anyone who can secure access to Luther's "Galatians" on this issue will be a winner. Luther himself fought the battle between heaven and hell, and won.

We are carried by Paul to a literal battleground between faith and fearsome religiosity, freedom and slavery, liberating grace and shackling legalism. The former lead to life, the latter to mortality. The law brings condemnation and death, while Christ extends deliverance and life. The gist of the message centers on the incapability of the Mosaic Law to introduce the sinner to justification and life. Any person wishing a bona fide life should be willing to die to the law (Gal. 2:19; 3:12, 21), i.e., be crucified with Christ. This implies the death of self-generated toil, striving for religious ascendance (2:20; 5:24; 6:14). The cross of the Lord Jesus Christ is Paul's glory because it stands for the defeat of the flesh (6:14). Paul is willing to be persecuted for it (5:11; 6:12). Naturally, it is a stumbling block, as seen to our day (5:11). In order to enjoy genuine life and evoke victory from defeat, the person must be crucified with Christ (2:20). This carries the reader to the principle set forth by Christ: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). Our supreme call is to yield ourselves to the Holy Spirit, and walk by the guidance of the Spirit (Gal. 5:25). Sowing to the Spirit equates to reaping eternal life (6:8). Thus the writer leads us to the unalterable axiom that the righteous person will live by faith (3:11). Any endeavor opposed to it points to death, i.e., the opposite of life.

Moses admonished the congregation, "...I have set before you life and death, blessing and curse; therefore choose life," (Deut. 30:19). Job in the midst of his stormy ordeal again and again raises the burning question: "Can a mortal man be righteous before God? Can a man be pure before his Maker? ...how can a man be just before God? How can a man be righteous before God? How can he who is born of a woman be clean? (Job 4:17; 9:2; 25:4). Quite likely, Habakkuk lived and wrote after him. Had the two met, they would have had an amazing exchange of truth on the matter. They would have enjoyed a quid pro quo on

Job 19:25 and Habakkuk 2:4b. Fascinating complementary truth!

Embracing life which emanates from the wounds of the Savior is the verdict of utmost importance for now and all eternity. Life moves; death is static. To be human is equivalent to being under the constant menace of death. Anything that threatens life, e.g., submission to legalism, is an insolent invasion of death into the soul. The dissolution of death is the realm of him who said, "I am...the life" (John 14:6). He offered his own life for death-bound sinners. The Father of our Lord Jesus Christ, unlike the gods of all other religions, is called the *living God*. Jesus said, "He is not God of the dead, but of the living; for we all live to him," (Luke 20:38). Soul and life divorced from the living God lack the very essence of spirit and life. Christ's words reassure his follower: "Truly, truly, I say to you, if anyone keeps my word, he will never see death," (John 8:51). We ought to be thankful to Christ through the endless eons for taking away the sting of death and enclosing us with the aroma of his life.

Faith, Belief

Faith discerns the word of God, committing the person to Christ, i.e., the Living Word. God's innumerable benefits are only procured in this way. The Epistle to the Hebrews unfolds the supremacy and immutability of the Lord Jesus Christ, calling for wholehearted belief in him. Faith in the Father and his son Jesus Christ is the ongoing theme of the epistle. The writer again quotes the maxim in Habakkuk, reflected in the LXX: "My righteous one shall live by faith," (Heb. 10:38). The quotation in the epistle is about "the one who is coming and shall not tarry," (10:37). This promise is taken from Isaiah 26:20 (LXX).

As noticed, there is an eschatological undertone to the quotation in Hebrews. The trouble facing these believers was their wavering regarding the finality and immutability of Jesus Christ. They were being sorely tempted to re-embrace Jewish customs and religious norms in the face of severe persecution. As a consequence of their distress, they seem to have lost their patience to wait for Christ's return. Against this intensifying temptation, the writer carries their assiduity to the finality of faith in order to grasp future promises. After warning them about their faltering, he concludes this part with a note of confidence (10:39). The faith into which the writer seeks to lead them is the ultimate and preeminent gateway to the invisible God.

Hebrews Eleven is one of those celebrated passages in the New Testament. Here the heroes of faith are extolled and set down as a pattern for each of us to tread on the same path. The writer summons his readers with earnest reasoning to walk in the steps of faith. Not everyone mentioned in this chapter is a perfect role model. There are names of some

whose lives were tumultuous: Gideon, Samson, and Jephthah stand out as shaky heroes, not unlike the Hebrew believers. However, their faith carried them to ultimate triumph! The word *faith* in nominal form appears thirty-two times in the epistle, and only twice in its verbal form (4:3; 11:6). Strikingly, the Johannine gospel employs the verbal form ninety-six times, but not once as a noun. John's addressees are invited to believe in the Christ, whereas those to whom Hebrews is addressed are being exhorted to rediscover the significance of faith, hence the nominal form. The Old Testament is an exhibition hall displaying victories realized by faith. Likewise, the New Testament is replete with the theme of faith—over three hundred times with its derivatives. Faith is the exercise of the variable being that discovers the immutable Christ (Rom. 10:6-8). Faith liberates the individual from a throng of uncertainties, putting him or her into Christ's arms. Faith is a continuous attitude reaffirming Christ's reality in the life of his follower.

Genuine faith ought to be placed in the Savior, who alone puts the individual into vital relationship with the living God. Therefore, "the just shall live by faith." Do you have a heartfelt link with the heavenly Father by faith in his Son whom he offered for you?

Thomas Cosmades
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Opening Doors to study... Continues from page 33

plans in store—I felt confident that if God wanted Diana and me at B TSR, then everything would work out. I have not had this kind of confidence much, the only other time being when I married Diana. Being at B TSR, I know that I am at the right place, at the right time, doing the right things – and what a wonderful feeling it is!"

Diana hopes to use her time in America to translate books from English to Slovak. "There is a wealth of Christian writing here in America that is absent in Slovakia," says Diana. "I feel like God has blessed me with an ability to understand English. While I live in Richmond I hope to improve my English so that I can translate a book or devotional series to Slovak."

After Lubos' studies are complete at B TSR, he and Diana plan to serve wherever God will put them. No matter what direction God leads Lubos and Diana, it is evident that they are willing, capable, and humble servants. "Whenever I see Lubos or Diana around school, they are always smiling," says first year student Casey Callahan. "It is their joyful and positive attitude that will make them faithful ministers of the gospel."

[Lubos Dzurik will be Slovak Bible leader at the 95th annual convention and Diana will use her musical talent on piano.]

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and abilities. These abilities were given as an aid in orientation between both worlds—the carnal and the spiritual.

In spite of possessing these gifts, man's inability to balance himself between both worlds has caused innumerable difficulties and disasters. Thus the human condition is spiraling towards decline, deteriorating to the point of joining its primitive neighbors. Some, in an attempt to reach a higher level of life, climb by trampling mercilessly over all that is humane. Arrogantly, they use and cheat individuals who try to preserve their God-given position. Of course these people being equally unbalanced, wind up the same—in pitfall and destruction (recall the story of King Neb.; see Daniel 4:26–30). Whole civilizations were destroyed as the history of humanity itself testifies. The complexity of human foolishness and struggle is illustrated very effectively in J.A. Komenský's, "Labyrint sveta a raj srdce."

It is spring. As I walk in the flatlands of Toronto and imagine rolling hills and snow-peaked mountains (I was born and raised in a picturesque valley on the river Labe in Northern Czech Republic) I wonder, 'Where does the man of today stand?' The twenty-first century is packed with events, happenings and agendas, which we have been convinced will pass us by if not immediately attended to. I cannot avoid the next question that comes to mind: Where do I, as an individual stand? How does God view me and evaluate my efforts to live this life successfully? The faces of those whose lives have already passed flash before my eyes—lives lived, in my opinion, to the fullest. They are the faces of those who took God's holy word to heart and strove to follow Christ without compromise. Many have achieved this goal of discipleship; others are on their way. The faces in my mind's eye are planted into the West Virginian hills, half blocked by the dominating Wilcox Chapel at Alderson Broadus College, Philippi. What faces will I see this year? Sadly, some familiar ones will be missing. The shells that hold our souls inevitably protest until one day, not even the soul's love and desire to live can convince it to stay. Every soul carries its own message to share, which becomes valuable to those who listen to what it has to say. Within its message wisdom resounds, bringing listeners into a state of awe of God's infinite wisdom. The smiles I see on faces are God's rays of love, so necessary not only for mere survival, but for truly living with joy. The secret of these rays of love invites us once again to participate in the Czechoslovak Baptist Convention of USA and Canada. Don't hesitate to contribute some rays of your own, for fellowship shining with these rays of love will be transformed into brilliant light—the manifestation of the love of God—revealed in our Lord Jesus Christ.

Editor-in-Chief *Natasha Legierski*
Translated by *Elizabeth Legierski*

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druhu. Následkem toho se celé lidstvo řítí směrem dolů, až padne na úroveň primitivního stvoření. V jiném případě se určitá vrstva lidí šplhá bezohledně vzhůru, v touze dosáhnout vyšší formy bytí, šlapající nemilosrdně po všem, co je lidské. Arogantně se odrážejí od jedinců, kteří se usilují o zachování pozice Bohem určené. Obojí přináší stejný výsledek—hluboký pád (vzpomeňme na krále Nabuchodonozora, viz Daniel 4, 26–30) a destrukci celých civilizací o nichž dostatečně svědčí historie lidstva.

Komplikovanost lidského usilování a pošetilosti velmi dobře zobrazil J.Á. Komenský ve svém „Labyrintu světa a ráji srdce“.

Kráčím jarní přírodou. V rovině Toronta si představuji kopce a krásné hory se zasněženými vrchy (narodila jsem se a vyrůstala jsem v malebném údolí řeky Labe, v severních Čechách). Přemýšlím. Jak si stojí člověk dnešní doby? 21. století je nabitó událostmi, o kterých jsme byli přesvědčeni, že se již nikdy nebudou opakovat. Nemohu se ubránit další otázce: Jak si stojím já osobně? Jak mne vidí Pán Bůh, jak hodnotí mé úsilí projít pozemským životem?

Před očima se mi míhají tváře těch, kteří tímto životem již prošli—podle mého názoru—úspěšně. Jsou to tváře těch, kteří vzali Boží Slovo vážně a nepodlehli kompromisům. Mnozí již došli do cíle, jiní jsou těsně před cílem. Tváře jsou zasazeny do malebného prostředí, v němž dominuje Wilcoxova kaple, AB College ve Philippi. Spatřím ty tváře letos? Pravděpodobně budou některé chybět. Tělesné schránky se vehementně postavily proti přání a citění duše. Každá tvář přináší specifické poselství, které se stává hodnotou tomu, kdo jej přijímá. Vedle poselství zaznívá moudrost přivádějící posluchače do úžasu, podtrhující moudrost Boží. Úsměv na tváři je paprskem Boží lásky, tolik potřebné pro bytí člověka na této zemi. Kouzlo těchto paprsků nás opět zve k účasti na Československé konvenci baptistů USA a Kanady. Neostýchejme se přispět také svým vlastním paprskem. Obecenství prosvícené těmito paprsky se promění ve světlo—manifestaci lásky Boží—v Pánu Ježíši Kristu zjevené.

Nataša Legierská, šéfredaktorka

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



Opening Doors to Study

Matthew Hensley/Luboš Dzuriak

The chance to study theology in America is a lofty goal for many international students, yet, as Lubos Dzuriak can attest, there is no task too big for God. The distance between Europe and America seemed at times too far and too expensive for him; still, the way was made for this student and his wife, Diana, to journey from Slovakia to Richmond, Virginia as a student at Baptist Theological Seminary at Richmond (BTSR).

For some time Lubos had felt the call to serve as a minister of the Gospel and had considered attending various seminaries in Europe when he finished school at the Bratislava University of Economics in Slovakia, but when Virginia Baptists came to assist his church, Kosice Baptist Church, in building a new place of worship, his mind turned to the possibilities of attending school in America.

Lubos was raised in a Christian home and grew up as a Baptist in a predominately Catholic country. "As a young Christian, I was influenced by my parents and grandparents," says Lubos. "Their faith made me think deeply about my own."

Their faith in action led Lubos to take an active roll in his church first as a youth and then as a college student assisting with youth leadership. It was during this time that Lubos met Diana Kral at a Youth Baptist Conference. Lubos had known her for couple years already but that weekend after a chance meeting in the hall the two became quick friends. One year later, Diana was able to transfer to Bratislava University's campus in Kosice, where Lubos was studying and the two married August 31, 2002.

During his college days, Lubos began to hear more and more about Virginia due to a partnership between the Virginia Mission Board and the Slovak Baptist Union. In the summer of 1998, this partnership gave Lubos an opportunity to visit Virginia for the first time as one of twenty youth from Slovakia and the Czech Republic doing mission work with Impact Virginia. Lubos was assigned to a construction team in Danville and Bluefield. Lonnie Hines, a Baptist from Virginia, was the team's crew chief. Hines shared with Lubos that he and his wife were embarking on a mission trip in just a few weeks where they would be helping a Baptist church in Slovakia with construction.



Lubos and Diana Dzuriak

When Hines showed him a picture of the new church, Lubos realized it was his new church in Kosice.

"I was very surprised and happy that a new friend from Virginia would be coming to Kosice to work side by side with Slovak Baptists in building a new church," recalls Lubos. "I learned a lot by working with Lonnie. He is a very kind and diligent person."

Even after this important experience in Virginia, when it came to considering American schools for study, Virginia was still not a part of his plan. Still, God would put more Virginians in Lubos's path.

"God chose BTSR," says Lubos. Between 1998 and 2001 a number of Baptists from Virginia made trips to Slovakia to assist in the construction of churches and other ministries. In 2001, Glenn Fowlkes, Wesley Inge, and Brandon Inge from Bagby Memorial Baptist Church went to help members of Kosice Baptist Church build a new church. This was Fowlkes and Wesley Inge's second mission trip to Slovakia. During the first trip, they helped insulate a church building in the Tatra Mountains in northern Slovakia. They stayed in the village of Vavrisovo with Milan and Lidia Dzuriak, local church members. "They were wonderful hosts," recalls Fowlkes, "even though they spoke little English. We fell in love with the Slovak people, the countryside, and the food. When we left, we promised we would return someday."

On the second trip, the three made plans to reunite with the friends they made in Vavrisovo and then move on to the project in Kosice by train. "We spent two days with the Dzuriaks," says Fowlkes, "and on Sunday Milan told us that we could ride to Kosice with a cousin's son of theirs who was currently in Vavrisovo for a visit. It turns out that Milan's cousin's son was Lubos!"

Lubos and Diana, who were engaged at the time, picked the three up on Sunday and drove them to Kosice. "They turned out to be members of the Kosice Baptist Church - the same church we were headed to," remembers Fowlkes.

When Fowlkes left Kosice, he and Lubos promised to stay in touch often, but only two weeks later, the terrible events of 9/11 happened. "That seemed to disrupt our

lives here in Virginia and we did not stay in touch like we wanted,” regrets Fowlkes, “we only emailed sporadically.”

In the winter of 2003, Lubos contacted Fowlkes with news that he and Diana were married and if all worked out, they planned to come to the states to study theology. He spoke of some schools he was considering and asked for suggestions. “I immediately emailed Lubos and told him that if he wanted to be closer to us, he needed to investigate B TSR,” says Fowlkes. In getting to know Lubos and Diana, I felt that B TSR would be a great fit. I told him I knew Dr. Isam Ballenger, professor of missions, and I was sure that he would help in any way possible.”

Rob Fox, B TSR’s admissions director remembers getting Lubos’ request for information. “I looked over his request and responded with a form email stating that I would be happy to send information, but unfortunately most international students find it very difficult to raise the necessary funds to study at B TSR.”

Because of tightening immigration policies since September 11, each international student must supply a \$12,000 security deposit to the school they plan to attend before they are issued a visa. Since both Lubos and Diana were planning to come, the security deposit was raised to \$25,000. “I sent the email and thought that would be the last I heard from Lubos,” recalls Fox.

The next day, Ballenger came into Fox’s office and asked if he had received an email from Lubos. The two discussed Lubos and his connections with Virginia Baptists. While Ballenger attributes most of the work in helping the couple get to Richmond to Fox, he too had reason to take interest in the prospective students.

“My former work with the Foreign Mission Board (now International Mission Board) was in Europe and I continue to have a special regard for this area of the world,” says Ballenger. “While I was with B TSR, we had a Mission Immersion Experience in Slovakia, an experience which brought this country into my concern and appreciation. I am also interested in providing a quality theological education that avoids any attempt at denominational control. At B TSR their culture and the diversity among Baptists will be honored.”

Ballenger contacted Bagby Memorial Baptist Church and they pledged to help Lubos and Diana, but could not do it alone. “As we thought together,” recalls Fox, “we recalled a Virginia Baptist Church—right outside of Richmond—that began as a Slovakian speaking church.” When Fox and Ballenger approached Poplar Springs Baptist Church, the congregation was thrilled to support Lubos and Diana.

“This is truly a gift from the Lord!” was the word that Fox received from Lubos upon hearing about the show of support from the Virginia congregations. Poplar Springs

and Bagby Memorial, through their unique people and call, have partnered to allow this young Slovak couple to begin preparing for ministry.

During the spring and summer of 2003, Fox worked with Lubos in completing the necessary paperwork and visa process. Fox secured an on-campus apartment for the couple and members from both supporting churches converted it into a comfortable home by stocking the apartment with food and household supplies. During this process, Lubos became more than a prospective student. He and Diana became close friends with Fox and they exchanged photos of each others families, and shared jokes, blessings, and prayers.

As fall approached, so did the time for Diana and Lubos to leave their families and friends in Slovakia and travel to their new home in Richmond. “Our friends at church did not want us to go,” recalls Lubos. “While leaving we heard and said many special words that people normally do not say to one another and through our goodbyes, we realized how special friends are.”

Lubos and Diana continually think about the friends and family they left behind. “There were tears, but we knew we had to go,” says Lubos. “If God allows, we will meet again. We miss our family and friends but are in touch with them often through email and phone. Actually, we have been given new family and friends through B TSR, Poplar Springs Baptist Church, and others from around Virginia who have partnered to support us.”

Lubos and Diana believe they will grow just as much from leaving their familiar surroundings as they will in studying scripture and theology at school. “It is good when people decide to follow God’s call and leave the place they have nurtured and jump into the unknown trusting in God’s strength and wisdom,” says Diana.

Now that Lubos and Diana are living in Richmond, they both are assimilating into the community. Lubos and Diana help the seminary staff maintain the buildings and grounds and Diana puts her musical abilities to good use by playing the piano at Poplar Springs Baptist Church. They even had the unique opportunity one Sunday of hearing a song written by her father performed in Slovak by Kathy Shereda who is a B TSR student that played an important role in Dzuriaks’ coming to Richmond too. And only half-way into Lubos’s first semester at B TSR, he was elected by his classmates as a representative to the student council. For the couple their integration into the seminary community is just another sign that God is in control.

“When considering what school to attend, B TSR appeared smaller in size but bigger in kindness – this had much to do with Rob,” confirms Lubos. “I was not discouraged by his initial email at all. I knew the Lord had big



Baptist World Alliance News

From the General Secretary

Denton Lotz

We Preach Christ Crucified

During the communist period, when I was a missionary in Eastern Europe, it was always very moving to read the words across the front of the many chapels, “We preach Christ crucified!” In this post Easter period of the church when we celebrate Pentecost Sunday the Church constantly needs to remind itself of its message. Indeed in Galatians 6:14 Paul reminds us, “If I glory, let me glory in the cross!” I will never forget when Billy Graham was preaching in Katowice, Poland. There were 15,000 people crowded in the cathedral. The archbishop introduced Dr. Graham and said, “We want to hear Billy Graham because he preaches Christ and we want to hear about Christ!” Billy Graham then preached on this text, “If I glory, let me glory in the cross.” He emphasized that Paul could have gloried in the resurrection, or in his being a Pharisee, etc., but he preached Christ and His cross. In recent days in my various readings I am amazed again and again how it was contemplation of the cross that brought men and women to Christ. I believe this has also been the reason for the significance of the movie, *The Passion of the Christ*. The cross is God’s great sign that we are forgiven and loved. It is God saying, “I love you in spite of the many crosses in your own life that you have set up against me. Your pain is my pain. Your sorrow is my sorrow.” So many men and women in testifying of their conversion relate how the cross was the compelling call to accept Christ as their Savior. Malcolm Muggeridge, the famous British journalist, wrote of the cross and its meaning for his life: I find it more difficult ... to recount the feelings I had about the Cross even before it meant anything to me as such. It was, I know, an obsessive interest; something I avidly sought out....I might fasten bits of wood together myself, or doodle it. This symbol, which was considered to be derisory in my home, was

☞ Continues on next page

Kážeme Krista ukřižovaného!

V době komunismu jsem misijně sloužil ve východní Evropě. Vždy jsem byl velice pohnut nápisem „Kážeme Krista ukřižovaného!“, který visel před vchodem mnohých kostelů. V této povelikonoční době v církvi, kdy vzpomínáme den letnic, je potřeba si neustále tuto výzvu připomínat. Pavel nás v Galatských ve skutečnosti upozorňuje na to, „...mám-li se chlubit, chlubím se jedině křížem!“

Nikdy nezapomenu na návštěvu Billy Grahama v Katowicích, v Polsku. V katedrále se mačkalo 15 000 lidí. Arcibiskup, představující Dr. Grahama, řekl: „Chceme slyšet Billy Grahama, protože káže Krista a my chceme o Kristu slyšet!“ Billy Graham tenkrát kázal na tento text: „Mám-li se chlubit, chlubím se křížem.“ Zdůraznil, že Pavel mohl zvolit téma vzkříšení nebo svůj farizejský původ apod., on však kázal Krista a Jeho kříž.

V těchto dnech, při čtení různých oddílů, jsem vždy znovu a znovu ohromen, mocí kříže, přivádějící muže i ženy ke Kristu.

Jsem přesvědčen, že toto bylo podnětem ke vzniku filmu „Kristovy pašije“ (*The Passion of the Christ*). Kříž je Boží manifestace Jeho odpuštění a lásky k nám. Pán Bůh tím říká: „Miluji tě bez ohledu na to, kolik s sebou vlečeš vlastních křížů, proti mně vztyčených. Tvá bolest je mou bolestí. Tvé utrpení je mé utrpení.“

To se ozývá i ve svědectvích těch, kteří vyznávají, jak velkou roli sehrál kříž v jejich životě při rozhodování se a akceptování Krista jako svého Spasitele. Slavný britský novinář, Malcolm Muggeridge, se vyjádřil takto: „Těžko si vybavuji pocity, které jsem měl ohledně kříže jako takového ještě před tím, než pro mne něco znamenal. Víím, že to byl až posedlý zájem, něco, po čem jsem lačněl.... I když jsem se postil někde v lese nebo se o to pokoušel. Tento symbol, který byl doma zesměšňován, byl zároveň terčem nepochopitelných nadějí a přání—něco jako ztracená láska, pohled plný horečné touhy. Při tom, jak vzpomínám, vnímám své vlastní selhání. Měl jsem

☞ Pokračování na další straně



The Listener's Post March/ April 2004
Guilt and Confession

Are you guilty of the thing Jitka admits to? "Dear TWR! I have been listening to your programs for a long time. And for that all time I have been writing letters to you in my mind. But this time I make it reality. Thank you very much! Thank you for the themes you talk about and for the songs you play. The discussions and interviews in your Saturday programs on Radio Proglas are perfect. I pray for you—for your courage to talk about the things people 'do not like'. Those programs talk directly to the human conscience—mine especially. Thank you."

Admonition and Request

Ferdinand surprises us with his location and request. "I want to let you know that your broadcast does not end at borders of your country; it is possible to listen abroad as well. For example, I live in Romania in a Czech village named St. Helena and I can tune in the broadcast. It is one of the means of sharing the Gospel these days. So stay faithful in this ministry that you do

in God's vineyard." Here's the request: "I am writing because I want you to send me the recording of the program where you talked about what women should wear." Now, I wonder what they said,...

SER

"Cordial greetings to the God-loved TWR workers," writes Helena. "I look forward to every program; my soul and spirit are strengthened, encouraged and revived. What a pity you cannot air TTB programs during daytime hours. The time is too late."

Pray!

Listeners sometimes mention the lateness of the Czech medium wave programs, but people like Ferdinand listen even if it is an hour later for him. Some are able to hear the programs on an FM network called Proglas. Pray that this FM station will stay open for the TWR CZ programs. Also pray for the satellite project that will allow people to listen at more convenient times.

George Cooper for TWR Czech and TWR Slovakia

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BWA... Continues from page 34

yet also the focus of inconceivable hopes and desires - like a lost love's face, pulled out and gazed at with sick longing. As I remember this, a sense of my own failure lies leadenly upon me. I should have worn it over my heart; carried it, a precious standard never to be wrested out of my hands; even though I fell, still borne aloft. It should have been my cult, my uniform, my language, my life. I shall have no excuse; I cannot say I didn't know. I knew from the beginning and turned away. The lucky thieves were crucified with their Savior; You called me, and I didn't go - those empty years, those empty words, that empty passion! Thank God that Muggeridge soon thereafter gave his heart to Christ! As we celebrate the gift of the Holy Spirit during this Pentecost season, let us never forget that it is the Spirit that is continuing to make Christ and His cross manifest in the world and in the lives of believers who come to faith in Jesus Christ as personal Lord and Savior. With joy and amazement we sing with Wesley, "And can it be that I should gain an interest in my Savior's blood? Died He for me who caused His pain? For me, who Him to death pursued? Amazing love! How can it be that Thou my God, should die for me?"

□

BWA ... Pokračování ze strany 34

své srdce nechat naplnit a nikdy si nenechat z rukou tento vzácný dar vytrhnout; i když jsem se cítil jako mrtvý. Měl jsem jej uctívat, měl mne celého prodchnout. Nemám výmluvu, nemohu říci nevěděl jsem. Měl jsem tu známost od počátku, přesto jsem se odvrátil. Lotři, našťestí, byli se Spasitelem ukřižovaní. Mne jsi volal a já jsem nešel—promarněná léta, prázdná slova, marnost v nadšení!"

Chvála Bohu, že Muggeridge brzy na to své srdce Kristu odevzdal! Při vzpomínce daru Ducha Svatého během letnic, nezapomeňme, že to je Duch, který zjevuje Krista a Jeho kříž světu věřícím, kteří jej přijmou jako svého osobního Pána a Spasitele. S radostí i úžasem zpíváme spolu s Wesley, „Jak možné je, že křížem získávám skrze krev Spasitelovu? Že On zemřel za mne, toho, kdo bolest způsobil? Jak úžasná láska! Bůh umíral místo mne, to nelze pochopit.“

Preložila *Nataša Legierská* □

MOVING ?

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





The Rev. John E. Karenko
1330 Normandy Dr., Godfrey,
IL 62035



The Observation Tower

Are Most Americans Christians?

Rev. John E. Karenko

Most Americans think they will be in heaven when they die. Does the fact that we say “under God” in our pledge of allegiance make us Christians? Is it true that the majority of Americans, as we have printed on our money, can truthfully say “In God we trust”? We Americans take oaths in courtrooms and when taking public office with our hand on the Bible; does this prove we are Christians?

Do you think keeping the golden rule, trying to keep the Ten Commandments, going to church and even giving money to the poor will ensure we will be in heaven?

American polls show that about 90% say they believe in God! But God’s Word shows us two facts. “Let God be true, but every man a liar” (Romans 3:4). The Bible says: “You believe that there is one God. You do well. The demons also believe—and tremble” (James 2:19). Note, demons believe and tremble, yet they will not make it to heaven, nor will most Americans.

In fact, heaven is limited to a few. “Enter in at the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in through it. But narrow is the gate and difficult is the way which leads to life, and there are few who find it” (Matthew 7:13,14). Jesus is the door (John 10:9) and the way (John 14:6).

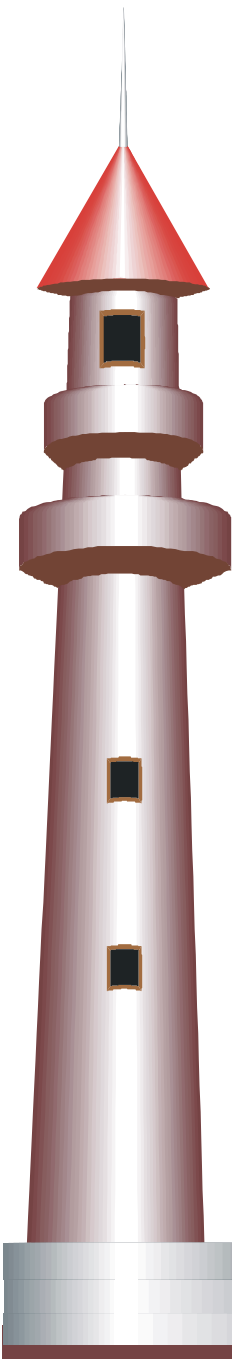
Jesus said at the close of the parable of

the wedding feast, “Many are called, but few are chosen” (Matthew 22:1-14). He gives two reasons why there are few. First, some refused the invitation and were declared not worthy. Second, one man was not wearing “a wedding garment.” Proper preparations for being in the presence of God are to “repent and believe the gospel” (Mark 1:15). The Bible says that without holiness “no man shall see the Lord” (Hebrews 12:14). Only those with “pure hearts...shall stand in his holy place” (Psalm 24:3,4). Does it make a difference what we wear when we worship God? Are short-shorts and jeans proper clothes for worship? What do you think?

On another occasion someone asked, “Lord, are there few who are saved?” And he said, “Strive to enter in at the narrow gate, for many, I say to you, will seek to enter in and will not be able.” As people knock at the door (of heaven), Christ will twice answer, “I do not know you,” and then add, “Depart from me, all ye workers of iniquity” (Luke 13:23-28).

Jesus said the genuineness of a person’s faith is seen in the person’s actions. “By their fruits you will know them. Not everyone who says to me ‘Lord, Lord’ will enter the kingdom of heaven, but he who does the will of my Father who is in heaven” (Matt. 7:20,21). So, it’s very wise to “examine yourselves” (2 Cor. 13:5) here on earth before we die, because some day he will examine every one of us, at either the judgement seat of Christ or the great white throne judgement! “Each of us shall give account of himself to God” (Rom. 14:12). Nobody is skipped!

□





Amazing Grace

Rev. John E. Karenko

How sweet the sound that saved a wretch like me:
I once was lost, but not am found;
was blind, but now I see.

In our hymnals we find grace described variously as “marvelous, wonderful, beautiful, saving, precious, abounding, matchless, free, deep”, etc., while the Bible characterizes grace as “great” (Acts 4:33), “sufficient” (2 Cor. 12:9), “glorious” (Eph. 1:6), “exceedingly rich” (Eph. 2:7), “manifold” (1 Pet. 4:10), “true”, (1 Pet. 5:12), and “saving” (Eph. 2:8).

“For you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich” (2 Cor. 8:9). That is an astounding, fabulous, wonderful, and amazing verse that describes the mission accomplished by grace, when Christ died on the cross for our sins. Most Christians understand and rejoice in what God did for us by grace. It is really wonderful.

However, the verbalization of our gratitude with a “thank you” is really quite inadequate when we realize the extent of the eternal benefits of amazing saving grace. How can we suitably show our appreciation to God for His marvelous grace shown to us?

The Apostle Paul gives us an answer in the 8th and 9th chapters of his second letter to the church at Corinth where he encourages the Christians there to “abound in this grace also” (8:7). Grace once received erupts with a sacrificial and cheerful generosity causing abundant thanksgivings to God from the beneficiaries of this lavish love when we show “the exceeding grace of God in you” (9:7, 11-14).

Paul brags on the Macedonian Churches (Philippi, Thessalonica, and Berea) for how they expressed their grace: “That in a great trial of affliction the abundance of their joy and their

deep poverty abounded unto the riches of their liberality” (8:2), but this was possible because “God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work” (9:8).

Jesus said, “It is more blessed to give than to receive” (Acts 20:35). The poor widow who gave all that she had (Lk. 21:2-4) was praised by our Lord and Zacchaeus likewise (Lk. 19:8,9) found approval at his generosity, an evidence of salvation and ours.

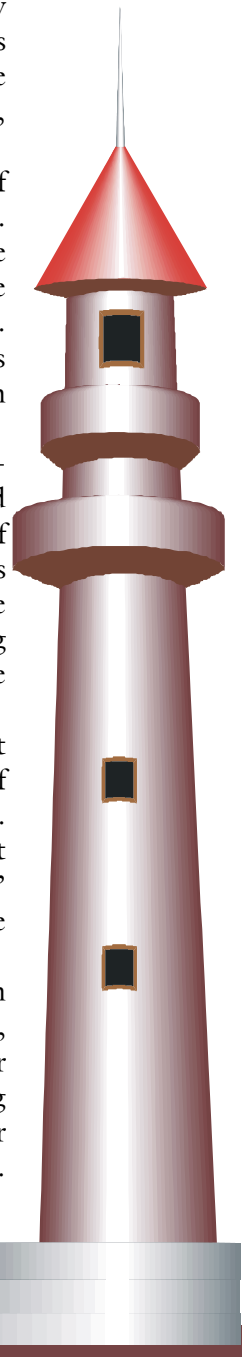
There are three tests of the genuineness of grace in Christians. Along with the fruit (Mt. 7:20) test and fire (1 Cor. 3:13) test, there is the money test (Lk. 6:38). How many are deceived by loving money (mammon, Matt. 6:24; 1 Tim. 6:8,9, 17-19). True grace is recognized by what happens in us, through us, and by us.

It is impossible that a person can experience the touch of the saving grace of God and not be transformed into a living expression of God’s giving grace. In this connection, it is of interest to note that the translation of the Russian word of grace is a very enlightening compound word blago-dat, meaning to give good (2 Cor. 8,9). How true!

First, it is of the utmost importance that we be saved by God’s amazing good-gift of salvation, available by receiving Christ (Eph. 2:8-9; Jn, 1:12), and then that we “work out our own salvation with fear and trembling” (Phil. 2:12), aware of its greatness and the privilege of its possession.

How tragic that some will enter Heaven “saved, yet so as by fire” (1 Cor 3:15), i.e., “empty handed,” not having expressed their salvation with “good works” and “abiding fruit,” including generous investment of their treasure (grace) in Heaven’s bank (Matt. 6:19-21).

□



President ... Continues from page 46

Mr. Cech and I have been around some considerable length of time by now. So have some of you, I think. And I'm just musing a bit, so be patient with me...but hasn't Jesus noted some few expectations and obligations of us? If you are uncertain what the performance standards are, try reading the gospels once more; and the letters of the New Testament are not a bad place for checking either. It's all pretty clear there.

There is also one other place in the Bible where the score becomes so absolutely clear as to hit one virtually over the head. The sixth of Micah (toward the end of the Old Testament) and its eighth verse: "What is it [—after all—] that the Lord requires of you?" The spirit of the writing here is a little bit of, Don't you have it straight yet? Do we need to go over this again, for another week or year or lifetime? Micha's summary response reads this way: "What! but to do justice, to love mercy, and to walk humbly with your God". . . for goodness' sake!

This is what is written in the music that we are to perform. Now, friends, play what's there, and practice it frequently, because you are going to have to perform!

Well, Joseph Cech is one of life's real characters. He has been not only a friend, a gifted artist and teacher (still with close to fifty pupils on his current schedule), but by all counts a truly colorful personality. From him and his personal approach to life I continue to learn some things even after so long an interval since my last formal lesson with him. He's still my teacher. But please don't pass that on to him. We have engaged in so much repartee over the years that I would not want a compliment to knock him off balance for the good-natured give-and-take that is ahead.

It's all really great fun. It's all part of getting ready for life.

Robert Dvorak

P.S. See you at the 95th Annual Convention this July 8-11th at Alderson-Broaddus College in Philippi, West Virginia, right? I'm sure hoping so.



□

President ... Pokračování ze strany 46

milujte milosrdenství a pokorně chodte s Bohem svým...!

Toto je napsáno v notách našeho přednesu. Nyní tedy, přátelé, cvičte přesně podle not a často, protože se jistě budete muset předvést!

Pan Čech je skutečně ryzí charakter. Není jenom přítelem, talentovaným umělcem a učitelem (stále ještě učí, má na seznamu asi 50 žáků), ale také opravdu bohatou osobností. Stále se od něho, jeho osobního pojetí života, učím, i po tak dlouhé době. Stále je mým učitelem. Jen mu to, prosím, nepovězte. Vždy jsme se vzájemně dobírali, nechci, aby mu sláva stoupla do hlavy.


Dobrý humor je také součástí přípravy na život.

Robert Dvořák, přeložila Nataša Legierská

P.S. Uvidíme se na 95. konvenci ve Philippi, v Západní Virginii? Doufám, že ano.

□

Fireflies ... Continues from page 44



**Attention! Attention!
Firefly!**

Do you children enjoy the stories about Lucius?
Surely you can imagine what the little firefly looked like. We know that it had wings so that it could fly and he certainly had little legs so that he could crawl.

He also needed a lamp with which to light his way. You know what kids? Draw a picture of Lucius, and send your picture to the publishing office. We would like to know what you think he looks like. The story about Lucius is very long, so we will publish it in short episodes that will be continued in every issue. We will gladly illustrate your picture of Lucius in our magazine.

Don't wait! Pick your pencil or crayons up now and draw! You can even paint Lucius if you want to. Send your picture as soon as possible because we are preparing the next issue of *Glorious Hope* and we need your picture in it!

Drawings: Nicole and Philip Malek

You may order English version of *Fireflies* for US\$19.50 postpaid at following address:
Glorious Hope, Rt. 4, Box 58D, Philippi, WV 26416, USA

□

From the Executive Secretary



Living Power: Power That Is Alive, Power to Make Us Lively

2 Timothy 1:7

“For God did not give us a spirit of cowardice, but rather a spirit of power and of love, and of self-discipline.”

This is the main theme and verse of the 95th Annual Convention on July 8–11, 2004. We plan to add some additional activities before, during, and after the

convention:

- Youth camping trip at Audra State Park, July 5–8, 2004, (about 20 minutes’ distance from A-B campus.)
- On Monday, July 12, 2004, we plan to take a whole day trip to the West Virginia mountains on the New Tygart Flyer excursion train, for a journey deep into the Cheat Mountain Wilderness, West Virginia.
- Fourth Annual Convention Fireworks during the convention.

Other important information:

- Canadian delegates will be paying the registration fee, meals, and accommodation in Canadian dollars. This will simplify payment procedures and will be easier on their pockets.
- There will be a lot of exciting events during the 95th Annual Convention, including the Fourth Annual Fireworks with Ice-cream Social, “Old-Fashioned Hymn Singing with Bob Dvorak at the Piano,” Saturday Night Concert, obecenstvi at the Sommers’ on Sunday afternoon, to name just a few. Come and see!!
- Prices for accommodation will be the same as last year: Priestley, \$15/night/bed. Benedum, \$12/night/bed. Children 12 and under sleep free on beds! Priestley is an air-conditioned dormitory. A suite consists of four bedrooms and a living room.
- For Philippi Lodging Motel accommodation, make your own reservation: 304-457-5888. Price \$45.00 plus state tax per room per night. State that you are from the Czechoslovak Baptist Convention to qualify for a special price. Ten rooms are reserved until June 30, 2004.
- Meal prices were slightly increased and are as follows: Breakfast-\$4.10, Lunch-\$6.00, Dinner-\$6.80, and Banquet-\$9.90. Children 13–17 pay ½ price, with the other half paid by the convention. For children 4–12, the convention pays for meals.

The Registration Form is also available on the convention web page. You can print and mail it to Helen Pojman, 1516 Pembroke Dr., Oakville, ON L6H 1V9, CANADA; phone: 905-338-3833.

We have more information, including the program about the annual convention on our web page: www.ab.edu/czslbaptconv

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

- Cornerstone Baptist Church in Minitonas, Manitoba, (formerly Czechoslovak Baptist Church) will be celebrating their 75th anniversary on July 30–August 1, 2004. Check their invitation and program elsewhere in this issue of *Glorious Hope*. More information will be published in the next issue. (See also *News*

on the Convention web page www.ab.edu/czslbaptconv)

- Convention midyear meeting/General Board, will be held in the Toronto Czechoslovak Baptist Church in October/November 2004.
 - The 96th Annual Convention will be held on July 7–10, 2005, Philippi, West Virginia.
- See you in Philippi in July 2004!!!!

George Sommer,

Executive Secretary

Annual convention coordinator

New Tygart Flyer Train!

Welcome aboard the smooth riding, mountain climbing New Tygart Flyer excursion train for a journey deep into the Cheat Mountain Wilderness. This comfortable train is climate-controlled, and features large windows and a dinette serving snacks, sandwiches, and beverages. The New Tygart Flyer may be boarded in Belington (about 15 minutes from Philippi) for round trips ranging about 6 hours. For a real treat, pamper yourself in one of our stylish observation/lounge cars. Each car has its own personality to help you relax and enjoy the ride. Amenities include a cold sandwich buffet with vegetables, chips, fruit, dessert, soft drinks, tea, and coffee. Price for the 6-hour trip in observation/lounge car (which includes food) was approximately US\$37 per person in 2003. We plan to reserve whole lounge car for about 30 people from convention and get some price discount. More information will be posted in next issues of *Glorious Hope*. You can find more information about New Tygart Flyer Train on: www.mountainrail.com

George and Dorothy Pospisil took the trip after the 2003 convention. They wrote: “...also, we did take your advice and went to Belington and rode the observation/lounge car and had a very wonderful time, and food was great. There was no engine hooked up on the lounge car because it was in repair [part of the trip the train is pushed from behind, not pulled], so we really had a great view of the whole experience. We would highly recommend this train ride to everyone....”

George Sommer

We got an information about excursion train for 2004 season. The schedule have been changed and do not plan to operate on Monday, July 12, 2004, when we planed to ride the train. But they will try to run the train for us, if we will have about 45–50 people from our convention to ride. They will advertize it for other people, so the ride will be more efficient for them. Also because of prices of fuel increase, fee for Parlor Car (observation/lounge car) has been increased to US\$50 per person per ride. If we have more people interested, we may get some discount. More information will be in the next issue of *Glorious Hope* and on registration form.

P.S. New information we got is that they will run the New Tygart Flyer on Monday, July 12, 2004 just for us. We will have tree car. But we have to fill Parlor Car (45–50 people). So hurry up. You will pay at the convention. □

Rev. Daniel Eban

August 10, 1918–August 14, 2003



Rev. Daniel Eban went home to be with the Lord on August 14, 2003. Daniel had suffered from cancer and is now in the presence of the Lord whom he loved and served for over 40 years.

He was born in Minneapolis, Minn. on August 10, 1918, the son of Michael and Mary (Elavsky) Evan. At the age of 18, he felt the call to go into the ministry.

He graduated from Northwestern Bible School and Seminary in Minneapolis, and completed his Theological studies at Northern Baptist Seminary in Chicago, Ill.

After graduation, he was called as a missionary to Wisconsin to serve four different fields which were sponsored by the Young People's Union of the Czechoslovak Baptist Convention. The weekly and Sunday meetings were held in various places. While there he led the group from Medford in moving from a rental hall to purchasing their own church building which was known as the First Baptist Church of Medford.

After a few years he was called to be the Pastor of Bethlehem Baptist Church of Cicero, Ill. There he had a radio ministry throughout the Chicago area. It was there that he was ordained by the Chicago Baptist Association, in which many of our area Czech and Slovak pastors participated in. In 1952 he was called to the Trinity Baptist Church of Chicago and served there for 16 years. While there, he led the congregation in the building of a new church. They moved from the old church on Rockwell Street to a new edifice on 67th and Hamlin. While there, the church received several awards for its beautiful architecture. It was a new beginning in a new area for which we were richly blessed. He also pastored churches in Cleveland, Oh, Chicago Heights, Ill, and the First Baptist Church in Michigan City, Ind. After his retirement, he moved to Minneapolis, Minn, where he was a supply pastor. During his ministry, he received the Chicago Council of Baptist Men's John Peck Award in recognition of the development of laymen participation in the ministry of the church and the Council of Baptist

men. He held offices as President and Secretary in various ministerial associations. His gentle demeanor and effective negotiation skills made him an effective leader. He had a genuine concern for people and prayed daily for his church, his family, and for the needs of others.

Daniel is survived by his wife, Dorothy (Listiak) of Kalamazoo, Mich, daughter Beverly (John Sr.) Kison of Paw Paw, Mich. Grandchildren Greg (Cynthia) Gauthier of Battle Creek, Mich, Brant Gauthier of the Woodlands, TX, and great-granddaughter Amber Gauthier. Brother John Evan Austin, TX, sisters Milie (Phil) Loppicclo, Ruth (Loren). Berber of Pound, Wisc, and Margaret Nelson of Ankeny, IA.

Daniel was much loved and respected by his family and by the churches he served. He will always be remembered as a faithful servant of the Lord.

Christine Sedjo Demcak

April 11, 1906 – April 8, 2004



Kristina Bičian was born to Paul and Katherine in Myjava, Czechoslovakia, on April 11, 1906. When Kristina was three years old, her parents left for America, leaving her and her sister (the late) Elizabeth to live with their grandmother and grandfather. After her parents arrived in the United States, they changed the spelling of their surname to Beechan. Six more children

were born to Paul and Katherine: John, Mike, Martin and the late Stephan, Paul and Samuel. When Christine was fifteen years old, she and her sister came to the United States and lived with their aunt. Christine went to work doing housework for different families.

She met and married Michael Sedjo in Chicago, and the Lord blessed their marriage with four children: Lillian, Eleanor, Irving and the late Rachel. She was a hard-working wife and mother, and liked to sew, garden and bake. Her idea of relaxation was playing the game Aggravation with family and friends. Christine and Michael were married for over 35 years. After Michael passed away, she married John Demcak, and they were

We live in a busy world full of distractions. As we drive down the road we are bombarded on all sides by advertisements that try to stimulate greed. And while we are driving, our first instinct is usually to turn on the radio or CD player. Then when we get home the first instinct is to turn on the television or some other form of distraction. This results in a lifestyle that is devoid of silence or solitude and is full of entertainment. Then we question why we have such a problem in the few moments of silence that we try to spend with God. Often thoughts from the busy day burst into our head and interrupt prayer. When we don't try to work on an inner attitude of silence during the entire day, it's almost impossible to just turn it on when we decide that it's "devotion time." That is why I personally enjoy being away from "the world" through hikes or camping trips. There is no television to watch, no radio to listen to, no books to read, and no internet to surf. It helps me to reconnect with God and allows me to cultivate the inner life without the outside world pressing on me.

With that in mind, I'd like to invite you to the youth camping trip in Audra State Park in West Virginia from July 5-8, right before Convention. It will be a fun time, and I hope that for many of us it will also be a time of contemplation, as it is a rare opportunity to be cut off from the everyday distractions that often create noise and unrest in our lives.

John Alac



Youth Camping in Audra State Park, West Virginia

July 5-8, 2004

Come enjoy great fellowship, meet new people, reunite with old friends and be together camping in the beautiful Audra State Park, West Virginia, located approximately 20 minutes from A-B campus.

The camping will be for three days, prior to the Annual Convention in Philippi. There will be swimming, soccer, games and devotions/Bible studies.

Come and bring your friends, and enjoy a camp full of friends and sports, but most importantly come to worship God with Christian friends in the wonderful nature that He created, and share your experiences with others. Hope to see you all there!

The campground consists of 65 tent and trailer sites, two bathhouses with modern facilities, and a centrally located playground. There are coin-operated washing machines and dryers. A dumping station is located nearby. About three tents can be placed on one site. Rates are \$15.00 per site per day. Each site has a picnic table and grill. So get ready your camping gear!

Additional information and pictures can be found on the web: www.audrastatepark.com



In Memory... Continues from page 40

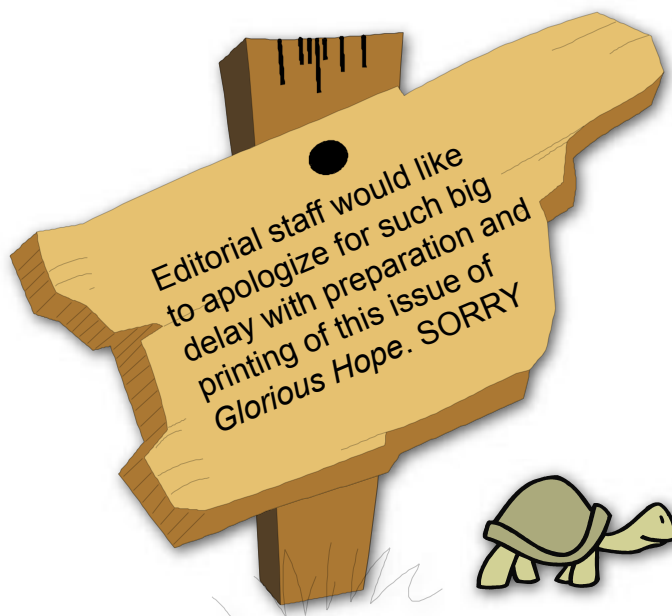
married for over 25 years, living in Florida and California.

Christine lived a long and full life, and the Lord blessed her with a large family: four children, 14 grandchildren, 34 great-grandchildren, and seven great-great grandchildren.

Well into her 90s, due to illness she moved from California to Friendship Village in Illinois, and lived there for over three years. She passed away on April 8, 2004, at the age of 98, and is finally at home with the Lord.

Christine accepted Jesus as her Savior at the age of eighteen while attending the Czechoslovak Baptist Church in Chicago.

Lillian Hudacek, daughter



Fireflies

Jan Karafiát

Translated by Daniela Bísková

Part 10

It was August. From the wheat field came the sound of sickles. The heather was in full bloom, dark purple in some places, white as milk in other. On his outward journey Lucius would always call in for a few moments at Jeanine's house. Usually he could catch up with father and Godfather, but sometimes he flew on alone. He knew his way about now. Jeanine used to say to him, "Be sure not to let anything prevent you from giving light." Lucius promised and flew off. The moon had dwindled to little more than half and the air was radiant with thousands of fireflies. When Lucius reached the garden round the beautiful house, he saw they were having a party there. A very long table was spread under the big ash



tree, and sitting round the table he could see the tall lady with rich hair, Fred and Paul, their little sister Ellie and a lot of other children; boys and girls of all ages. They were having cakes and something to drink and Ellie had a lovely wreath of flowers on her head—only she, nobody else.

Lucius settled down on the very top of the pear tree and from there he could hear and see all that was going on. He decided that he liked fairhaired Paul best of all the children. And now the children had all risen from the table to play games. But the tall lady said, "No, no, dear children. First we have to thank the Lord God." And Ellie said the lovely little prayer aloud.

And now, what should they play? First of all they joined hands in a big circle and danced round, singing, "The dove flew over the hill, the hill..." But little Paul got tired of this very soon and suggested blind man's buff and all agreed.

As they were running about, Lucius came down from his tree and flew among the children to give them light, for it was getting dark in the garden. And when it was Paul's turn to be blind man, Lucius was shining for him

and sometimes even touched him. Paul was blindfolded and pretended not to see, but he could see nevertheless, the cheat. He soon got tired of being blind man and just as Lucius touched him lightly on the cheek again, he pulled off the handkerchief that was tied over his eyes, snatched off his cap and struck Lucius with it with all his strength. He had really hit him, broke off one of Lucius' delicate wings which stuck to the cap, and poor Lucius fell helpless into the rose bush, where he hung motionless on a thorn. The children stopped playing and very soon they went home. It looked as if the little firefly's life was over. He did not move.

There he hung and hung on the rose bush and his moth-

er did not know anything about it, neither did Jeanine. But after a long time he gave a little sigh. It seemed as though, after all, there was still life left in him. Another firefly flew past and thought he heard a tiny sound. He looked around and shone his light and very soon discovered Lucius hanging on the thorn, all bruised and crushed and with one wing gone, motionless. The firefly tried to rouse him, but Lucius gave no sign of life for some time. At last he again made a tiny sound. Then the kind little firefly called out to a friend, who came at once and, when he saw what had happened, fetched a drop of dew from the grass and sprinkled Lucius' eyes with it. Two or three times he did this without any result. At last Lucius opened his eyes a little and stared at them.

"Who are you?" they asked him. But he gave no answer. "Where do you live?" Still he said nothing. Then, "Don't you live beyond the brook under the juniper tree?" Lucius couldn't speak, but his eyes seemed to say yes.

"I think I know him," said the first firefly. "I remember my father pointing him out to me when I was out fly-

Broučci

Jan Karafiát

10. část

A byl srpen. Tam dole v pšenici zněly srpy, a ta vřasa byla v plném květu, tak krásně zardělá, až až do tmava, a také bílá jako mléko, Brouček se stavoval po každé na okamžik u Janinky. Však on potom tatínka a kmotříčka dohonil, A nebo letěl sám, však cestu už znal. A Janinka mu vždy říkala: „Jen, Broučku, všeho nech a pěkně sviť.“ A Brouček že ano a letěl.

Půlměsíček začínal svítit, povětrí se samými broučky až třípytilo, a když Brouček přiletěl do zahrady u toho krásného domu, byla tam pod širým nebem slavnost. Pod jasanem stál dlouhanánský stůl, u něho seděla ta velká paní s kadeřema a Fréda a Pavlíček a Ela a hromadu jiných děvčátek větších a menších, a hoši tam také ještě byli. Jedli buchty a pili něco ze šálečků, a Ela měla na hlavě krásný věnec, a jenom ona a nikdo jiný.

Brouček si sedl na hrušku na samý vrcholek a díval se a poslouchal. A když si je tak všecy prohlížel, ten bělohlavý Pavlíček se mu přece ze všech nejvíc líbil. A už od stolu vstávali, a že si budou hrát, a už se chtěli rozbíhat, ale ta velká paní: „Ne, ne, milé děti! Nejdřív Pánu Bohu pěkně poděkujeme.“ A Elinka se modlila nahlas tu pěknou modlitbičku. A teď že nač si mají hrát? Vzali se do kruhu za ruce, ta velká paní také, chodili kolem a zpívali: Vyletěla holubinka ze skály, ze skály.

Ale Pavlíčkovi se to jaksi nelíbilo, aby prý hráli na slepou bábu. A když tak běhali a tu slepou bábu šfouchali, sletěl Brouček s hrušky a pěkně jim svítil. Však beztoho už nebylo dobře vidět. A když byl Pavlíček tou slepou babou, tu mu Brouček svítil,

že až někdy o něj zavadil, A Pavlíček měl zavázané oči, a jako by neviděl, ale on byl šelma a přece viděl, a ta slepá bába už ho také nějak mrzela, — on, když Brouček zas drobátko o něj zavadil, strhl šátek s očí, chytl s hlavy ten kulatý černý

klobouček a ze vši síly jím po milém Broučkovi praštil. Skutečně ho trefil, tak nehorázně! A bylo po Broučkovi. Celé jedno křidélko zůstalo na kloboučku sedět, a ten ostatní Brouček spadl tam do růžového kře, a zůstal za trn viset. Dětem se už nechtělo hrát. Přestaly jakoby nic a šly domů.

Ale s Broučkem bylo konec. Ani sebou nehnul.

A tak tam visel a visel, a maminka nevěděla nic, a Janinka nevěděla nic. Až pak za dlouhou chvíli jako byv něm přece ještě dušička byla, a on trošičku zavzdychal, ale docela potichu. Tu však letěl nějaký brouček, a že se mu zdálo, jakoby byl někdo zasténal, díval se a svítil si, a tu ho viděl, toho



Broučka. Visel na trnu, takový rozbitý, a to právě křidélko bylo celé pryč. Ani sebou nehnul. Ten cizí brouček budil ho, ale on nic. A ještě ho budil, ale on pořád nic a nic a nic. Až pak za dlouhou chvíli zas trošičku zavzdech. A tak ten brouček zavolal ještě jednoho broučka, a ten honem nabral v trávě rosy, a šplíchnul ji Broučkovi do očí. Ale Brouček sebou ani nehnul. A tak ten brouček ještě jednou letěl pro rosu, a ještě jednou, a pořád ji šplíchal Broučkovi do očí, až Brouček oči trochu otevřel a upřeně se na ně díval. „Broučku, čí pak jsi?“ Ale Brouček nic. — „Broučku, kde pak zůstáváte?“ Ale Brouček zas nic.

„Vid', Broučku, vy zůstáváte tam za potokem pod jalovcem, vid'?" A Brouček jakoby trošku kývnul očima, ale už je zas zavřel, a bylo dočista po něm. „Tak jest to on. Já jsem si to hned myslil," povídal ten první brouček. Když jsem poprvé letěl, tak mně ho tatínek ukazoval. Letěl s ním jeho tatínek a kmotříček, a ten zůstává tam nedaleko našich pod dubem, A tatínek povídal, že ten malý brouček zůstává pod

☞ Pokračování na straně 20

ing for the first time. He was with his father and godfather who lives not far from us under the oak tree. My father said that the little one lived with his parents under the juniper tree, and one day he showed me where it was.”

They decided to take Lucius home. They called two other friends, made a little stretcher, put on it some dry moss they found growing at the foot of the pear tree, and laid Lucius upon it. He knew nothing of all this. They carried him very quietly and carefully, and soon they were across the brook and close to the juniper tree. There they met Lucius’ mother, who was carrying a jug in which she was going to fetch some dew from the meadow. They could see that she was alarmed at the sight of them, though of course she could not know what had happened.

“Have you got a son?” they called out to her.

“Yes, of course I have a son.”

“Come and have a look, then.”

“Good heavens, what has happened?” she cried and hastened towards them. But even before she reached them she could see Lucius lying silent and still, and with a cry she fell to the ground in a faint. Then the four good little fireflies carried Lucius into the cottage, laid him on the bed, and went back to fetch his mother. She had recovered meanwhile, but was unable at first to speak. And then she began to cry, “Oh dear, he wasn’t obedient! Oh dear, he wasn’t obedient!” and asked the fireflies to go across to the oak tree and fetch Godmother and Lucinda. They flew off at once. At first they could make no one hear, as Godmother and Lucinda were somewhere out at the back. They rapped and rapped at the door and at last Lucinda came running to open the door. “Who is there?” she called.

“It’s me. I live close by in the twigs. I have something to tell you.” Lucinda opened the door while her mother had come to the door, too.

“Can you come over to the juniper tree at once?, Lucius is very badly hurt.”

As soon as Godmother heard this, she went hurrying over to the juniper tree and there she found mother wringing her hands, crying, “Oh, so he wasn’t obedient! Surely he wasn’t obedient!”

They hurried into the room. There lay poor little Lu-



cius, bruised and crushed. His right wing had gone completely and he made no movement. They stood there crying and wringing their hands. But Lucius knew nothing about it. Meanwhile someone came hurrying to the cottage under the juniper tree. It was Jeanine. Nobody had told her what had happened, but as if she knew, she had brought with her two little bottles; in one there was oil, in the other, wine. When they heard her coming they hurried out to meet her and mother cried, “Oh dear, he wasn’t obedient! Oh dear, he wasn’t obedient!”

Jeanine hastened into the room where poor Lucius

lay on the bed all bruised; his right wing was lost and he was very still. Tears as big as peas were running down her cheeks, but she didn’t wring her hands. “And were you going to leave Lucius lying here like this and do nothing? Quick, Lucinda, fetch some dew in the jug.”

Lucinda was hurried to get it but she couldn’t find the jug. She looked everywhere. It was nowhere to be seen. Suddenly mother remembered, “Oh, quick, quick, run, Lucinda. I left it in the meadow.” Lucinda hurried off to fetch the dew, and Jeanine sprinkled it over Lucius. Still he did not move. Jeanine was beginning to feel anxious. Tears as big as peas kept running down her cheeks.

She sprinkled Lucius again and then she washed him with some of the wine out of her bottle. And now he opened his eyes a little and looked at her. Oh, how glad she was and how glad they all were.

But Lucius did not say a word and fainted again. And so Jeanine washed him once more and then she took the other bottle and dressed his wounds with oil. As soon as she had done this father and Godfather flew in.

The sun was not yet up but they had met someone who had told them what had happened, and poor father was quite beside himself with anxiety. He began to cry and was reproaching himself for having left Lucius all by himself. Godfather tried to console him, telling him that all fireflies had to learn to fly alone—that they themselves had had to do so.

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jalovcem, a pak mně jednou ten jalovec ukázal.”

A tak že ho tam pod jalovec zanesou. Zavolali ještě dva kamarády, udělali taková malá nosidélka, ustlali na ně trochu měkounkého mechu—natrhali ho na hrušce u samé země—a milého Broučka na to položili. Ale Brouček nevěděl o ničem. A nesli ho pomalu a opatrně. A už byli za potokem, už byli u samého jalovce, a kdo jim tu jde naproti, to jest Broučkova maminka. Drží v ruce džbán a jde na palouk pro rosu. Ona se hned lekla, ale když nevěděla, co to jest!

„Máte vy jakého broučka?” ptali se jí broučci.

„I arcit' že máme, bodejť bychom neměli.”

„Tak se pojd'te podívat.”

„I, pro pána krále, Co pak to má být!” zvolala maminka a šla se podívat. Ale ještě u něho nebyla, a už to viděla, a vzkřikla, a padla na zem a byla jako mrtvá. A tak broučci zanesli nejdřív Broučka do chaloupky, a položili ho na postel, a pak přivedli maminku. Ona se zatím vzpamatovala, ale nemohla ze sebe ani slova vyrazit. Až pak se dala do takového pláče! „Ach, on snad byl přece neposlušný, ach, on snad byl přece neposlušný!”—a prosila broučky, aby skočili tamhle pod dub pro kmotříčku a pro Berušku. A oni že ano, a letěli rovnou cestou pod dub. Do chaloupky se však nemohli dostat. Ony byly obě někde tam vzadu na dvorku. A tak tloukli na dvéře, a Beruška přiběhla otevřít: „Kdo pak to tluče?”

„Já.”

„Kdo pak to jest?”

„To jsem já, brouček tadyhle nedaleko z roždí. Máme vám něco vyřídít.”

Tak Beruška mu otvírala, a kmotříčka zatím také přišla.

„Aby prý jste přišly hned pod jalovec. S Broučkem jest zle.”

Jak to kmotříčka slyšela, honem, honem pod jalovec. A tu jim maminka lomila rukama: „Ach, on snad byl přece neposlušný, ach, on snad byl přece neposlušný!” A spěchaly do světnice, a tu ležel Brouček na posteli, takový rozbitý: To pravé křidélko bylo celé pryč, a ani sebou nehnul. A tu teprv počaly všechny tři plakat, a plakaly a lomily rukama a plakaly, ale Brouček o ničem nevěděl a ani sebou nehnul.

A když tak plakaly, tu někdo spěchal k chaloupce pod jalovec. Byla to Janinka. A nikdo jí to nepověděl, ale ona jako by to věděla, už měla dvě láhvičky sebou, tu jednu s olejem a tu druhou s vínem. A ony jí lomily rukama na proti, a maminka tolik naříkala: „Ach, on snad byl přece neposlušný, ach, on snad byl přece neposlušný!” Janinka spěchala do světnice, a tu ležel Brouček na posteli takový rozbitý: To pravé křidélko bylo celé pryč, a ani sebou nehnul. Janince se sypaly slzy s očí jako hrachy, ale nelomila rukama. „Co pak vy Broučka tak necháte, a nebudete dělat nic? Honem, Beruško, přines do džbánu rosu, honem!”

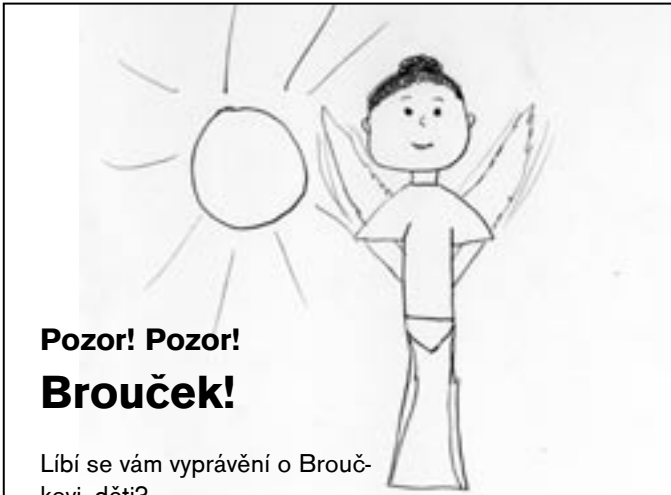
A Beruška se honem k tomu měla, ale nemohla najít

džbán a nemohla a nemohla. Až pak si maminka vzpomněla: „I honem běž, holka, já jsem jej nechala na palouku stát.”

A Beruška honem běžela, nabrala do džbánu rosu, a Janinka ji honem na Broučka stříkala a šplíchala. Ale Brouček sebou ani nehnul, a Janinka počínala už mít strach, a slzy se jí zas sypaly s očí jako hrachy. A ještě stříkala a tím vínem milého Broučka omývala. A když ho tak zomývala, Brouček pootevřel oči a upřeně se na ni díval. Ach, to měla radost, a to měly radost! Ale Brouček ani nepromluvil, a už jim zas pod rukama omdlával. A tak ho Janinka zas omývala, Pak vzala tu druhou láhvičku, a nalila mu do ran oleje. A když mu ten olej do těch ran lila, tu najednou přiletěl tatínek s kmotříčkem. Slunko ještě nevycházelo, ale kdosi jim řekl, že jest s Broučkem zle, a ubohý tatínek byl celý pryč. Plakal a naříkal, a zas plakal a předhazoval si, že přec neměl nechávat Broučka tak samotného. Kmotříček ho chlácholil, vždyť prý všickni broučci lítají sami, a oni že také nikdy s nikým nelítali. Ale nechali všeho, a letěli honem domů.


Přetištěno s povolením

Kresby: Nicole Malek



Pozor! Pozor!
Brouček!

Libí se vám vyprávění o Broučkovi, děti?
Jistě si umíte představit, jak takový malý Brouček vypadal. Víme, že měl křidélka, aby mohl létat. Určitě měl nožky, aby mohl lézt. Potřeboval také světélko, aby mohl svítit. Víte co, děti? Nakreslete Broučka tak, jak si myslíte, že vypadal a pošlete obrázek do redakce. Rádi bychom věděli, jak si Broučka představujete. Vyprávění o Broučkovi je velmi dlouhé, budeme Broučkova dobrodružství otiskovat na pokračování. Vaše obrázky s radostí použijeme pro ilustraci.



Nečekejte, vezměte si tužku nebo pastelky a kreslete! Můžete použít i barvy a Broučka namalovat. Pošlete obrázek, co nejdříve, protože připravujeme další část a možná váš obrázek bude právě ten nejvhodnější!



My much beloved piano teacher of fifty years ago reaches a substantial milestone birthday this May 24th. I'll be thinking of Joseph Cech that day. His roots, by the way, go deep into the soil of the Czechoslovak Baptist Convention. Once upon a time he gave long musician service to the life and times of the former Emmanuel Bohemian Baptist Church of Chicago, Illinois.



I was just a brat when Mr. Cech began tutoring me in the fine points of playing notes as written, counting prescribed beats per measure, curving fingers upon striking the keys, and generally going for accuracy rather than approximation. (In my old age I have given up completely on that latter.) Let me simply say that in my experience Joseph Cech had his own set of standards and a quirky habit of demanding that they be met. I can't say that I was always thrilled when the doorbell rang upon his arrival at our house for my regular piano lesson. (Maestro Cech made house calls as a professional. Where do you find that any more!) My reluctance to meet him at the door had nothing to do with not wanting to see him. It came instead from my guilt over inadequate practice time and knowing that I would be found out. I had just not spent enough time at the instrument that week. He, of course, knew that instantly—it was stamped all over my face and demeanor. And if he failed to observe it in the hang-dog look, then for sure he knew it before I got through the first measure of music that he had assigned me. I was inexcusably failing to reach the level of his expectations. Furthermore, my fingers probably were not sufficiently curved at the digit knuckles to satisfy his notion of gracefulness. (In retrospect I say, what gracefulness is there to anything that an adolescent boy does? But back then I said nothing at all, as befits an adolescent boy.) I dreaded what Mr. Cech would say, but inevitably it would go like this: “Okay, Bobby [exasperated sigh], another week on this piece and on that one and this other one, too.” You will perhaps understand that I, on the other hand, was quite ready to have been done with all of them three weeks ago according to my own ill-formed standards.

I surely did not get released early or easily from lesson assignments. And I am glad for that. Certain things were expected. It was a way of life at the time.

☞ Continues on page 38

Můj milovaný učitel na piáno, který mne učil před padesáti lety, se 24. května dožívá vzácného jubilea. V ten den budu na Josefa Čecha myslet. Mimochodem, jeho kořeny sahají hluboko do půdy Československé baptistické konvence. Občas přispěl do života bývalého českého sboru „Emmanuel Bohemian Baptist Church“ v Chicagu, ve státě Illinois, dlouhými hudebními programy.

Tenkrát jsem byl škrvně, když mne pan Čech počal zasvěcovat do hraní podle not,

správně počítat a zaokrouhlit prsty před úhazem klávesy. V podstatě šlo o přesnost. (S přibývajícím věkem jsem to vzdal docela.) Stručně řečeno, Josef Čech měl svůj standard a jeho splnění uměl docílit zajímavým způsobem. Nemohu říci, že bych byl nadšen, když zazvonil zvonek u dveří a oznamoval jeho příchod k pravidelným hodinám na piáno. (Mistr Čech přicházel jako profesionál. To se dnes už nevidí!) Má neochota ho očekávat u dveří, neznamenal, že ho nechci vidět. Byla způsobena výčitkami, že jsem dost necvičil, a byl jsem si vědom toho, že budu odhalen... Zkrátka, málo jsem ten týden cvičil. Pochopitelně, že on to okamžitě poznal, zračilo se to jak v mé tváři, tak i v chování. Pokud můj provinilý výraz přehlédl, bylo mu to jasné dříve, než jsem zahrál první takt zadané skladby. Neomluvitelně jsem nesplňoval jeho očekávání. Navíc mé prsty postrádaly zaoblenost a nedocílil jsem očekávaného půvabu. (Při pohledu zpět se ptám: Je dospívající chlapec vůbec schopen půvabu? Tenkrát jsem však na obranu dospívajícího chlapce nic neřekl.) S hrůzou jsem očekával na to, co pan Čech řekne. Pochopitelně, něco jako: „Dobře, Bobby (podrážděný vzdech), pracuj na tomto kousku další týden a to tomtaké a ještě na této skladbě.“ Co se týče mne, podle mého nedostatečného standardu, měl bych skladby dokončené již před třemi týdny.

V každém případě jsem ničemu neunikl. Jsem za to vděčný. Určité věci byly očekávány. Tak se tenkrát žilo. Jsme s panem Čechem na světě docela dlouho. Myslím, že totéž platí o vás. Musím se trochu zamyslet, mějte strpení...nezmínil se Pán Ježíš o nějakých povinnostech a závazcích? Nejste-li si jisti, jaký je standard, znovu si přečtěte evangelia a také epištoly Nového zákona jsou k dispozici. Je to tam všechno docela jasné.

V Bibli je ještě jedno místo, které jasně poukazuje na výsledek. Osmý verš šesté kapitoly Micheáše (ke konce Starého zákona): Co tedy od nás Pán očekává? (Nedochází nám to ještě? Potřebujeme další týden, rok nebo celý život?) V kostce jde v Micheáši o toto: Vzpamatujte se! Čiňte soud,

☞ Pokračování na straně 38

From the Ladies President Dottie Dvorak: Come to the Party

This past month we celebrated Mother's Day in the U.S. (Isn't it good and meaningful that it falls on Sunday?) During our worship service that day I was reminded of God's love and faithfulness down through the years. Like many of you, I know that God's sustaining power has been present through a number of family generations now.

We spent this particular Mother's Day in New Hampshire at the home of our daughter Dawn, her husband Jon, and two year old Carl Peter. Dinner was planned and prepared by my husband. (Roast port, of course.) Part of our dinner conversation around the table included planning for Dawn, Jon, and Carl to join us at the convention this year. Later in the day, our younger daughter Tracey phoned from Chicago to say, "Happy Mother's Day. I'm coming to the convention too." What a gift to have them all join us for the first time this year at the 95th Czechoslovak Baptist Convention.

There will be something else new at this year's convention. The Women's Advisory Board has planned a first annual Women's Luncheon. It will be held in



the cafeteria immediately following the Women's Missionary Union rally on Saturday, and all women are invited. It will be a party for women and children. There will be games, crafts, stories, and photo opportunities, as well as good food. So, ladies, come help start up a new tradition.

The theme of this year's convention will be "Living Power: Power That Is Alive, Power That Makes Us Lively."

When I consider how to describe the convention to our family, that theme tells it all. Many of us will come from places far and wide to sing and tell of god's living power in our lives, power that makes us and the convention very much alive.

Come to the convention in the spirit of joy and gladness. Come expecting to be blessed. Be in prayer that the power of God will be evident throughout the convention, and surely through the activities and programming planned for the many women in attendance.

God bless us all.
Dottie Dvorak

□

Donation

All donation should be send in enclosed envelope.

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

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

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

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

☞ If you are sending contributions for **convention** (Convention, *Glorious Hope* etc.), you may send only one check, and write on

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

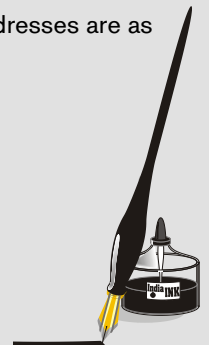
For your information, financial secretaries' addresses are as follows:

USA:

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

Canada:

Henry Pojman
1516 Pembroke Dr.
Oakville, ON L6H 1V9



**Dobrořeč duše má Hospodinu.
Hospodine, Bože můj, velmi jsi veliký...
Vypouštíš potoky přes údolí,
aby tekly mezi horami a dávaly nápoj všechněm...**

Žalm 104;1, 10, 11

**Praise the Lord, O my soul.
O Lord my God, you are very great...
He makes springs pour water into the ravines,
They give water to all...**

Psalm 104:1, 10, 11

