

Glorious Hope Slavná naděje

Vol. 31 N° 2
March-April 2005

Ročník 31, číslo 2
Březen-duben 2005

...we have peace with God
through our Lord Jesus Christ

Rom. 5:1b

...máme pokoj s Bohem
skrze našeho Pána Ježíše Krísta

Řím. 5,1b

...máme pokoj s Bohom
skrze svojho Pána Ježíša Krísta

Řím. 5,1b

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.

Misijsní 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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Editorial



If Christ had never died on the cross, what would today's world look like? How would humanity be moulded, and in what direction would it be headed?

The longer I considered these questions, the more I came to the realization that God knew the answers during the creation of the world. That is why he sent his own Son to Earth. That is why His own Son endured crucifixion.

During His time on Earth, working among people, Jesus placed a very strong emphasis on human relations. The finest and most practical guide for peaceful co-existence in society is the New Testament. Jesus laid society's foundation, which is called the Church. In today's day and age the term church oftentimes sounds rather hostile and unfriendly (especially to those disappointed or hurt by the church). The concept of community, with its implications of intimacy and mutual support, is more inviting.

A lone tree, exposed to the cruelty of weather, though offering resistance for a time, in the end falls. Then, whatever sad stumps are left on the trunk of the assailed tree reach pathetically for the heavens, as if begging for help. In contrast there stands a forest that, in its vastness, successfully

Continues on page 45

Jak by vypadal dnešní svět, kdyby Pán Ježíš Kristus nezemřel na kříži?

Jakým způsobem by se člověk formoval, a kterým směrem by se ubíralo lidstvo?

Čím více nad těmito otázkami přemýšlím, tím více si uvědomuji, že na tyto otázky znal Pán Bůh odpověď již při stvoření světa. Proto poslal svého Syna na zem. Proto Pán Ježíš také zemřel na kříži.

Během svého působení mezi lidmi, Pán Ježíš kladl nesmírný důraz na mezilidské vztahy. Nejlepší a nejpraktičtější pomůcka na soužití v lidské společnosti je Nový Zákon. Pán Ježíš položil základy společenství, které je nazýváno církví. V dnešní době výraz *církev* zní cize, mnohdy nepřátelsky (zvláště uším církví zklamaným). Přívětivější je pojem *obecnství* (z něhož lze vytušit určitou blízkost až vřelost).

Osamocený strom, vystavený drsným povětrnostním podmínkám, po určitém období odolávání, nakonec podlehně. Smutně se potom tyčí pahýly kmene k nebi, jakoby

Pokračování na straně 45



Covers: Corel photo—Canadian Tulip Festival,
Major Hills Park, Ottawa
Photos: Vlast Pojman, John Jeren, Jr.,
George Sommer





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

Members of the Czechoslovak Baptist Convention:

With the campus springing forth in bloom from both our gardens and flowering trees, I am reminded by the seasonal handiwork of God that summer will soon arrive up here on the mountaintop.

With summer comes your annual visit as our long-time Baptist partners in the Lord's work. This summer I will celebrate a decade of service with Alderson-Broaddus College and ten years of a warm friendship with you.

With the renewal of spring, God visibly exhibits his eternal promise of renewal for each one of us—both in our life of service here on earth and also in a life of eternal renewal in His presence in heaven.

With your visit I pray for God's blessing on both your Convention and personal renewal. May the tranquility of our campus bring tranquility to you. As always, we in the AB family welcome you as members of our family.

Yours in Christ,

Stephen E. Markwood
President

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

2 Timothy 1:7

95th Annual Czechoslovak Baptist Convention of USA and Canada

Philippi, West Virginia, July 8–11, 2004

The theme of the 95th Annual Czechoslovak Baptist Convention of USA and Canada, held in Philippi, West Virginia, July 8–11, 2004, was *Living Power: Power That Is Alive, Power to Make Us Lively*.

2 Timothy 1:7

The meeting of the General Board was held on Thursday, July 8, 2005, and was opened by President Robert Dvorak, who welcomed everyone to the business meeting. He expressed especially warm greetings and thanks to God for Joe Novak



being present because Joe had missed the past two conventions and the mid-year meeting because of health problems. He announced that Florian Manas has had surgery and is in grave condition. Andrew Kmetko has had a tough year physically, and is in a weakened condition but is improving. However, he is unable to attend convention this year. He welcomed Gloria Andrs to the meeting and stated that we were very happy to have Jerry Andrs back after a tough year. President Dvorak further stated that John Senak has had a stroke. Jan Banko sent his greetings, but could not come.

Prayer was offered by several members and closed by Robert Dvorak. Joe Novak led the devotional period. He read from 1 Peter 2:9. He stressed “sharing the good news, and using time and talents for the Lord.”

The treasurer for USA, George Gregor, presented the financial report for the US as printed. Giving by members was approximately \$54,000 the past year, and this is lower than in the past. Otilia Alac reported for the Canadian funds as printed.

Bill Rotar distributed copies of his report on the Michael and the Boubelik Funds. The Boubelik Funds are worth approximately \$231,000 and the Michael Funds worth approximately \$36,700.

Vlastimil Pojman suggested a committee be appointed to mandate a plan for using Boubelik funds for missions. A vote will be taken at the mid-year meeting.

Natasha Legierski, editor of *Glorious Hope*, thanked the convention for its financial contribution and stated that the magazine is a great mission tool. Convention subsidizes the magazine if enough funds do not come in. She thanked all who worked on the magazine in addition to having full-time jobs. She encouraged the delegates to send materials about their experience of walking with the Lord. She thanked everyone for their encouragement. Robert Dvorak pointed out that *Glorious Hope* is a great way to keep us connected. Natasha apologized for the delay. Elizabeth Legierski will be translating materials from Czech to English. Bill Rotar said that the magazine is wonderful and that Natasha is doing a wonderful job.

Joe Novak reported on his tract ministry—Czechoslovak Evangelical Mission. Although he has been quite ill, he has continued to write, publish and send out materials. Now that he is well he has even more energy and enthusiasm for this ministry.



So far over 2,832,255 tracts, 2,630 Bibles, 375 New Testaments, 2,785 books, 5,254 pencils and pens, and quite a few packages with Sunday School material are witnessing in 68 countries. Several tracts are translated into 16 languages.

Robert Dvorak reported that both Alice and Andrew Kmetko request they not serve on the Board. They will be elevated to emeritus status.

The Nominating Committee report was given by Joseph Novak. The committee is nominating John Alac, Jr., to serve on the General Board for the Canadian Office; Gloria Andrs to serve as assistant secretary; and new nominees for General Board Members are Brian Dors and Darko Siracki.

He also presented the following committees and their members:

Nominating: Joe Novak- chair, Daniel Widlicka, Kenneth Devine, Jan Banko, William Rotar, Florian Manas, Stan Mantle, Garth Priebe

Budget: Robert Dvorak- chair, George Gregor, Bill Rotar, Otilia Alac, Henry Potman, Vera Dors

Publishing: George Sommer-chair, Joe Novak, Natasha Legierski, Jan Banko, George Legierski

Auditing: Jerry Andrs - chair, Helen Horvath, Dick Niswonger, John Jeren, Sr.

Missionary: Jerry Andrs

Youth: Peter Abrman, Vlastimil Pojman, Darko Siracki, Tom Devine

Awards & Recognitions: Robert Dvorak- chair, Florian Manas, Helen Horvath, George Sommer



The president and the executive secretary are ex-officio members of all committees.

President's report: Robert Dvorak reported that the current by-laws and constitution were written in the early 80s and they need to be reviewed.

Executive Secretary's report:

- George Sommer stated that the mission statement and *Glorious Hope* are on the web page.
- To date there have been 1490 hits on the web page.
- There are some afghans left which will be for sale at this convention.

- Currently George is moving the Convention materials from the college to his home. This should be completed by the mid-year meeting.

- George is negotiating the possibility of having a promotional video filmed. To have it done professionally is too expensive, so other options are being given consideration.

- The youth trip to Ostrava has had to be postponed. Natasha stated that no one had come forward to be responsible for such an adventure. There has been some discussion about



what the mission would include, but there is nothing definite at this time.

- The youth camp that had been suggested for this summer did not materialize but on Saturday after breakfast the youth are going to Audra State Park for an all-day program including devotionals and a picnic.

- Convention dates will be July 7-10, 2005, and June 29-July 2, 2006.

- The sightseeing trip on the train will be on Monday. Delegates will leave the campus about 9:00 a.m. and drive to the station. The cost for the six-hour trip is \$50.00 US. Food is available on board and there will be two cars for convention members.

- Regarding the survey that was taken in 2003 at the convention, the air conditioning in the chapel still has only one unit working.

- The swimming pool will be open with lifeguards present.

- The dorm rooms have been checked to be sure they are clean.

- The cafeteria personnel have been told about the cold food, and they will take care of that problem.

- The convention is trying to attract young people. During an evening service we will have testimony from young people. We will try to shorten the time of the talent night. On Friday night there will be old- fashioned hymn singing followed by

ice cream and fireworks.

- There are also horseshoes available.

New business:

- \$12,000 was sent to the Czech Republic in May. As of now we do not have a report regarding if and when they received the money.
- George greeted Lubos and Diana Dzuriak. Lubos is a student at the Baptist Seminary in Richmond, Virginia. The board members welcomed them warmly.

A committee consisting of Vlastimil Pojman, Bill Rotar and George Gregor was appointed to bring a proposal to the mid-year meeting regarding spending some of the Boubelik Trust Funds for support of youth. As always, the president and executive secretary are *ex officio* members.

Greetings to the convention were received from pastors in the Czech Republic, Rev. Jaroslav Pospisil, Tepla; Rev. Jan Vychopen, Lovosice; and Rev. Tomas Valchar, Vice President, Slovak Republic; Jan Banko, Toronto Baptist Church; Christ Community Church, Campbell; Lilly McGee, Esther Butler from Immanuel Baptist, Portland, TN; Lillian Adam and Ed & Evelyn Evenhuis, Kalamazoo, MI; Town Heights Baptist Church; Florian and Barbara Manas; Parma Heights Baptist, Norris and Thelma Jett; Ruth Hitchcock, Scranton Road Baptist Church; Pastor Abraham, Madjar Family; Matuzalem in Slovakia; Anne and Fred Opocensky, Grace Baptist Church, Windsor. Greetings were extended to the convention from Leona Choy, Winchester; Ruthie Peako brought greetings from Poplar Springs Baptist Church, Richmond. Ruthie stated that they are delighted to have Lubos and Diana Dzuriak working with them while Lubos is a student at the seminary in Richmond. Greetings were expressed from Larry and Roberta Rucker, Newport News.

The nominating committee report was given by the chairman, Joe Novak. New nominations were General Board members Brian Dors from US and Darko Siracki, John Alac, Jr., from Canada, and Gloria Andrs, assistant secretary. Then the elections were held and all members were elected as nominated. They are:

Executive Board for 2004–2006

President Robert Dvorak
First V-President Joza Novak
V-P for USA Florian Manas
V-P for Canada Jan Banko
V-P for Parl. Proc. John Jeren, Jr.
V-P for Publications Natasha Legierski
Executive Secretary George Sommer
Assist. Secretary Gloria Andrs (new)
Treasurer-USA George Gregor
Treasurer-Canada Otilia Alac
Fin. Secretary USA Vera Dors
Fin. Secretary Canada Henry Pojman
Glorious Hope

Editor-in-Chief Natasha Legierski

Canadian Office

President Jan Banko

V-P Donna Nesvadba

Secretary Milan Lev

Treasurer Otilia Alac

Finance Secr. Henry Pojman

Members Milan Lev, Joe Jersak, Fred Opocensky

Election for General Board members will be in 2006.

Jerry Andrs reported that the Auditing Committee has examined the financial records of the convention and finds them in good order.

Budget Committee: Robert Dvorak reported that Bill Rotar, George Gregor, and Otilia Alac were challenged to add a fund to the budget for next year of \$600 to help with personnel to minister to a youth program during the convention. He outlined the proposed budget line by line, and the whole budget has been published in the September issue of *Glorious Hope*.

Well, what to say about the 95th convention: I believe that all delegates received blessing, from sermons, singing, testimonies, and fellowship—obecenstvi. All participating pastors prepared their sermons very well. *Old-fashioned Hymn Singing* with Bob Dvorak, Ice-cream social with fireworks after, Saturday night concert, youth picnic Saturday morning and really wet shower they received during the picnic, party at the Sommers', banquet, communion service, swimming, golfing, and many more activities, that all can be experienced during convention. You have to be here to experience it on your own.

I hope that those participants who went for the 6-hour train trip on Monday, July 12, enjoyed it tremendously. We will try it again this year.

I would like to thank all who helped to organize the 95th convention: Helen Pojman, registrar, and her team, Vlast Pojman, Debbie Lev, Elizabeth Legierski, Amy Nesvadba, and others. Thanks also to Lubos and Diana Dzuriak, Dr. Jud Bracey and Marija Sommer for working with the convention choir, and Dan Widlicka, who does not age when he leads hymn singing. I am sure that I do not remember all who helped (my memory is aging too), but thank you all!!!

Looking forward to seeing you all and many more July 8–11, 2005, in Philippi, West Virginia.

Respectfully submitted:

George Sommer,
Executive Secretary

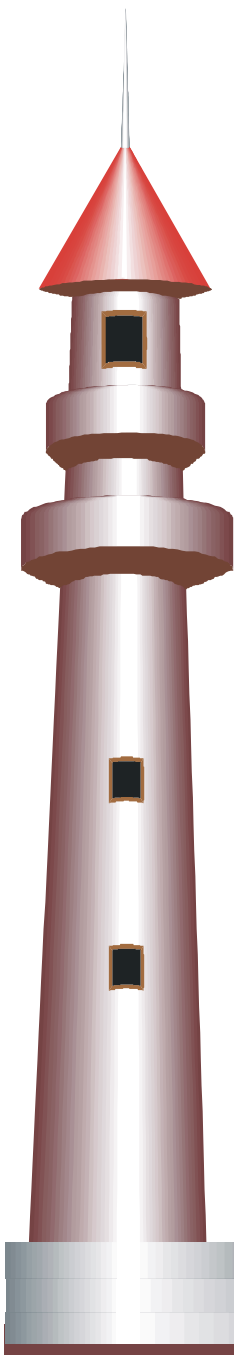
Gloria Andrs,
Assistant Secretary



The Observation Tower

The Race of Life

Rev. John E. Karenko



The apostle Paul wrote these poignant words about the various tests, trials, temptations, difficulties and problems we face in the race of our life:

1. "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it."
2. "Everyone that competes for the prize is temperate in all things."
3. "Now they do it to obtain a perishable crown, but we an imperishable."
4. "Therefore, I run thus: Not with uncertainty."
5. "I discipline my body and bring it into subjection, lest...I myself should become disqualified" (1 Cor.9:24-27, NKJV).

Paul's five-point regimen is a design for winners in life's race. He particularly did not want to be disqualified in that race. Backsliders like Demas (2 Tim. 4:10) and "lukewarm Christians" in the Laodicean Church (Rev. 3:15) are examples of such disqualified runners!

Several athletes were disqualified in the Olympics for various reasons. One weak link can make the chain useless, as one sin can disqualify a Christian athlete.

We are all in the race (like it or not) and the ubiquitous Creator God is the single, omniscient, unbiased, ("no respecter of persons"—Acts 10:34) Judge.

Our life's race for a medal (or crown, as the Bible calls it) is not easy. It requires great discipline, dedication and denial of self. Jesus Christ describes this lifestyle in the Gospel of Matthew (16:24-27; 19:29; take time to read it).

Jesus said the lane to life eternal is narrow and few find it, while the road to destruc-

tion is broad and many run that downward road (Matt. 7:13,14).

Three opponents to success in our life are the world, the flesh, and the Devil. The "world" is called: "The lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16), while in the Garden of Eden, where Adam and Eve were tested, the "three" are described as "good for food...pleasant to the eyes...to be desired to make one wise" (Gen.3:6).

In the "school of life," we are constantly facing exams or unexpected quizzes as to our progress. The tests get tougher as we mature toward the goal God has for our development, "...to be conformed to the image of his Son..." (Romans 8:29).

The measures God uses for the attainment of the perfection He desires can take the form of a tornado, hurricane, earthquake, blizzard, accident, disease, fire, disaster, or even death. All these (and others) are intended to refine, cleanse, strengthen and train us to win life's race!

Overcoming difficulties reveals the reality of our faith, and whether adverse circumstances will cause us to stumble or fall and lose the race.

So, "...let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us" (Hebrews 12:1).

At the final exam, we will "...give account of ourselves to God" (Rom. 14:12). Then God will open the book called *This Is Your Life*, and will evaluate whether our records show our works to be "...gold, silver, precious stone... wood, hay or straw...the fire will test each man's work of what sort it was" (1 Cor. 3:12-13).

Let each of us ask ourselves where we will stand at the end of life's race: "Will I hear Christ say, 'Well done,' or will I be cast out and rejected as a 'wicked and lazy servant'?" (Matt. 25:21-30) It is good to regularly examine yourself (2 Cor. 13:5) and thus be prepared to meet God (Amos 4:12).

Run to win life's race!



Its Great Purpose

Rev. Joza Novak



You will receive power when the Holy Spirit comes on you; and you will be my witnesses..."

Acts 1:8.

The theme of this convention is "Power that is alive; Power to make us lively." Wow! What a topic. Thank you for giving me this great text from Acts 1:8. What is the great purpose of God's Holy Spirit?

Of course it is to equip us with God's power, zeal, wisdom, excitement, and strength so that we can fulfil our mission in obedience to our Master's command. It is still true today as it was in the days of the Prophet Zechariah, "...not by might nor by power [of men], but by my spirit, says the Lord Almighty," (Zech. 4:6).

I. The Purpose of God's Holy Spirit

God sent His Holy Spirit to equip us with His power so that we can be better witnesses. This great power of the Holy Spirit is like dynamite. He helps us to testify to others. First, we are to talk and testify about Jesus and what He means to us. It is not enough to tell people what Jesus meant to Peter or Paul. Our testimony will be more powerful when we share with others what Jesus means to us. According to Webster's dictionary, a witness is "a person who beholds or otherwise has personal knowledge of anything." A witness is asked only to produce evidence of the things he or she has seen, experienced or heard personally.

Look what the people who knew Jesus said about Him. Peter, in Matthew 16:16, says, "You are the Christ, the Son of the Living God." After Thomas sees the resurrected Christ, he declares: "My Lord and my God," (John 20:28b). Paul twice gives witness about how he met the Lord Jesus on the road to Damascus. The first time he witnesses about Him to the High Priests (Acts 22:1-11), and the second time he

witnesses to King Agrippa (Acts 26:1-18). Therefore, before we try to invite others to Jesus and challenge them to turn to Him in repentance and ask Him for forgiveness and cleansing, we must personally accept Jesus as our Saviour and Lord. I can tell you how it was to live under Stalin and Hitler's occupation because I had that personal experience during World War II, from September 1939 to March 1947. I can also tell you about escaping from Communist Czechoslovakia and being in isolation in prison, because I have experienced it firsthand. You may read about it in my autobiography Just an Ordinary Joe. However I can also tell you with joy what it means to have Jesus as my Saviour, Friend and Lord, because I accepted Him in 1950 and confessed to this through the waters of baptism by immersion. I also knew Jesus as my Lord and Master when I said "Yes," after He called me into His service. After several months of struggle, and praying about it with my wife, Rose, we found peace and courage. During my two heart surgeries and other health problems for almost two years, Jesus gave me peace, inner strength and courage as I walked through the dark

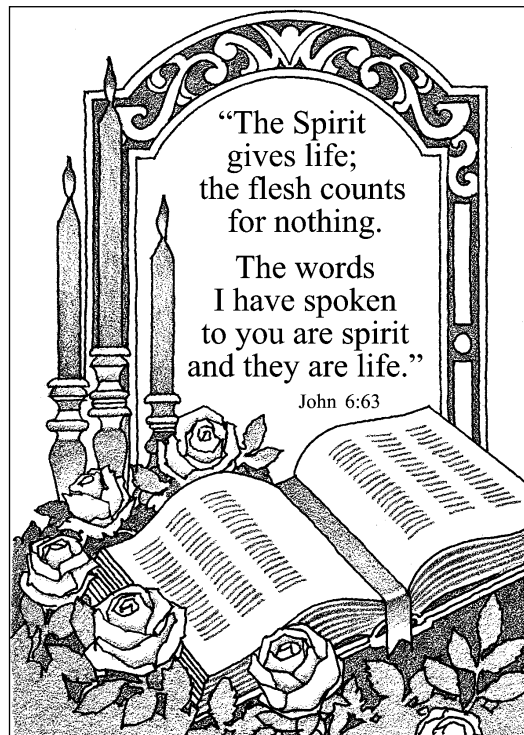
valley of pain and uncertainty. God gave me victory over fear and doubt. Now I try to be His faithful witness.

II. Our Mission Is to Fulfil His Commission

1. We are commanded to be witnesses, in Matthew 28:19 and Acts 1:8. In Matthew it says "go," and in Acts, "you will be my witnesses." Please notice that the Lord is not asking "Could you go?" or "Do you have the time to go?" "Will this interfere with your plans or program?" He simply says "go," make disciples, teach others to obey everything I have commanded you.

2. Some of you may ask, "How are we to witness?" I would say that it should be done cheerfully. It is unfortunate that so many Christians are often downhearted and disappointed. Whenever you ask them how they are, they are always groaning and moaning, and tell you that things are terrible. They only see the dark side of the world and

everybody else. I know that things are not always bright and beautiful. Neither were they for the apostle Paul when he wrote, "Rejoice in the Lord always. I will say it again: Rejoice!" (Phil.4:4) Never forget that Paul wrote these encouraging



words while he was imprisoned in a Roman dungeon. Those were very difficult days, filled with uncertainties and difficulties. However, Paul was looking beyond these hard circumstances. He was looking at the Lord and rejoiced. In my difficult days of illness, I used to hum a well-known chorus which says, "The joy of the Lord is my strength."

3. We must witness faithfully. What an honour it is to witness about our Lord's greatness, goodness, glory and gentleness. He is great and glorious, yet gentle to save, change, transform and heal. His joy fills all who obediently follow Him and carry His gospel to the ends of the world. I am happy to state that by God's grace I am privileged to tell people about God's love. I witness to them personally but especially through the tracts which witness about our Lord in 68 countries. Some tracts are translated into sixteen languages. Even while hospitalized, I talked to other patients, nurses and visitors. I know that we all like to be successful. Yet our Lord calls us to be faithful. We read in Matthew 25:14-30 about the parable of the talents. Those servants who used their gifts were complimented by their master, who said: "Well done, good and faithful servant!"

4. Let us also remember that this command to witness is for all God's followers. This privilege of witnessing was not given only to the chosen few, those who were good speakers or had musical gifts. Every one of us has some gift. Therefore, use it for God's glory and in order to help others. One woman who was in a wheelchair became quite depressed. Although she was a Christian, she was downhearted, because as a handicapped person she felt that she was unable to do much for her Lord. One day as she prayed about her situation, God's Holy Spirit inspired her to put an ad in the local newspaper. So she wrote: "I am in a wheelchair and seldom get out. At times I feel lonely and downhearted. But I am able to talk. If you are lonely or have a problem, call me." She was amazed at the response, because over thirty people called her the first week. Later on this handicapped lady was privileged to talk to several hundreds of people, of all ages, and she led many of them to the saving grace of Jesus Christ.

5. Some of you may say, "How can I witness to others when I am not sure of my own salvation?" Let me help you to be sure of your salvation and eternal life. Do not go by your feelings, which can be deceiving. Trust God's Holy Word and rejoice. Jesus says: "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life," (John 5:24). If you have confessed your sins to Jesus and pleaded for forgiveness and cleansing, then you are the child of Christ. Never doubt God's Word. When you read your Bible and pray every day, you will know that the blood of Jesus makes you clean, His Word makes you sure, The Holy Spirit gives you power to witness and God's love will help you to share life-giving hope.

6. The most wonderful thing about witnessing is the fact that Jesus is with us. We read in Matthew 28:20b, "And surely I will be with you always...." This means that Jesus is with all of His followers, all the time, and under all circumstances. He is with us on those sunny and successful days, as well as on those cloudy and distressful days and nights. He is there to protect us, guide us, inspire us, bless us and make us a blessing to people around us. Hallelujah! Praise be to God for His presence, power and peace.

7. But we must witness with our lives as well as with our lips. Our words must harmonize with our actions because what we do speaks louder than what we say.



III. The Results of Witnessing.

In conclusion, we will see several wonderful results of our faithful witnessing. First of all our Lord will be pleased and glorified. We will be happy because obedience to God's commands fills us with peace and joy. Above all, souls will be saved and the angels in heaven will rejoice. Jesus states, in Luke 15:7, that in heaven there is always rejoicing over one repentant sinner.

One Canadian Indian, who could neither read nor write, after his conversion to Christ, memorized John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." He also memorized one stanza of a well-known hymn, "What a Friend We Have in Jesus." In several years he witnessed to many people and won over fifty of them to his Saviour. May God help us to do the same, because we are commanded to do so by our Master: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses..." (Acts 1:8).

This sermon was delivered on Friday, July 9, 2004, during the 95th annual convention.

□

Check our Convention Web page: WWW.ab.edu/czslbaptconv



Living Power

Dr. Donald Shoff

I pray also... that you may know...his incomparable great power for us who believe.

(Eph. 1:18, 19).

Itasca, Texas, a small town in the central part of the state, was the scene of a tragic school fire. Two hundred sixty-three children lost their lives. There were few families in the community that did not lose either a son, daughter, grandchild, or neighbor. When the school was rebuilt, the town installed the finest sprinkler system in the world. The School Board vowed to spend whatever necessary to keep their children safe. When the school opened, honor students were selected to guide visitors through the building to show off the state-of-the-art sprinkler system. However, seven years later when the school was being enlarged, they discovered something that shocked the entire town—the sprinkler had never been connected to the water supply.

That is a picture of the condition of many Christians. We have indescribably great power available into which we have not tapped. This indescribably great power becomes a reality in our lives when we permit the Holy Spirit to work in us and through us.

I am well aware that some Christians get tense when we begin to talk about the Holy Spirit. I can understand why, especially since your speaker is from California, the land of fruit and nuts. I admit my state seems to have more of the latter than the former and everyone knows that charismania began in California.

However, let me remind you that there are two ditches on this theological road. Like me, some of you may be able to identify with Charles Swindoll's admission: "Many of us have spent our Christian lives trying to keep a safe distance between ourselves and the Holy Spirit. That was an unfortunate mistake." Indeed it has been.

The passage under consideration, Ephesians 1:15–23, is the prayer of the apostle Paul for the believers at Ephesus. He prays that they will know several things. It is important to note the kind of knowledge for which he prays: not theoretical, but experiential. This is the same knowledge Paul was speaking of when he said, "I want to know Christ and the power of His resurrection..." (Phil 3:10). He is



not speaking here of salvation. Thirty years before he made this statement, the former Saul of Tarsus came to faith in Christ. Rather he was saying that he wanted to experience the power of Christ's resurrection, not just know about it as theory.

In this study, we will focus on the last of the three things the apostle Paul prays that the Ephesian church will experience—God's incomparably great power. To say something is incomparable is to say it is in a class of its own; it cannot be measured.

In the nuclear age, we measure power by megatons. A megaton is equivalent to a million tons of TNT. The first atomic bomb was 20,000 megatons. We now have hydrogen bombs that contain millions of megatons of destructive power. However, the greatest display of power was not at Nagasaki or Hiroshima but at the resurrection of Jesus Christ. We are told in verses 19 and 20 that this "...power for [i.e., on behalf of] us who believe...is like the working of his mighty strength which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms." Every believer has this resurrection power dwelling within him in the person of the Holy Spirit.

The apostle Paul prayed that the believers at Ephesus would know this power—not just know about it. He prayed that they would experience in their lives the very power of God. And that power is available to us today. All of us would do well to ask ourselves a disturbing question: How much of this power do I know by personal experience? Perhaps a better question might be, how could I experience this incomparably great power in my own life?

It is essential to understand that this power is a Person, not an impersonal force. The power available to us is God Himself, as the Third Person of the Trinity. Some assume that everyone knows and believes that the Holy Spirit is a person. That is not the case. George Barna, the nationally known pollster who keeps his finger on the pulse of American Evangelicalism, says that 61 percent of Americans believe the Holy Spirit is merely a symbol of God's presence, not a living entity. Even more disturbing, he found that 52 percent of professing Christians in America embrace that same belief. We see it differently. We stress that this incomparably great power available to us is the Holy Spirit Himself.

A supernatural person who manifests supernatural power resides within every child of God. The night before he went to the cross, Jesus disclosed that at some point in the future the Holy Spirit would indwell believers: “And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you,” (John 14:16–18).

On the Day of Pentecost, that promise was fulfilled as the Holy Spirit took up residence in believers. What are we to expect today when we experience incomparably great power in our lives? Does it mean we will leap tall buildings, conquer the world, or always be number one? To experience this incomparably great power means at least the following two things.

Victorious Living

First, to experience His incomparably great power means we have power for victorious living. Many of God’s people spend far too much of their lives in the spiritual condition described by the apostle Paul: “I do not understand what I do. For what I want to do I do not do, but what I hate I do.... For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do —this I keep on doing.... What a wretched man I am!” (Romans 7:15–24)

Like for Paul, the level of life for some Christians is wretched. They have a desire to do what is good, but lack the power to carry it out. Although Christ has set them free, they are still bound by deeply engrained habits. For some, it may be an addiction to drugs, alcohol, or gambling. For others, it is an enslavement of the mind—enslaved to worry, anger or lust. Tragically, some Christians have given up, or given in, having lost hope that they will ever be free. They are saved, but they are strangers to the incomparably great power of the Holy Spirit for victorious living.

Victorious living involves not only the negative—deliverance from sins of the flesh—but also the positive—power to become what God has designed us to be. He has created us according to a divine plan and has given each of us a certain mix of physical, emotional and spiritual qualities that make us unique. It must grieve Him that we treat so lightly this aspect of His creation and seem to be willing to settle for so little in our lives.

Most Christians have no difficulty believing that God did great things through Abraham, Moses, and Paul. However, their faith falters at the thought that God could also do great things through them. Philippians 4:13 is a great promise that all of us need to digest: “I can do everything through him who gives me strength.” The Amplified ver-

sion puts it like this: I have strength for all things in Christ Who empowers me—I am ready for anything and equal to anything through Him Who infuses inner strength into me [that is, I am self-sufficient in Christ’s sufficiency].

Effective Ministry

When Jesus was here in the flesh, He said, “I will build my church.” He chose twelve men and gave them the best education that any group has ever received. For three years, He poured His life into theirs. However, when they watched Him die in apparent weakness and disgrace, all hope for the future seemed to die. But Easter Sunday changed all that as they embraced His resurrection victory.


One might think that they were now ready to begin to fulfill the Great Commission. But they were not. He told them, “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high,” (Luke 24:49b).

While, like many today, they were prepared intellectually, they were not ready spiritually. In obedience to Christ’s instructions, they stayed in the city of Jerusalem until the Day of Pentecost and were then “clothed with power from on high.” As witnesses clothed with power from on high, they began to share the message in Jerusalem, Judea, Samaria, and then to the ends of the earth. Within 30 years, the message had spread to the outer limits of the Empire and within 300 years, Rome had been conquered with the gospel.

Power from on high, incomparably great power—what does that mean for us today? Especially, for those who minister the Word publicly, what are we to expect? This divine empowering for ministry may at times be displayed through a bold, confident declaration of the Word in the face of threatening odds. As Luke records in Acts 4, Peter and John were brought before the Sanhedrin knowing their lives were in jeopardy. Peter, “filled with the Holy Spirit,” boldly preached to his captors. The result? “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.”

For many, however, who minister the Word today, although it may be with great sacrifice, they do not feel bold and fearless. That was certainly true of the apostle Paul when he ministered at Corinth: “I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on men’s wisdom, but on God’s power,” (1 Cor 2:3–5).

We all need to be reminded that the living power we long to experience is not an emotion. It is not the result

 Continues on page 43



Slovak
Bible Study–
English version

John the Baptist: John's Testimony

John 1:19–34

Luboš Dzuriak



This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” 20 He confessed and did not deny it, but confessed, “I am not the Messiah.” 21 And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” He answered, “No.” 22 Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” 23 He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’ ” as the prophet Isaiah said.

24 Now they had been sent from the Pharisees. 25 They asked him, “Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?” 26 John answered them, “I baptize with water. Among you stands one whom you do not know, 27 the one who is coming after me; I am not worthy to untie the thong of his sandal.” 28 This took place in Bethany across the Jordan where John was baptizing.

29 The next day he saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world! 30 This is he of whom I said, ‘After me comes a man who ranks ahead of me because he was before me.’ 31 I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.” 32 And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him. 33 I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’ 34 And I myself have seen and have testified that this is the Son of God.”

1:19–28

John appeared as the first witness to Jesus in the Prologue (1:6–8,15), and his wit-

ness begins the Gospel proper. On the first day (vv. 19–28), John testifies that he is not the light (see 1:8a); on the second day (vv. 29–34), John testifies to the light (see 1:8b).

John 1:19 announces the theme of vv. 19–28: “This is the testimony given by John...” “Testimony” or “witness” (*martyria*) has religious and juridical dimensions, and both figure prominently in the Fourth Gospel. John’s testimony to Jesus will lead others to faith, but it is also offered as evidence in a trial. John’s interrogators in this passage are not curious passersby, but are a delegation sent by official Judaism (vv. 19, 22). The expression “the Jews” (*hoi Ioudaioi*, v. 19) occurs repeatedly in the Fourth Gospel and has a wide range of meanings. Its most common usage, as in 1:19, is as a synonym for the Jewish religious establishment, which is the source of most of the opposition to Jesus’ ministry in John.

The interrogation of 1:19–28 has a formal cast and revolves around the question “Who are you?” (v. 19). The issue of John’s identity must be resolved before the central question of the Gospel, Jesus’ identity, can be addressed. The formal, emphatic beginning of v. 20 (“He confessed and did not deny it, but confessed”) communicates the solemnity of John’s response. John confesses, “I am not the Christ,” even though he was not

asked whether he was the Messiah. The Greek of John’s denial (*ego ouk eimi*, “I am not”) provides a pointed contrast with the language Jesus uses to speak about his identity later in John (*ego eimi*, “I am”). The rhetoric of John’s denial thus reinforces its content; he is not the Christ.

Unlike the delegation’s first question, the second and third supply predicates, “Are you Elijah?”; “Are you the prophet?” (v. 21). Elijah and the prophet were both figures upon whom some of the messianic expectations of Judaism came to rest. Elijah was transported into heaven without dying (2 Kings 2:11), and many Jews expected his return as the harbinger of the messianic age (e.g., Mal 4:5). “The prophet” derives from the prophet-like-Moses of Deut 18:15. In the Qumran community, this prophet was seen as a messianic figure, and similar expectations may lie behind the delegation’s question.

John’s denials become increasingly terse. His denial that he is Elijah points to a major difference between the portrayal of John in the Fourth Gospel and in the Synoptics. In Matthew (11:14; 17:10–13) and Mark (9:13), Jesus identifies John as Elijah; in Luke the angel announces to Zechariah that his son will be like Elijah (Luke 1:17). John is a witness to Jesus in the Fourth Gospel, however, and not a messianic figure. His response to the repeated question about his identity (v. 22) is to apply Isaiah 40:3 to himself (v. 23). In the synoptic Gospels, by contrast, Isaiah 40:3 is spoken about John (Matt 3:3; Mark 1:2–3; Luke 3:4). In the Fourth Gospel, John thus identifies himself as the voice who announces and gives witness. Verse 24 begins a second stage of interrogation. In Jesus’ time, the Pharisees were one among many groups of Jewish religious leaders, but by the time of the Fourth Evangelist, the Pharisees’ successors, the rabbis, were the dominant group

in Judaism. John draws attention to the Pharisaic presence in v. 24 in order to imply continuity between the authorities who opposed Jesus during his lifetime and the Jewish authorities who oppose the Johannine community.

The question in v. 25 focuses on John's authority and his reasons for baptizing. John's answer shifts the focus away from baptism to Jesus (vv. 26–27). Verse 27 emphasizes the secondary position of the one who witnesses in relation to the one witnessed; not even slaves were required to undo their master's sandals. The Bethany of v. 28 should not be confused with the Bethany near Jerusalem (11:1).

1:29–34

In 1:19–28, John was unafraid to speak the truth about his identity and his ministry to officials from the religious establishment. In these verses, John boldly announces the truth to any who will hear. John 1:29–34 is structured to highlight John's testimony. First, the passage is dominated by verbs of witness: "see" (vv. 29, 32–34), "witness" (vv. 32, 34), "say" (vv. 29–30, 32, 34). Second, this passage consists almost entirely of direct discourse. The Fourth Evangelist does not talk about John's witness, but allows the Gospel readers to hear John's witness for themselves. In 1:23, John identified himself as the voice of witness, and in 1:29–34 the reader hears that voice. Jesus first appears in the Fourth Gospel in v. 29, but in this scene he will stay on the sidelines and say nothing. The focus is on John's witness.

John identifies Jesus as "the Lamb of God who takes away the sin of the world" (v. 29). The singular of "sin" (*hamartia*) in v. 29 emphasizes the world's collective

brokenness, not individual human sins. "Lamb of God" is rooted in Old Testament imagery, but scholars are divided about its precise referents. In the mouth of John the Baptist, "lamb of God" might have referred to the conquering lamb found in post-biblical Jewish apocalyptic literature. The expression more likely recalls the servant songs of Second Isaiah (particularly Isaiah 53:7) or the Passover lamb, the cultic and liturgical symbol of Israel's deliverance (Exod 12:1–13). In Judaism, the Passover lamb was not viewed as a sacrifice for sin, but the early church quickly reinterpreted Passover symbolism in the light of the eucharist (e.g., 1 Cor 5:7–8). Indeed, in the Fourth Gospel Jesus' crucifixion is linked to the slaughter of the paschal lamb. For example, the Fourth Evangelist links Jesus' unbroken legs at the crucifixion (19:33) with the Exodus 12:46 teaching about the Passover lamb (19:36). Many scholars rightly suggest that the metaphor "lamb of God" cannot be explained by either the servant songs or the Passover lamb alone, but evokes them both. John's title for Jesus in v. 29 (the first in a series of titles for Jesus in Chapter 1) thus draws on a rich heritage of symbols to identify Jesus as the redeemer for the world's sin.

John testifies to Jesus' pre-existence, but his words sound more like a riddle than direct announcement. This verse echoes the testimony attributed to John in the Prologue (1:15) and express the christological claims of the early church, more than the testimony of a first-century Jewish prophet. John is thus confirmed as a valid and reliable witness because he testifies to the truth of the claims of the church.

Verse 31 provides John's full answer to the question of v. 25: Why does he baptize? There is no notion of John's baptism of repentance (compare with Matt 3:1–12), because John's baptism belongs solely to his witness. This becomes even clearer in the account of Jesus' baptism in vv. 32–34. John is not depicted as an actor in Jesus' baptism; John's only role is to allude to it, for the text does not actually say that John baptized Jesus. God and the Spirit are the actors. Indeed, as vv. 31a and 33 make clear, John "knew" Jesus only because John had been told by God how to interpret the descent of the dove (v. 32).

John 1:29–34 ends with a formal statement of witness by John (v. 34). The verbs in v. 34, "see" (*horao*) and "witness" (*martyreo*), are in the perfect tense. The Greek perfect tense denotes a completed past action whose effect continues into the present. John's witness thus continues into the present. John recognizes Jesus as the "Son of God." To do so is to acknowledge Jesus' unique relationship with God and hence his ability to reveal God in ways never before available (1:14, 18).

The words of John the Baptist in 1:29–34 offer a rich witness to Jesus: He is the Lamb of God, the one who takes away the world's sin (v. 29), the pre-existent one (v. 30), the bearer of the Holy Spirit (v. 33), the Son of God (v. 34). The Fourth Evangelist's focus on John's role as witness contains an important theological affirmation, because witnessing is one beginning point of faith in this Gospel (e.g., 3:11, 32–36; 4:39)



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From Our Readers



April 29, 2005

Dear George

We had hoped to attend the convention this year but Andy is not strong enough to make the trip. This past winter he broke his right ankle and it healed quite

well but he went into the hospital the week he was to be discharged from the orthopedic doctor. Even though

he had the flu and pneumonia shots, he became ill with both flu and pneumonia.

He was in the hospital for nine days and then in rehab for eight more days. He is doing much better but still can't travel that far.

Our thoughts and prayer are with the convention sessions—please give our greetings to our friends.

In His love,
Andy and Alice Kmetko

In Memory

The Rev. Florian Manas

September 2, 1921–April 20, 2005



The Rev. Florian Manas, a dynamic local leader of the Youth for Christ organization and later a minister at Parma Heights Baptist Church, died Wednesday, April 20, 2005 at Manor Care Health Services-West.

He also had owned the Christian Book Center and Film Service

downtown for 20 years.

Manas was born in Detroit 83 years ago. After moving to Cleveland, he became an all-Senate Conference center for the West Technical High School football team. He played in two Charity championship games in Cleveland Stadium and lettered in basketball and track by the time he graduated in 1940. In 1997, he was inducted into the school's Hall of Fame.

When Manas was 15, he attended a Ringling Bros. tent circus and found they were looking for a side show magician. Since magic was his hobby, he auditioned and spent the rest of the summer touring with the circus as Manas the Mystic. He abandoned performing a few months later when he attended a revival meeting at the City Mission and became a born-again Christian.

Manas organized popular youth meetings at Scranton Road Baptist Church. In 1943 he began monthly citywide Cleveland Christian Youth rallies at various locations. The

group was a forerunner to Youth for Christ. The following year, he joined the Army and served in Europe. After World War II he spent a month touring and preaching in Czechoslovakia. When he returned to Cleveland, he married Mildred Rishaw. He then attended Bob Jones University in South Carolina, graduating in 1949. After that, he served as a pastor in Union City, Pa.

In 1952 he was named director of Greater Cleveland Youth for Christ. He led popular Saturday night rallies in the WHK Auditorium, now the Agora Theater. Three years later he attended an International Youth for Christ convention in Sao Paulo, Brazil, but turned down a chance to become a missionary there.

Manas developed many programs for Youth for Christ, including a statewide sports competition for teens who attended the religious rallies.

"If a fellow is too sick to attend our rallies, he is too sick to participate in the weekly sports events," he told a reporter.

He became a minister at Parma Heights Baptist Church in 1964 and was named pastor emeritus last year. He also was vice president for USA of the Czechoslovak Baptist Convention of USA and Canada.

Manas' first wife died in 1976. He married Barbara Dempsey four years later.

Besides his wife, he is survived by sons, Daniel of Portage, Ind., Donald of Bay Village and David of Boca Raton, Fla.; a daughter, Deborah Karohl of Fairview Park; six grandchildren; and a sister Martha Karhan.

Services was held at 10 a.m. Monday, April 25, 2005 at Parma Heights Baptist Church.

We will bring more about Florian Manas in the next issue of Glorious Hope. [Editors]

From the Executive Secretary



What Is Asked of Us?

Deuteronomy 10:12

"So now, Israel, what does the Lord your God require of you?"

This is the main theme and verse of the 96th annual convention on July 7–10, 2005. We plan to add some additional activities before, during, and after the convention:

- Jan Titera, General Secretary of the Czech Baptist Union, and his wife, Vera, will be the convention's guests. Rev. Titera will lead Czech Bible Study, and his wife will bring testimony at the Ladies' Missionary Rally Saturday morning.

- Youth picnic at Audra State Park will be on Saturday morning, July 9, 2005 (about 20 minutes' distance from A-B campus.) I hope that the weather will cooperate much better than last year.

- There will be a lot of exciting events during the 96th annual convention, including Fifth Annual Fireworks with Ice-cream social, "Old Fashioned Hymn Singing with Bob Dvorak at the Piano," Saturday Night Concert, obecnstvi at the Sommers' on Sunday afternoon, to name just a few. Come and see!!

- On Monday, July 11, 2005, we plan to take again 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, if we have enough participants. We need a minimum of 32 people. Price for the trip is the same as last year, US\$50.

Other important information:

- Canadian delegates will be paying the registration fee, meals, and accommodation in Canadian dollars. Exchange rate will be US\$1=Cnd\$1.15. This will simplify payment procedures. There will be separate US and Canadian registration forms.

- Prices for accommodation will be the same as last year:

Priestley, US\$15 (Cnd\$17.25) /night/bed. Benedum, US\$12 (Cnd\$13.80) /night/bed. Children 12 and under sleep free on a bed! Priestley is an air-conditioned dormitory. A suite consists of 4 bedrooms and a living room.

- For Philippi Lodging Motel accommodation, please make your own reservations: 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, 2005.

- Meal prices are the same as last year and are as follows: Breakfast—US\$4.10 (Cnd\$4.72); Lunch—US\$6.00 (Cnd\$ 6.90); Dinner—US\$6.80 (Cnd\$7.82) and Banquet—US\$9.90 (Cnd\$11.38). Children 13–17 pay ½ price; the other half is paid by the convention. For children 4–12 the convention pays their meals.

- The Registration Form is also available on the convention web page. You can print it and mail to Helen Pojman, 2393 West Ham Rd., Oakville, ON L6M 4P2, CANADA Phone: 905-469-1444

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

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

- Convention midyear meeting/General Board, will be held in Christ Community Church, Campbell, Ohio, in October or November 2005.

- 97th Annual Convention will be held on July 6–9, 2006, Philippi, West Virginia.

Looking forward to seeing you all in July!

George Sommer, Executive Secretary
Annual Convention Coordinator



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Fireflies

Jan Karafiát

Translated by Daniela Bisková

Part 15

Mother was annoyed that Lucinda should want to think it over, and Lucius wasn't happy either, but he was humble about it and Jeanine approved.

"Don't worry," she said, "if she is kind, surely Lord God will give her to you. And if she's not kind, be glad you won't get her. Just go back again tomorrow." Meanwhile, Lucinda was already regretting what she had done.

"What did you say to him, Lucinda?" asked Godfather when she came back to the room.

"I, I—I told him, father, that I have to think it over."

"Think it over? What do you want to think it over for? Or don't you care for Lucius? And didn't he tell you that I had sent him?"

"But I, I—the firefly from the twigs is not disobedient."

"The firefly from the twigs? What's he got to do with you? He hasn't said anything to you, has he? But Lucius came and asked for you. And that he has not always been very obedient? He regrets it and is obedient now. And you don't want to obey? Are you not ten times worse than he?" Godfather said no more. But Lucinda cried and didn't sleep a wink. When Lucius came the next day, Lucinda was in the kitchen boiling potatoes. Her cheeks were red either because of the fire or because she had been crying so much.

"Welcome, Lucius," said Lucinda and began crying again.

"What are you crying about, Lucinda?"

"Oh, forgive me, Lucius, for wanting to think it over."

"And would you like to marry me?"

"Why, of course I would!" And she put her arms round Lucius and they were very happy.

Mother was anxious that the wedding should not be delayed. But it took a whole week to get ready. Everything in the house had to be cleaned and polished, there were guests to be invited, and cakes to be baked. Oh, such a lot of cakes! There was hardly room for them all on the larder shelves. Jeanine promised to send three grapes—great purple grapes, just broken off from the bunch. She hired the click beetle to take them over, and he brought them on a wheelbarrow. Jeanine paid him well but, nevertheless, Godmother gave him some flour and semolina, a little butter and three big cakes. He was delighted! He had a big family.

What a wedding it was! There were a great many guests; as soon as they all arrived they went out under the oak tree: Lucius and Lucinda, Godfather and mother, father and Godmother, Jeanine and the old firefly from the twigs, and all the rest of the guests.



"Join your hands," said Godfather, and Lucius took Lucinda's hand into his. "And now, Lucius, do you declare that you will always love and cherish Lucinda?" Lucius said that he would always love and cherish her.

"And you, Lucinda, do you declare that you will always love Lucius and obey him?" Lucinda said that she would always love and obey him.

"May God bless you both and send you many children." All the others repeated, "May God bless you both and send you many children." Then they all went into the house, and ate and drank, sang songs and talked, and were very happy and enjoyed themselves.

While they were singing Lucius looked out of the window and saw the little rose-chaffer lying in the grass with his legs folded,

looking around and listening. Lucius picked up two cakes, one cheese and one poppy-seed, and ran out.

"Rose chafer," he called out, "see what I've brought you. It's my wedding today."

"I know that," said the rose chafer.

"Here's some cake for you." Lucius gave him the two cakes, one cheese and one poppy cake. The rose chafer was delighted and ran off home. The sun was just about to rise as the guests made ready to see Lucinda and Lucius to the juniper tree. They all were happy and singing and shouting, only Godmother shed a few quiet tears.

The wedding was over. Father and mother moved to the little room at the back and Lucinda looked after the house. They were all very happy together.

Lucinda did the cooking and cleaning and mother helped her and gave her advice.

This happiness did not last long. One morning when the sun had set, they were all sitting at the table having their breakfast. Soup was ready on the table and Lucius said their prayer:

Heavenly Father, here we stand,
Guide us with your gentle hand.
Help, oh help us every day
All your wishes to obey.
Make us strong your will to do,
Make us kind and loving too.

Before he said Amen—bump, mother fell off her chair. Immediately they surrounded her, sprinkled her with dew, called her name and cried, but to no avail. She was dead. It was a great grief indeed.

Under the elder tree, near the brook, they dug a little grave.

There they sadly buried her. And three days later a daisy grew in that spot, a daisy with milk white petals; and it has been there ever since. And the white daisy next to it—that is father's. He kept on shining after mother's death but his light grew weaker and weaker and at last he had to stay at home.

And so it happened, one evening, as they were sitting under the juniper tree finishing their supper, Godmother came hurrying to the door. "Oh, Lucius, have you seen Godfather at all? He has not come home yet and the sun is well up. I'm so afraid something may have happened to him."

"No, Godmother, I haven't seen him."

Father began to worry as well. "Oh, something must have happened to him. Go and look for him."

They went to look for him, flying and running and calling out as they went. But they could not find Godfather anywhere and nobody was able to tell them anything about him. They were all terribly unhappy. Jeanine tried to comfort Godmother, but Godmother would not be comforted. This went on for two days, and then Lucius reported that over in the wood, under an oak tree not far from the path, there was a white daisy that he had not seen there before. "Oh, it's his daisy, the woodpecker must have got him. Oh!" they wept and cried.

Father was fading and fading away. "I don't think I'll be here much longer," he said, "be kind to one another and be obedient." One morning he did not come to breakfast, and they found him lying in bed with his legs folded, stiff and cold. Oh, what a grief it was.

They dug him a little grave under the elder tree by the brook beside mother's. On the third day a daisy came up, white as milk; and it has been there ever since.

"Godmother, come and live with us. We won't be so lonely," begged Lucius and Lucinda. But Godmother didn't want to. "No, no, my dears. I have to die at home. You will carry me from there to the oak tree in the wood, will you?"

And so they all stayed where they were—Lucius and Lucinda, Godmother, Jeanine, all in their own homes. One day the young firefly from the twigs got married, and the young couple lived with his parents.

They all kept on shining and when the sun was rising Lucius would always wait for the young firefly from the twigs and fly home with him. They kept on shining and shining and Lucius would often see the tall pretty lady sitting at her table writing long letters, and the little girl who had now grown tall and lovely. Sometimes she would wear a white apron and help cook in the kitchen. But fair-haired Paul was not to be seen. He must have been off somewhere studying.

Autumn had come again. The nights were growing longer, the weather colder and the fireflies had to give up their long journeys. They only wanted to meet once more and because Godmother wished it so much they agreed to meet at her house. The fireflies from the twigs came: the young and the old one, Jeanine and Lucius with Lucinda. There were cheese and poppy cakes and Jeanine had sent the click-beetle with a purple grape, just as it was separated from the bunch. They all sat round the fire and talked, but it wasn't like the old happy gatherings; Godfather was no longer there, nor father and mother. They all missed them badly.

At last they said a prayer and prepared to leave.

Those from the twigs flew off to their home in the twigs, Jeanine to the mossy patch among the heather; but Lucius and Lucinda stayed behind to help Godmother with her preparations for the winter. After they had filled all the crevices and tidied up Lucius said to Lucinda, "I say, Lucinda, let's go over to Jeanine and help her too."

And they went. Jeanine was just carrying everything from the larder into the kitchen. "Jeanine, we have come to help you," they said. "It was silly of us not to have thought of it before now."

"Oh, thank you, my dears, I can do it quite well by myself. I promise to ask you when I need help. But as you are here it would be very good of you to lend me a hand."

So they helped Jeanine and then went to prepare their own house. It was already getting quite cold. They put all the food into the kitchen, shut and bolted the door and covered it and the windows with moss. Now it could freeze as hard as it liked. They said their prayer and went to bed.

And they slept and slept and slept. Oh, how they slept!

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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 Malek and Natasha Legierski

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



Broučci

Jan Karafiát

15. část

Maminku to mrzelo, že se chce Beruška teprv rozmýšlet, a Broučkovi to také milé nebylo, ale byl krotký a pokorný, a Janinka mu to schvalovala. „Nic si z toho nedělej. Jest-li Beruška hodná, však ti ji Pán Bůh přece dá, a není-li hodná, buď rád, že ti ji nedá. Jen tam zejtra zas jdi.“

Však už toho Beruška litovala. „Co paks mu řekla, Beruško?“ ptal se jí kmotříček, když přišla do světnice. „Já, já—já jsem mu, tatínku, řekla, že si to musím rozmyslet.“

„Rozmyslit? Co pak si chceš rozmyslet? Či nemáš Broučka ráda? A neřekl ti, že já jsem ho poslal?“

„I, já, já—ten brouček z roždí není neposlušný.“

„Brouček z roždí? I co jest tobě do broučka z roždí! Kdyby on byl přišel, tak by byl Brouček nepřišel. Ale Brouček přišel, a říkal o tebe. A že byl neposlušný? On toho lituje, a už poslouchá. A ty nechceš poslouchat? Nejsi-li ty desetkrát horší nežli Brouček!“

Víc jí kmotříček neřekl. Ale Beruška plakala, a celou noc nespala, a plakala, a když Brouček druhý den zas přišel, byla Beruška v kuchyňce, a vařila brambůrky—celá červená, až až hořela, buď že jí plamen do obličeje pálal, anebo že byla uplakaná.

„Vítám tě, Broučku,“ A už zas plakala. „Co pak, Beruško, pláčeš?“

„Ach, odpusť mně to, Broučku, že jsem se chtěla teprv rozmýšlet.“

„A chtěla bys si mne vzít?“

„I bodejť že bych chtěla.“

A vzala Broučka okolo krku, a měli se rádi. A tak maminka, aby prý se se svatbou neodkládalo. Ale asi týden to přece ještě trvalo. Když se muselo všechno umývat a cítit! A než se všickni hosté pozvali! A než se všechny koláče upekly! To jich bylo! Ani



se nemohly v komoře na prkna vlézt. A Janinka že jim pošle tři zrnka vína, taková krásná modrá, až do červena, tak jak se z hroznu utrhl. A poslala. Zjednala černého brouka, kovářika, a on jim je na kolečku zavezl. A Janinka mu dobře zaplatila, ale kmotříčka mu přece ještě dala trochu mouky a krupice a jiskřičku másla a tři hodně velké koláče. Ten byl rád! Když měl doma hromadu dětí!

A byla svatba. To bylo hostů! A když byli všickni pohromadě, šli ven pod dub. Brouček a Beruška, tatínek a kmotříčka, kmotříček a maminka, Janinka a ten starý brouček z roždí, a pak ti ostatní.

„Tak si podejte ruce,“ začal kmotříček, a Brouček a Beruška podali si ruce. „A

ty, Broučku, vyznej, chceš-li mít Berušku vždycky rád a vzdávat jí patřičnou čest. “A Brouček vyznal, že ji chce mít vždycky rád a vzdávat jí patřičnou čest.

„A ty, Beruško, vyznej, chceš-li mít Broučka vždycky ráda a dobře poslouchat.“ A Beruška, že ho chce mít vždycky ráda a dobře poslouchat.

„A tak buďtež v tisíce tisíců, a žehnej vám Hospodin.“ A všickni opakovali: „Budťež v tisíce tisíců, a žehnej vám Hospodin.“ A šli zas do chaloupky, a jedli a pili a zpívali a povídali, a zas zpívali a byli rádi a měli se dobře.

A když tak zpívali, tu viděl Brouček oknem tam výš na mezi za dubem malinkého broučka, zlatohlávka. Ležel v trávě na břiše se založenýma rukama, díval se a poslouchal. Brouček vzal honem dva koláče, jeden tvarohový a jeden makový, a běžel ven. „Zlatohlávku, pojď sem. Já mám dnes svatbu.“

„Však já vím, že máš.“

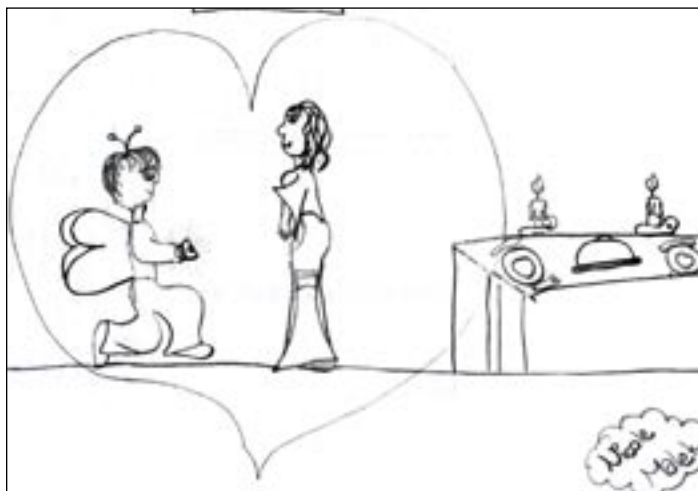
„Tak tu máš, na, koláč.“

A dal mu koláč, ba dva, jeden tvarohový a jeden makový, a zlatohlávek byl tolik rád, a utíkal domů. Slunko už vycházelo, když všickni vstali, aby doprovodili Berušku pod jalovec. Byli veselí, prokřikovali a zpívali, jenom kmotříčka po tichoučku plakala. A bylo po svatbě. Tatínek a maminka se odstěhovali na dvůr do světničky, a Beruška začala hospodařit. Hezky se jim vedlo, a měli se rádi. Brouček a tatínek svítili, Beruška vařila a uklízela, maminka jí radila a pomáhala.

Ale dlouho to tak netrvalo. Jednou ráno, když už slunko zapadlo, seděli u snídaně. Polívčička stála na stole, a Brouček se modlil:

Ó náš milý Bože,
Povstali jsme s lože,
A pěkně tě prosíme,
Dejž, ať se tě bojíme,
Bojíme a posloucháme,
A při tom se rádi máme.

Ještě neřekl Amen, a bác—maminka spadla se stoličky na zem, a bylo po ní. Honem k ní běželi, kropili na ni, křísili ji, a volali a plakali, ale nic na plat. Bylo po ní. Ach, to měli žalost.



A tak jí u potoka pod olšičkou vykopali hrobeček, zaplakali, pěkně ji tam uložili, a třetí den tam kvetla chudobička, bílá jako mléko. Však tam kvete podnes. A ta bělounká chudobička vedle—ta jest tatínkova. Když on si to bral moc k srdci. Svítíl a svítíl, ale chřadnul, a světla mu ubývalo, až pak, že už nemůže, a zůstal doma. A co se nestalo! Jednou večer, pod jalovcem už byli po večeři—přiběhne kmotříčka:

„I prosím tě, Broučku, neviděls kmotříčka? On posud není doma, a slunce jest už tak vysoko. Ach, já jsem plna strachu.“

„Ne, kmotříčko, já jsem ho neviděl.“

A tatínek počal také mít starost. „Ach, to se mu něco stalo, jděte ho hledat.“

A šli ho hledat. Volali a plakali, litali a běhali, ale nikde nic, a nikdo o kmotříčkovi nevěděl. To bylo nářku! Janinka kmotříčku těšila a těšila, ale kmotříčka nedala se potěšiti. Když už to trvalo druhý den! A teprv třetí den vypravoval Brouček, že tam v lese pod dubem nedaleko cesty vyrostla bělounká chudobička, a ta že tam jindy nebyvala. „Ach, to jest jeho chudobička, ta žluna ho přece sežrala, ach, ach,“ a plakali a naříkali. A tatínek chřadnul a chřadnul. „Však já už tu také dlouho nebudu, jen se mějte rádi a poslouchejte.“

A když jednou tatínek dlouho nešel k snídani, šel se Brouček po něm do světničky podívat, a tu on ležel na postýlce, nožičky sepjaté, a celý tuhý. Ach, to byl zas zármutek na zármutek.

A tak mu pod olšičkou u potoka vykopali hrobeček, zaplakali, pěkně ho tam uložili, a třetí den tam kvetla chudobička, bílá jako mléko. Však tam kvete podnes.

„Kmotříčko, zůstaňte u nás. Nebudeme tak sami,“ prosili Brouček a Beruška. Ale kmotříčka, že ne. „Ne, ne, milé děti, já musím doma umřít, a od nás mne zanesete tam do lesa pod dub. Rozumíte?“ A tak zůstali sami, Brouček a Beruška sami, kmotříčka sama, Janinka sama, jen tam v roždí se ten mladý brouček oženil, a byli staří i mladí pěkně pohromadě.

A tak zas svítíli a svítíli, a když už slunce vycházelo, čekával Brouček na toho mladého z roždí, a letěli spolu domů. A svítíli a svítíli, a ta velká silná paní v tom pěkném domě sedávala u stolu, a psávala dlouhá psaní, a ta malá holčička byla už taková velká a krásná. Mívala dlouhou, bělounkou zástěrku, a pomáhala v kuchyni kuchaře. A ten bělohlavý Pavlíček—ne, ten tam nikde nebyl. Myslím, že byl někde na školách.

A byl podzim. Světla ubývalo, a zimy přibývalo, a tak broučci že už nikam nepoletí. Jenom že se všickni ještě sejdou, a když si to kmotříčka tak moc přála, tak že se sejdou u ní. A sešli se ti z roždí, mladí i staří, Janinka a Brouček s Beruškou. Měli koláče s tvarohem a s mákem, a Janinka jim poslala po kovářikovi celé zrnko vína, tak jak se z hroznu utrhllo, takové krásné modré až do červena. A seděli kolem kamen a povídali, ale jaksi jim to nešlo. Když tam kmotříček už nebyl, a tatínek také ne, a maminka také ne! Pořád si na ně vzpomínali. A pomodlili se, a počali se loučit.

Ti z roždí spěchali tam za stráž do roždí, Janinka do mechu mezi vřasu, ale Brouček s Beruškou zůstali u kmotříčky, a že jí to všechno na zimu ucpají a urovnají. A ucpali jí to a urovnali, a když už letěli domů. „Poslouchej, Beruško,“ povídal Brouček, „pojďme také Janince pomoci.“ A šli. Janinka si to právě snášela z komory do kuchyňky.

„Janinko, my vám jdeme pomoci. To jsme hloupí, že nám to dřív nikdy nenapadlo, vidíte.“

„I toto, milé děti. Vždyť já si to ještě mohu udělat sama. Až leda bych nemohla. Ale když jste přišli, tak mně pomozte.“ A pomohli jí, Pak se dali doma do práce. Však už bylo hodně zima. Snesli si všecko do kuchyňky, zavřeli vnitř dvěře na petlici, zastrčili špejlek, ucpali dvěře i okna mechem, a teď aby si třeba mrzlo.

A pomodlili se a lehli, a spali a spali a spali. To se jim to spalo!

Přetištěno s povolením

□

Living Power ... Continues from page 35

of hype and theatrical maneuvering. Sometimes the Holy Spirit works through our words when we are least aware of it, and sometimes when, from a human viewpoint, we have failed most miserably. Living power is the result of our yielding control of our lives to the Holy Spirit. He chooses what the outward manifestation will be.

Ignacy Jan Paderewski was a world-famous pianist, composer, and the first Prime Minister of free Poland. At the turn of the century, he was known and loved by almost all Americans. He gave over 1500 concerts across the United States. Although he was born in Poland, Americans loved him as one of their own. He was an American hero.

One evening, he was performing in an elegant symphony hall. Every ticket had been sold weeks before the concert. The people arrived early and packed the hall. As they were waiting for the concert to begin, a young boy slipped away from his parents and climbed up onto the stage. He then got onto the bench at the keyboard of Paderewski's magnificent Steinway and began to plunk away at "Chopsticks." The crowd was indignant. How could a parent be so careless and irresponsible? Paderewski was backstage and heard the murmuring. He slipped on his coat, straightened his tie, and quietly went out on stage. He came up behind the little lad, reached his arms around him, and began to improvise around "Chopsticks." He kept whispering to the little guy, "Don't stop. Don't quit. Keep on. You're doing great." The crowd was amazed at the beautiful music. When they finished, the crowd applauded with more enthusiasm and appreciation than for any of Paderewski's masterful numbers that evening.

Our ministry is somewhat like that. Without the Spirit's living power, even when we are at our best, we are like a child struggling to play "Chopsticks." However, when we are yielded to the Holy Spirit, we become channels for Him to touch the lives of others. Let's not be content until an intellectual knowledge about the Holy Spirit has become the experience of his incomparably great power for us who believe.

This message was delivered on Saturday, July 10, 2004 during the 95th annual convention in Philippi, West Virginia.

□

With summer fast approaching, I would like to take this opportunity to invite youth as well as college & careers to our annual convention and trip to Audra State Park (www.audrastatepark.com).

We regret that we were not able to organize camping at the park prior to last year's convention; however, we are prayerfully bringing this project to our Lord and hope to organize a camp-



ing trip in the future. For those of you that were with us for the "day trip/picnic" at the park last summer, I'm sure you will agree with me that it is a truly beautiful place. Even though our trip was shortened by the very memorable storm that we found ourselves in, we are looking forward to exploring the beauties of this beautiful park again this year. We are planning a day trip to the park again, on Saturday, July 9th. We hope that you are planning to attend this year's convention and that you will consider joining us.

Audra State Park is just a short 20-minute drive from Alderson-Broadbush College. Just like last year, we would like to invite families with young children to join us; however, we would appreciate it if all children had appropriate supervision at all times.

In conclusion, I would like to leave you with these two photos taken from the park last summer. For those of you that were there I will try to bring up memories: sun...river...waterfalls...rain...downpour...wind gusts...downed power lines...detour...finally college.

If you were not there, I'm sure you could sense that this was not an ordinary picnic...ask us about it at the convention. We'll show you pictures and tell you all about it.

In Christ *Darko Siracki*



Baptist World Alliance News

From the General Secretary

Denton Lotz

Vasconcelos Chosen as New BWA Evangelism Director



Fausto Aguiar de Vasconcelos, senior pastor of the First Baptist Church, Rio de Janeiro, Brazil, has been invited by the Baptist World Alliance to be the new director of the Evangelism and Education and Study and Research for the next five years

2005-2010, to succeed Tony Cupit of Australia who retires in July.

"I am pleased to announce that the BWA has invited Fausto de Vasconcelos to be the new Director of Evangelism and Education," says Denton Lotz, general secretary of the BWA. The invitation precedes what is expected to be unanimous approval of the General Council when it meets in Birmingham, England, during the Centenary Baptist World Congress July 26-31. "I am overjoyed and excited about having the first Latin American Executive to serve

Continues on page 47

withstands even powerful storms.

The life of an isolated human being is akin to that of a lone tree. And isolation is a sad phenomenon of contemporary society. Despite all our innovation and progress, we too often remain isolated and lonely. Our Lord Jesus established community so that we would not suffer loneliness and isolation. At the same time, He also sent those who believed in His message to invite others into this community. Thus was the beginning of missionary work. This community abandoned its roots and centuries later formed a sort of vault around those who became its members. In certain time periods, the Church identified with community, and in others it became distant. The Church thus turned itself into an institution, which really doesn't interest modern man. Community also, to a certain degree, shut itself up in its own world and doesn't dare approach "modern man." Human beings, in turn, are stressed to their coping capacity with everyday duties and finding satisfying hobbies and activities with which to fill their days, and thus they have no time for anything, including rest. And yet there are far too many lonely people. Among their number are also those who encountered the church, were members of the church, or still belong to the church.

During Easter, the whole Christian world remembers the reality that He who laid the societal foundation for Christians was raised from the dead. All Christendom confesses that He is alive. Thus, His promises are also alive: "...you will receive...and you will be my witnesses...to the ends of the earth," (Acts 1:8). His emphasis on interpersonal relationships is also very much alive: "...love your enemies...bless those who curse you...pray for those who mistreat you...do not judge...do not condemn...forgive...give...each tree is recognized by its own fruit...out of the overflow of his heart his mouth speaks..." (Luke 6:27-45).

May our community reflect the former community established by Christ himself. If only we could see those close to us, and everyone around us, through His eyes.

A few words in conclusion:

"By the Grace of God I am what I am..." (1 Corinthians 15:10).

The lateness of Glorious Hope is indicative of the shortcomings of human beings, who are at times much too easily influenced by their surroundings. Wouldn't it be advantageous for us to be able to function as computers do? In any case the editorial staff would not have to continually apologize for the slipping away of time with which it battles year after year.

With gratitude for each day begun and lived, our editorial staff continues working through all struggles and wishes to express their sincere thanks for understanding and support, especially of the prayerful kind, to our readers.

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



prosíc o pomoc. V kontrastu stojí les, který svou mohutností čelí úspěšně i bouřím.

Život osamělého člověka je podoben osamocenému stromu. Smutným úkazem současné společnosti je právě osamělost. Navzdory všemu pokroku, člověk zůstává osamocen. Pán Ježíš ustanovil obecnství proto, aby člověk samotou netrpěl. Zároveň poslal ty, kteří uvěřili Jeho poselství, aby do tohoto obecnství zvali druhé. Tak vznikla misie. Obecnství zapustilo kořeny a po staletí tvořilo klenbu nad těmi, kteří se stali jeho součástí. V určitých obdobích se církev ztotožnila s obecnstvím, jindy si zase byly vzdáleny. Církev se proměnila v instituci, která moderního člověka nezajímá. Obecnství se do určité míry uzavřelo do svého soukromí a modernímu člověku se nevnučuje. Člověk maximálně vytižený povinnostmi všedních dní a hledáním vhodné zábavné náplně pro dny odpočinkové, nemá již na nic čas. Přesto je příliš mnoho osamělých lidí. Mezi nimi jsou také ti, kteří se setkali s církví (s obecnstvím), byli součástí církve (obecnství) anebo do církve (obecnství) nadále patří.

Při velikonocích si celý křesťanský svět připomíná skutečnost, že ten, který položil základy společenství věřících lidí, vstal z mrtvých. Celé křesťanstvo vyznává, že On žije. S Ním je také stále živé Jeho vyzvání *...přijměte...a budete mi svědky...až do končin země.* (Skutky 1,8). Živý je i Jeho důraz na mezilidské vztahy:

...milujte své nepřátele...žehnejte těm, kdo vás proklínají...modlete se za ty, kdo, vás pomlouvají...nesuďte...neodsuzujte...odpouštějte...dávejte...strom se pozná podle ovoce...člověk mluví podle toho, čím je jeho srdce plné...

(viz Lukáš 6, 27-45).

Kéž je naše obecnství odrazem původního obecnství ustanoveného Pánem Ježíšem Kristem. Kéž se umíme dívat na své bližní i kolemjdoucí Jeho očima.

Několik slov závěrem:

Z Boží milosti jsme to, což jsme....(I. Kor. 15,10)

Opoždění *Slavné naděje* svědčí o nedokonalosti lidského těla, které podléhá někdy až příliš snadno vlivům vnějšího prostředí. Nebyla by to výhoda, kdybychom mohli fungovat podobně jako počítače? Rozhodně by se redakce nemusela neustále omlouvat za časový skluz, se kterým tak těžce zápasí rok co rok.

S vděčností za každý nový den započatý a prožitý, v úsilí naše redakce nepolevuje a vyjadřuje tímto upřímné díky za porozumění a podporu, zvláště tu modlitelbní, všem čtenářům.

Šéfredaktorka *Nataša Legierská*



We are getting ready for the 96th Annual Convention in early July at Alderson-Broadbudd College. And we're plenty eager. The occasion is such a highlight on the calendars of many who register for four days of wonderful fellowship, spiritual challenge, and missions commitment. We love to see each other. Even more, we cherish the sense of God's presence with us in the Holy Spirit. Each year it seems we say to one another that this is the best one yet, and that is exactly how it ought to be, for new and fresh are the mercies and grace of God daily and certainly every succeeding year.

I am remembering from childhood the arrival each August of Uncle Ed and Aunt Bertha from Tennessee. They would come for a week of family reunion time, always connecting at Cedar Lake Conference Grounds in Indiana. We Chicagoans in the family saw these special relatives only that one time in the year, for, it was thought, they lived at such a great distance—Tennessee. (That was a land considerably more removed in those days than now. No one had yet thought of a system of highway corridors for crisscrossing the entire continent at unconscionable speeds—what we in the U.S. call “the interstates.”) The visit of this beloved aunt and uncle, and sometimes a cousin or two of their family, brought us great happiness, and we planned for it with more than a little negotiating. On the day they were expected, I can recall standing out by the road or sitting on a good-sized rock alongside, waiting and watching for that big boat of a Buick with a Tennessee license plate to come chugging up the two-laner. I can still experience the excitement; these folk lived thousands of miles and days on end away. Just once a year: this was special to a kid with knobby knees in short pants.

So is it with us (without the knobby knees), in a way, friends, within this convention family. The Lord is at the center, that is for sure, and we wish never to let go of the focus on that “elder brother.” But we have lots of other sisters and brothers in the deal as well. That's the great thing about belonging to God. We have linkage to a huge family who have the possibility of meaning a great deal to us. That is why entry to the Alderson-Broadbudd campus at Philippi, WV, each summer at the beginning of convention days is such a great time. We have the prospect of time with one another—to find out what has happened, who has come and who has gone, to share the smiles of deep knowing and appreciation, to hand off to others some of the burdens of sadness that may have accumulated since last we were together, to sing beloved songs, think of faith things, and seek the mutual satisfaction that comes from doing missions work in common.

Please do your registration soon. In case you're wondering whether this is a year for your participation. . . let me say, you have nothing but Great Expectations ahead, July 7–10. After ninety-six years, we know how to do this thing. And God has always been present in very substantial ways.



Robert Dvorak

Robert Dvorak

Připravujeme se na 96. konvenci, která proběhne začátkem července na Alderson-Broadbudd College. Docela se těšíme. Pro ty, kteří se přihlásili na čtyřdenní pobyt v překrásném obecenství, s duchovním a misijním zaměřením, to je velice důležité datum.

Rádi se setkáváme. Kromě toho se těšíme z Boží přítomnosti prostřednictvím Ducha Svatého. Každým rokem si říkáme, že to byla doposud ta nejlepší konvence. A přesně tak by to také mělo být, protože nová a obcerstvující jsou milosrdenství i milost Boží na každý den a jistě každého následujícího roku.

Pamatuji si z dětství na mého strýce Edu a tetu Bertu z Tennessee. Přijížděli k nám vždy v srpnu. Týdenní návštěvu, vždy naplánovali v době, kdy probíhala Cedar Lake Conference Grounds v Indianě. Bylo to jediné období, kdy jsme se my, z Chicaga, s těmito příbuznými viděli, protože bydleli tak daleko—v Tennessee. (To bylo velmi daleko, ve srovnání s dnešní dobou. Nebyly ještě vybudované dálnice k překonávání vzdáleností kontinentu závratnou rychlostí.) Návštěva milovaného strýce a tety, někdy i bratranců, nám způsobovala nesmírnou radost. Dobře jsme se na ni připravovali. Pamatuji si, že v den, kdy se očekával jejich příjezd, jsem stál u silnice nebo seděl na velkém kameni na okraji. Vyhlížel jsem velikou „lod“ Buick s poznávací značkou Tennessee, řítící se po silnici. Ještě nyní cítím to nadšení; tito lidé žili tisíce mil daleko. Cesta trvala několik dní. Pouze jednou za rok: to bylo vzácné pro děcko s vyboulenými koleny v krátkých kalhotách.

Stejné pocity (již bez vyboulených kolen), do určité míry, přátelé, prožívám v souvislosti s *rodinou* konvenční. Středem je Pán, to je jisté, a nám jde o to, abychom nikdy neztratili se zřetele tohoto „staršího bratra.“ Kromě toho nás také obklopuje mnoho bratří a sester. To je úžasná skutečnost, kterou okoušíme náležíme-li Bohu. Patříme do obrovské rodiny, která pro nás může mnoho znamenat. Proto při příchodu na území Alderson-Broadbudd College ve Philippi, WV, prožíváme každé léto, během zahájení konvence, vzácné chvíle. Máme možnost se zastavit a popovídat si o tom, co se přihodilo, kdo přijel, kdo zemřel. Máme možnost vyjádřit úsměvem hluboké sympatie a uznání, sdílet se se smutkem, který se nasbíral v době, kdy jsme se neviděli, zazpívat si oblíbené písně, přemýšlet o otázkách víry a hledat vzájemné uspokojení, které působí společná práce na duchovním poli.

Přihlašte se tedy brzy. V případě, že stále ještě přemýšlíte o účasti...dovolte mi říci, velké události vás očekávají v červenci od 7–10. Po 96 letech již máme zkušenost. Boží přítomnost cítíme přímo hmatatelně.

Robert Dvořák

Today is a cold, grey February day. The international news is grim, with wars, terrorist attacks, earthquakes, and floods. The weather report is gloomy, snow, more snow, and (if you believe the groundhog's report) six more weeks of winter. This is a good time to remember that Easter is almost here.

Can you imagine how the disciples felt when they entered Jesus' tomb and found it empty? But they went looking for him. They found that he was alive, that he had overcome death, that he had given them life eternal.

As we enter into the Easter season, will you find yourself closer than ever to Christ? Listen to the familiar Easter story as though it was new to you. Be amazed again at the greatness of God's love. Be assured of his promises.

Proverbs 8:17: *I love those who love me, and those who seek me find me.*

Have a blessed Easter. I pray that Christ's presence is very real to you.

Dottie Dvorak



Dnes je ponurý, studený únorový den. Zprávy ze světa jsou kruté, války, teroristické útoky, zemětřesení a záplavy. Chmurná předpověď počasí, sníh a zase sníh, a (sledujete-li chování svišťů) zima potrvá ještě dalších 6 týdnů. Je tedy dobré si připomenout, že brzy budou velikonoce.

Představte si, jak se učedníci cítili, když vešli do hrobu Pána Ježíše a našli hrob prázdný. Šli ho však hledat. Zjistili, že je živý, že překonal smrt a dal jim život věčný.

Budete mít blíže ke Kristu, při vstupu do velikonočního období, než kdykoliv jindy? Poslouchejte známé velikonoční příběhy tak, jako kdybyste je nikdy neslyšeli. Nechte

se znovu ohromit velikostí Boží lásky. Ujistěte se o Jeho slibech.

Príslovi 8:17—*Já miluji ty, kdo milují mne, a kdo mě hledají, naleznou mne.*

Požehnané velikonoce, modlím se, aby jste opravdu cítili Kristovu přítomnost.

Dottie Dvořáková
přeložila Nataša Legierská

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as part of the BWA team for 2005–2010,” Lotz says.

Vasconcelos is well known in the life of the BWA. Currently he chairs the Executive Committee of Evangelism and Education. Since 1995 he has also served as a voting delegate from Brazil to the General Council.

Vasconcelos brings to this new appointment a wealth of experience in Baptist life both at the local church, national and continental levels. He is President of the Brazilian Baptist Convention, a position he has held eight times. On the regional level, he has also served a four-year term as President of the Union of Baptists in Latin America which comprises of Baptist conventions and organizations in 18 countries.

As a pastor, Vasconcelos was ordained in 1973 at First Baptist Church of Copacabana Beach in Rio de Janeiro and was senior pastor there until he moved in October 1985 to the First Baptist Church, Rio de Janeiro. He succeeded Joao Soren, who was President of the BWA 1960–1965.

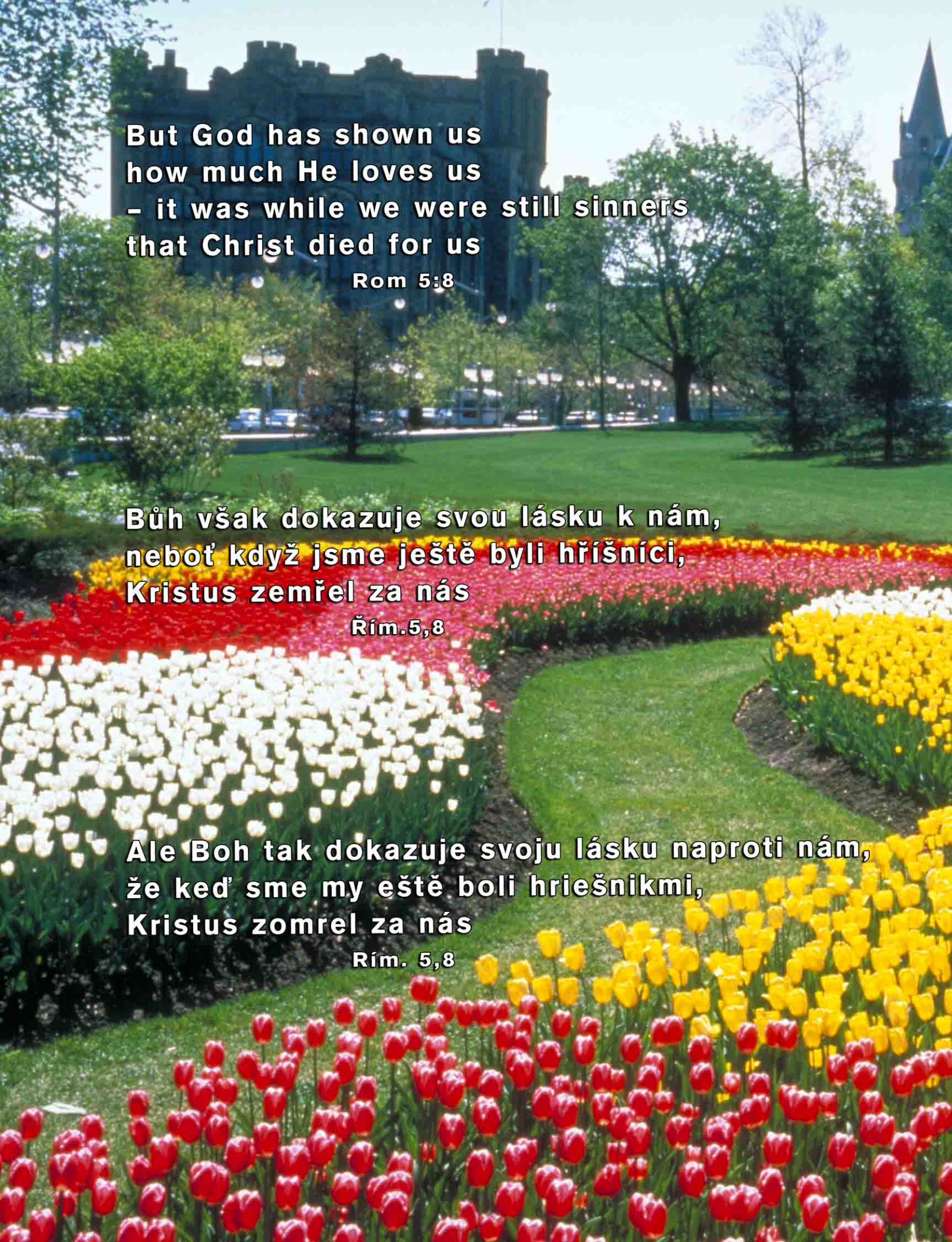
A graduate of South Brazil Baptist Theological Seminary in Rio de Janeiro, Brazil in 1972 Vasconcelos has a Master of Divinity and a Doctor of Philosophy degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Robert Ricker, former Executive Secretary of the Baptist General Conference and Chair of the BWA Personnel Committee, is delighted that Vasconcelos accepted their invitation to work for the BWA. “I had no reservation about him at all,” Ricker says, as he recalls the qualities that most impressed him about Vasconcelos. “I like his wide ranging church experience both in his local church and his long tenure of ministry,” he says.

Ricker emphasized his broader ministry with the whole association of Baptists in Brazil and his deep commitment to Christ and to the church. “This is so important in his taking this role at the Baptist World Alliance because the BWA is a servant to the church,” Ricker says.

Ricker describes him as being “very articulate” with multi-lingual skills, gracious, and a statesman. “You feel the strength around him, he says. “I also like the fact that he is thoroughly evangelical and this is one of the great virtues of the Latin America church today.”

Vasconcelos is married to Dione Pereira de Vasconcelos and the father of two daughters, Diane (married to Andre) and Denise (bride-to-be to Mario).

The background image is a vibrant spring scene. In the foreground, there are several rows of tulips in red, white, yellow, and pink. A green lawn path winds through the flower beds. In the background, a large, dark stone castle with multiple towers and battlements stands prominently. To the right, a church spire is visible. The sky is clear and blue.

**But God has shown us
how much He loves us
– it was while we were still sinners
that Christ died for us**

Rom 5:8

**Bůh však dokazuje svou lásku k nám,
neboť když jsme ještě byli hříšníci,
Kristus zemřel za nás**

Řím.5,8

**Ale Boh tak dokazuje svoju lásku naproti nám,
že keď sme my ešte boli hriešnikmi,
Kristus zomrel za nás**

Rím. 5,8