Glorious Hope
Slavná naděje

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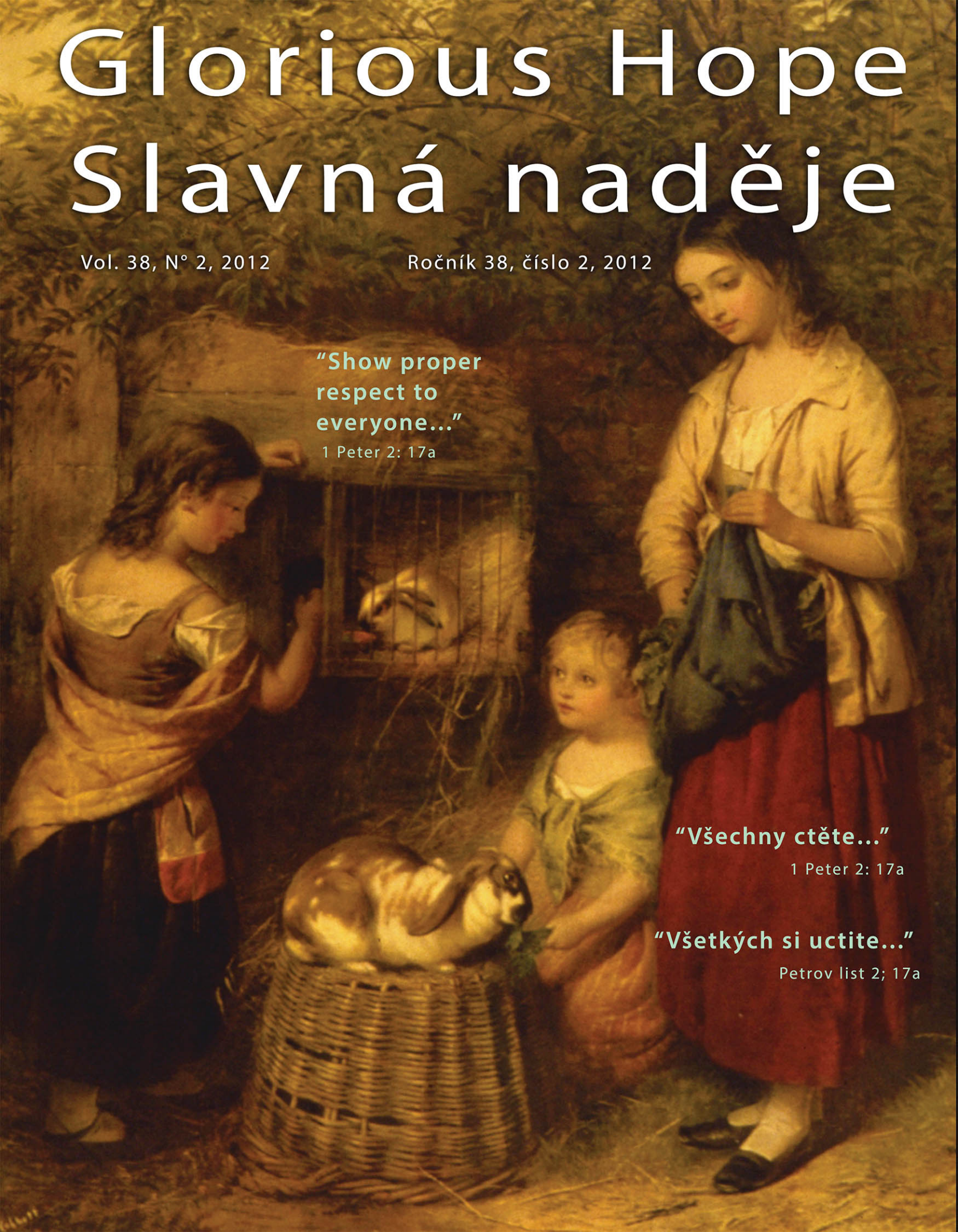

"Show proper respect to everyone..."
1 Peter 2: 17a

"Všechny ctěte..."
1 Peter 2: 17a

"Všetkých si uctite..."
Petrov list 2; 17a

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Convention Mission Statement

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

Misijní poslání konvence

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

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Editorial

Family Background

It is not good for man to be alone.

This quote was first spoken before the institution of family was even established (Genesis 2:18). First the immediate family was established (i.e. mother, father, children), which multiplied to form the extended family (relatives). Family is a group of people bonded by blood and woven together with various relationships. It is also an important aspect of society, in which it holds a certain position.

Without belonging to a family, a person is lonely. Naturally, one who is lonely will often seek out a group of people who becomes that person's adopted family. Usually what joins them together is mutual interests, opinions, traditions, etc. Intelligence and emotions also play a huge role. Thus are formed various unions and societies characterized by their focus or specialization, be it ideological or otherwise. Faith, the element that dominates religious societies, is expressed in specific ways and influences mutual relationships.

Those who, with their faith, proclaim themselves followers of the Lord Jesus Christ, God's Son, form one big family. This family has members all over the world. Theirs is the bond of God's love. Meeting another member of this family is always a joyful and precious moment. Mutual fellowship and enrichment are sure to follow, the essential seasoning in practical Christianity. The Czechoslovak Baptist Convention belongs to this family.

Editor- in -Chief *Natasha Laurinc*
Translated by *Elizabeth Jane Fields*

❑

Rodinné zázemí

Není dobré, aby byl člověk sám.

Tento citát zazněl ještě před ustanovením rodiny (Genesis 2, 18). Nejprve vznikla *úzká* rodina (matka, otec a děti), která se rozvinula do rodiny *širší* (příbuzenstvo). Rodina je skupina lidí spojená pokrevními svazky a propletená různými vztahy. Je také důležitou součástí společnosti, ve které zaujímá určité postavení.

Bez příslušníků rodiny je člověk osamocený. Je přirozené, že si často vyhledá skupinu lidí, která se stane jeho adoptivní rodinou. Obyčejně ho s touto skupinou spojují společné zájmy, názory, zvyky apod. Také intelekt a city hrají důležitou roli. Vznikají tak různá sdružení a společenství charakterizována svým zaměřením ať už na myšlenkovou náplň nebo odbornost. V náboženských společenstvích dominuje víra, která se projevuje specifickým způsobem a ovlivňuje vzájemné vztahy.

Ti, kteří se svou vírou hlásí k následování Pána Ježíše Krista, Božího Syna, tvoří jednu velkou rodinu. Tato rodina má své příslušníky po celém světě. Jejím spojovacím článkem je Boží láska. Setkání s každým dalším členem této rodiny je vždy radostným a vzácným okamžikem. Dochází tak ke vzájemnému sdílení a obohacení, nepostradatelnému koření v praktickém křesťanství.

Československá baptistická konvence do této rodiny patří.

Nataša Laurincová, šéfredaktorka

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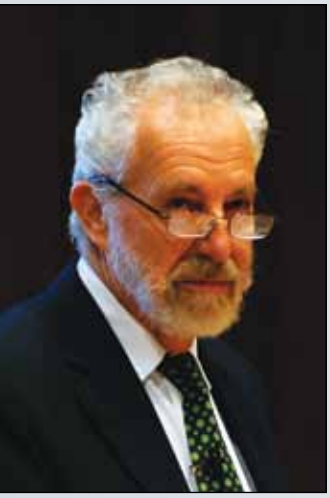
From the President



As I come to the end of my time as president at this 103rd annual convention in July, I am thinking a lot about some wonderful personalities of years past who so influenced the life of the convention. Some of them were officers, some board members, but most were the delegates who faithfully prayed and in many instances attended our annual gatherings. We have been long blessed with men and women of vision and passion for the work—people who believed hard that God was in the midst of our activities and had a mission for us to do in his name. Their record of faithful commitment brought us to good opportunities for service. We were privileged over the years to watch people come to Christ here in North America and abroad.

What has been the glue that held us together more than ten decades? Surely Christ himself, whose promise we can never get out of our minds, that he would be present wherever even a few assemble in his name. And the Holy Spirit, whom Jesus promised as our instructor and guide before he left earth, has always brought us together in good spirits and energy in support of our outreach work.

But we learned, as well, how to love and care for one another from the heart, to treat each other as sisters and brothers looking to the good of one and all in this convention family. What a privilege both to know Christ as leader and savior and also to be blessed by relationship with so many of his friends and servants. Members of this convention are beloved of one another.

Yes, we have shared some mutually appreciated cultural heritage within our body, but that goes only so far. Lots of nationality-centered organizations live off the same common interests, yet it does not necessarily make them useful instruments in the hand of God. Our secret was that we knew we had to have the abiding presence of Christ with us always, and that we needed consistently to practice a vital, spiritual connection with him in all our speech, action, and attitudes. The Gospel of John reports Jesus saying this: *I am the vine, you are the branches. Those who abide in me and I in them bear much fruit.*

That's it! We hold onto him for dear life, for precious, effective, productive life and mission. The leading voices of our long history taught us over and over that this was the way ahead for us. We bless them for that, and God has blessed their word to us.

So the convention is pressing forward. There are rich years ahead, thanks be to God

Robert Dvorak

❑

To Final Victory... Continues from page 7

To take that position for the rest of one's days to be faithful and full of faith until at last you stand with the Lord, in the last moment that decides the whole role of eternity as Revelation 17 speaks about it. And if you have never realized it before, it will become absolutely clear then that you are chosen, that you are beloved of the Lord, that you are His compatriot, His supporter, one on whom he can depend and call, and that you will come and matter to Him.

The call is always there for us to find God, it is always there. The response is what matters. It is in the hands of God after that. You heard the call, you felt the urge to make the trip to travel in that direction, to stay going in that direction and to be received on the other end as chosen and faithful.

Nobody in this room, not a single one of us, has not had the opportunity to hear the call. Whether you have chosen correctly or not I can't tell, and it is not my business to know. But the formula starts with being called of God, but you move into the category of the chosen and the faithful and it is eternal, friends, until you're standing with Christ at the very end. Life is a balancing act. A lot of things go right in life and a lot of things don't go right. And we get so caught up in how to balance those things. How to deal with them and how to live with them. With the aches and the pains and with the problems that develop and with the feelings that we have, that things are not right. We get so caught up in that, that we fail to be aware that the call is always going on to us to be faithful, to be chosen of God to do the right things. And to live the kind of life that God has asked us to live.

Standing with the Lord at the end of all things.

Standing with Him are the called ones, the chosen ones, the faithful ones.

I hope you're in that company—that you heard the call, you made the right choice, and you are full of faith.

The Lord be with you.

The sermon from Sunday, July 11, 2010, of 101st Annual Czechoslovak Baptist Convention of USA and Canada.

Theme of the Convention: The Call God Has Sent Us.

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Miloš Šolc, Sr.

Miloš Šolc, Jr.

Life of Milos Solc, Sr.

(1911–2007)

Saying goodbye to Mom

I stood before my mother. To me, a Brno rogue, rascal, and ruffian (a common characteristic of boys from the poorhouse), my mother embodied above all the mysterious symbol of life, beauty, truth, justice and love. To die fighting someone who offended her was, in my eyes, the pinnacle of heroism. She was looking at me. And what a look it was! Beneath it, even the toughest rogue would crumble. There she stood, staring and staring. What must she be thinking, this dear soul without a cruel bone in her body, that is my mother. Was she proud of her youngest son? She never said as much, though to all who surrounded us and to everyone at home it was abundantly clear. As I stood before my mother, looking at her, I saw tears in her eyes. Everything in me constricted. I wanted to say, "Mama, don't cry!" Instead, I clammed up. Eventually, in a muted voice she spoke.

"Miloshku" she said and then was silent. In that split second, when she did not speak, the heavens reverberated with my name, sung as it were, by a chorus of angels. Until this moment, I could not recall my mother ever having called me "Miloshku". However when it was time to say good-bye she called me: "Miloshku"! I understood her heart. That was her telling me she loved me. In the core of our being we felt that God, our good heavenly Father from whom flows every good gift, loves us. And she, the most wonderful person in the world, was looking at me with her celestial gaze. She wasn't thinking about herself. She only thought of me. She only saw me. She didn't even notice the people standing with us. What all ran through her mind? Her son, who lacked any sort of education, was going to Lower Austria to see the princess Gabriela von Ratibor. How did he get here? And without words she told me, "You are my child, blessed by God. The Lord God has chosen you to be His witness for the rich as well as the poor, the uneducated and the scholarly, the celebrated and the forgotten. You are going because God is sending you out into the world."

In her hands she held a little black leather-bound book with gold leaf lined pages containing the New Testament and

☞ Continues on page 15

Život Miloše Šolce

(1911–2007)

Loučení s matinkou

Stál jsem proti své matince. Ta pro mě, brněnského grázla, uličníka, syčáka (to byla obvyklá charakteristika chlapců z baráků) znamenala především tajuplný symbol života, krásy, pravdy, spravedlnosti a lásky. Zemřít pro matku ve rvačce s někým, kdo jí urazil, to bylo v mých očích nejslavnějším hrdinstvím. Dívala se na mě. Ó, to byl pohled! To nemohl snést ani ten nejotrlejší uličník. Stála, dívala se a dívala. Co si jenom myslela ta maminka zlatá a dobrá duše od kosti. Byla na svého nejmladšího synka hrdá? To nikdy neřekla, ale všem, co stáli kolem, kdo byli doma, všem to bylo jasné. Díval jsem se na maminku a uviděl jsem v jejích očích slzy. Všecko se v mě stáhlo. Chtěl jsem říci: maminko, neplač! Ale mlčel jsem jak zařezaný. Posléze tichým hlasem promluvila.

„Milošku," řekla, potom zase ztichla. V těch zlomcích vteřin, kdy mlčela, ozvěnou nebe jako zpěv andělský se neslo moje jméno. Nevím, zda jsem kdy do této chvíle slyšel z úst mé maminky, aby mi řekla: „Milošku". Nyní, v minutách našeho loučení, mě řekla: „Milošku"! Rozuměl jsem jejímu srdci. To ona mě říká, že mě má ráda. Prožívali jsme hluboce, že Pán Bůh, dárce všeho dobrého, náš dobrý Nebeský Otec nás miluje. A ona, ten nejlepší člověk na světě, ona se na mě dívá nebeským pohledem. Nemyslí na sebe. Ona myslí jen na mě. Ona vidí jenom mě. Nevnímá ty, co stojí kolem. Co všechno jí asi proběhlo hlavou? Její syn bez školního vzdělání nyní odjíždí k princezně Gabriele von Ratibor do Dolních Rakous. Jak se jen k tomu dostal? A beze slov říká: „Jsi mé dítě, jsi požehnaným od Hospodina. To si tě Pán Bůh vyvolil, abys byl Jeho svědkem pro chudé i bohaté, neučené i prosté, slavné i opomíjené. Jedeš, protože tě Pán Bůh do světa posílá."

Držela ve svých rukou Nový zákonek se Žalmy, vázaný v černé kozince se zlatou ořízkou, která zářila novotou. Byl to pro mne nedocenitelný skvost. Něco tak krásného jsem ve svých rukou, poskvrněných mnohými krádežemi, nikdy

☞ Pokračování na straně 15

To Final Victory Alongside God

Dr. Robert Dvorak

(Revelation 17:14)

The scriptures for the sermon are two passages: Exodus 3:1–4 and 1 Samuel 3:1–4.

We have been talking about or thinking around the theme of God's calling to our lives at various points and for various purposes. And this concluding service again deals with the call of God, this time the call of God for us to stand with Christ in the final, what is called the final, victory. The text for this service comes from Revelation, Chapter 17, and it is especially verse 14, but I want you to hear something of the context in which this language of call gets expressed. Any time you read from the book of Revelation past about Chapter 3, you are dealing with some very unusual material. In many cases one shakes the head and says, "I cannot figure this out." As a child growing up, it was customary in my church for there to be prophesy conferences. They were held probably in the spring and the fall of each year. A speaker would come and always talk about either the book of Daniel in the Old Testament or Revelation in the New Testament. And there were charts that were spread out across the back of the hall and time lines and the speaker would always seek to explain to us very obscure passages from either Daniel or Revelation. I frankly could never make head or tail out of them. They were so unusual, so bizarre. And as a matter of fact I came to realize that what they really represent are visions and dreams and are not to be read as a manual or instruction book, but simply are indications of the fact that the world in which we live is not the final world, in that that final world is going to look very different from what we are accustomed to observing and knowing.

Therefore when you hear in this 17th Chapter of Revelation things about a woman and about a beast and about ten kings and seven horses—I'm not sure I've got even the numbers all straight—you're going to be thinking to yourself "What in the world is this?" But be patient. Remember that your dreams don't make all that much sense in the world either, as far I'm concerned about mine. When I wake up in the morning, I'm so glad they're gone from memory because they are, many of them, more than can be borne. This is the context in which you hear the 14th verse, which is absolutely clear. The word of God, the New Testament, the book of Revelation, Chapter 17, verses 8 through 14. *This calls for a mind that has wisdom. The seven heads are seven mountains on which the woman is seated. Also they are seven kings of whom five have fallen, one is living, and the other has not yet come. And when he comes he must remain only a little while. As for the beast that was and is not, it is an eighth but it belongs to the seventh and it goes to destruction. And the ten horns that you saw are ten kings who have not yet received a kingdom but they are to receive authority as kings for one hour, together with the beast. These are united in yielding their power and authority to the beast. And they will make war on the Lamb. And the Lamb will conquer them. For He is the Lord of Hosts and the King of Kings and those with Him are called and chosen and faithful.* You'll pardon me if I am irreverent to say, for the moment, skip verses 8 through 13. Who can figure them out? But verse 14 is incredibly clear in informing us and making us aware that there is to be a final resolution of all things. And at that time it is absolutely certain what the outcome is. And it has to do with the Lamb, this meek, supposedly, little creature, being a conqueror over the great, great beast. No matter how many kings and horns and all of the rest of things that beast has, the Lamb is victorious. And look who is standing with the Lamb at the end: those that are called and chosen and faithful. They are standing with the Lamb. What is the call that is spoken about here in the 14th verse of the 17th chapter of Revelation and is discussed at so many different places in the Bible?

The call, as you heard from Exodus and from 1st Samuel—interestingly enough both of them the 3rd Chapter, interestingly enough both of them in the 4th verse of that 3rd Chapter respectively. The person's name is called twice—Moses, Moses; Samuel, Samuel—and in both cases the response is exactly the same. Moses says, *"Here I am."* Samuel says, *"Here I am."* Same chapter in each book, same verse in each book, same formula in each book. God who calls very directly into the lives of specific human beings. And this is not the only reference. Although the word is not used in Genesis Chapter 12 verse 1, there is Abram out minding his own business doing his own farming, running his own life and vocation and there is a call to him: "Abram, get yourself up out of the land of Haran and go to a land that I will show you." And his good wife must not have been overly thrilled with this prospect. No certainty where they are going, how they are going to get there, and no Allied or Wheaton Van Lines to move them. And they had a substantial house. The call of God, which in some ways comes as an interruption into the lives of anyone who hears the call.

What is this call? It is an invitation to live unlike the way that the world lives, to find some purposes and fulfillment and hopefulness and friendship in God. The call is an invitation never again to fear this life or the life that will come upon us when we are done here. It is an invitation to understand God first of all as lover of your soul, provider of your needs, and heart of your heart, and only after that as disciplinarian and judge. I don't deny the aspects of discipline and judgment; they are part of the scriptural record. But to understand God first of all as Friend is a fundamental teaching of what the call of God is all about. An invitation to discover that life opens out ahead of you in orderly ways, not as a random sort of occurrence of events or subject to the whim of the universe or the luck of the draw. The call says: understand your life as in the hands of God who has purpose and plan for you. The call, friends, is to stake your life on the assured word of God that there is such a plan for you, for your family, for your nation and for the nations of the world. The call is to reorient life in the direction of God, so that your face turns to face that of the Lord. And your eyes search for the visions and signals of His presence near you all the time and your ears are open to hear the message and listen for the voice telling you who you are and who God is to you. The call, an invitation or a summons, to step out of life that drifts toward bad things and toward aimlessness and to step instead into the mainstream of God's life. The call is an invitation, more than that, it is a summons to live in the mainstream of God's life and to live with Jesus who died for you, who has a set of understandings about the world that he has made, and who you are in that world. In some ways, I say that the call of God interrupts life as it was going on originally. It certainly challenges life and it also provides you with everything.

So skip ahead. When we are at the scene in the book of Revelation of the final struggle between good and evil, between Satan and Christ, as told in that 17th Chapter, the picture includes—now get this—it includes not only the heavenly forces aligned against the evil forces and Christ the King as the all-powerful, and the all-knowing and the omnipotent one so it is quite certain what the conclusion of the battle is all about. But it includes us at His side as well: the Lamb and those who are called and chosen and faithful.

Now I'm looking back at life as I knew it and I'm discovering in that kind of review of what happened, I'm finding out that there is a kind of invasion of my life that has once again determined the direction in which I'm going; I am called and that is something that has addressed me and if I have my wits about me in this life, I heard that call, I responded to it with all my heart, and then I became chosen in the sight of God, a chosen one who will stand alongside of that Lord. Called ones, yes, but not everyone responds to that call. But for as many as received Him, we hear in John, to them he gave power to become the children of God, to be translated into the family of God, to become a partisan of God in the way that I live out my life and in the way you do. Chosen, then, of the Lord. There is the chosen part of the formula and filled with enough power to live vigorously and strongly with this gift through the rest of my days and on into eternity.

Therefore full of faith, the call, the chosen, the faithful. The called ones, yes, but not all people live through all of their days with God's grace operating close at hand to them; do not always live with utter trust with their desire to do the will of God more than anything else; do not always live a life worthy of the calling of God. It is those who are called who therefore become chosen as they respond and are full up to here, in a sense, with faith. Not all did that. All were called but not all moved into the rest of the part of that formula which you hear in the 14th verse of the 17th Chapter of Revelation. Indeed scripture says: Many are called but few are chosen. God calls you personally as God called Moses, and Abram, and Samuel. God comes into your life and calls you, but you must choose what to do with that and your choice, if you hear and respond, is for the chosen ones who will stand on the side of the Lord forever. It is not just momentary; it is not just a simple agreement to some set formula or words. It is a choosing to move life, to stand right next to Christ from this moment forward and for the rest of your days until there are no more days, and you are in the great day of the Lord. You either choose for that, you choose to stand alongside the Lord. Or you choose for the opposite side. You were called but you chose the wrong way. It is the opposition side, the side that Revelation makes clear is doomed. Why would you want to go there? But it is your call.

There is a misunderstanding, it seems to me, of what call means in our Christian understanding. To some people it means call to an occupation, like a minister or missionary, an office of leadership in the church or some set of tasks. And I don't deny that all of those things do receive a call, but they are derivative calls. The first call, the fundamental call, the headliner in all of this, the call with the big letters on the marquee, is not first of all to do something but it is a call to be something, to be someone in the body of Christ, to be somebody with Christ. To be somebody, as Revelation paints the picture, alongside of Christ.

☞ Continues on page 4

A Boh láska je

Maja Szepová

svědectví

Týmto svedectvom by som chcela vzdať úctu Bohu a poďakovať sa Mu za Jeho nekonečnú lásku k ľudstvu, ktoré, keď prijme Jeho lásku, získa nekonečný pokoj, istotu a šťastie. A tak si dovoľujem, Bože, skloniť hlavu pred Tvojím majestátom, múdrosťou a neskutočnou láskou.

Moji rodičia nedali Pána Boha na prvé miesto vo svojom živote. Otec a matka mali veľmi rozdielne povahy, bez viery bolo nemožné, aby sa ich vzťah vyrovnal. Viem, že náš Stvoriteľ premieňa zlo na dobro, ale bez Neho sa dobré veci premenia na zlé.

Odmalička sa rodičia hádali a mama to riešila tak, že si podrezala žily, skákala pod električku, chcela skočiť z okna a otec sa uzatváral do seba a nekomunikoval. Pretože im nevládol Boh, bojovali, kto bude komu vládnuť.

Vždy som musela mať samé jednotky, nik nebral ohľad na to, ako sa mám v takomto chaose učiť. Ráno, potom ako som od strachu vracala, s kopancami ma poslali do školy. Namiesto pohladkania ma mama vzala ako desaťročnú na psychiatriu, kde mi predpísali Radepur a Calabron. Na jednotky som sa však vždy učila. Bitky, alkohol, hádky boli u nás na dennom poriadku. Domácnosť, varenie, pranie zabezpečovala stará mama a starý otec. Jedného dňa sa mama domov nevrátila. Otrávila sa barbiturátmi. Starý otec umrel o mesiac a stará mama po roku a pol od žiaľu vydýchla naposledy.

A tak som ostala na svete celkom sama. Bolesť som riešila alkoholom a cigaretami. Hľadala som lásku, a nebolo jej. Zmaturovala som a začala študovať na vysokej škole. Stretla som môjho muža, s ktorým som mala syna a mám dcéru. Bol to neveriaci muž, ktorý mal rád pivo ako ja, ale športoval, naučil ma lyžovať, korčuľovať, chodili sme na dlhé túry do Tatier, k moru. Mali sme krásneho syna, ktorého som odmalička viedla k Bohu. Bol tu však jeden háčik. Svokra ma nenávidela, vyčítala mi, že som z vadnej rodiny, keď sa moja mama otrávila, vraj naši potomkovia budú nenormálni. Všetko, čo som robila, bolo zlé. Pracovala som, starala sa, ale stále bolo zle. Muž sa začal opíjať a bil ma. S deťmi sme často trávili celé noci na ulici, lebo sme utekali pred jeho agresivitou. O druhé dieťa som prišla, muž ma v gravidite zbil, po potrate som takmer vykrvácala.

Svokra dávala vnukom veľa peňazí. Nastal boj, ja som viedla chlapca k Bohu, ona k peniazom. Rozprávala pred synom, že matka je hlúpa, nič nevie, a to sa odrazilo v puberte na synovi. Prestal chodiť do zhromaždenia a začal s drogami. Chlapec mal dobré srdiečko, ale neuniesol hádky, ktoré vznikli pre agresivitu muža. Jedného dňa mi povedal: „Mama, si anjel," a objal ma. Obaja sme plakali. Povedal: „Mama, ja zabijem otca alebo seba. Robia sa mi stigmy na rukách." Hovorím mu: „Srdce, čo to rozprávaš," a on na to: „Mama, prídem raz po teba."

Po strate druhého dieťaťa mi lekári pre myómy neodporučili ďalšie. Ja som však volala k Bohu. „Vráť mi moje dieťa!" Pán Boh ma vypočul a otehotnela som. Muž a jeho matka ma nútili ísť na interrupciu. Hoci vlastná mama ma k Bohu neviedla, moja nová mama Ruženka áno. Evička sa narodila vďaka nej, keď môjmu mužovi povedala: „Zabijete ju, ak ju donútite k potratu." Ruženka a ujo Vláďa sa mi venovali, keď

som bola v nemocnici, celé tehotenstvo a vlastne celý život, čo sa poznáme, mi dávali to, čo mi nedali moji rodičia: Vieru, nádej, lásku a z toho vyplývajúci život. Ďakujem.

A tak ma Stvoriteľ presvedčil o tom, že bez viery, aj keď máme deti, vnúčatá, manžela či manželku, vlastne ich nemáme. Máme len to, za čo Pánu Bohu ďakujeme. Keďže teraz pracujem s ľuďmi medzi životom a smrťou, mám možnosť vidieť a porovnávať. Bez viery sa deti stávajú nepriateľmi rodičov. To, čomu dal človek prednosť pred darcom všetkého – Stvoriteľom, ho privedie k záhube .

Pred Vianocami, keď muž bol až neskutočne agresívny – bil ma, natieral mi dvere, chladničku, televízor čiernou hrubou fixkou, stále mi opakoval: „Zabijem ťa, ale mňa nezavrú, lebo ja o tom nebudem vedieť, že ťa zabijem," – som vzala deti k svokre. Prosila som ju: „Zľutujte sa! Nie nado mnou, ale nad mojimi deťmi! Sú to vaše vnúčatká!" Veľmi som plakala. Bola som schopná aj kľaknúť si na kolená.

Z dverí vystrčil hlavu svokor a po slovách: „Omi si ťa nepraje," sa dvere zabuchli. V srdci som pocítila mráz a premklo ma strašné tušenie.

Po Vianociach sa svokra stratila. Policajti ju hľadali tri týždne. Napokon ju našli mŕtvu chlapci, čo sa korčuľovali. Zanechala závet. Bol plný nenávisti. Otrávila sa barbiturátmi ako kedysi moja matka. Po jej pohrebe neprežil ani môj predrahý syn Robinko. Muž ho našiel visieť na kľučke na remeni od psa. Po roku som doopatrovala svokra, ktorý sa z toho pomiatol. Po ďalšom roku zomrela svokrina sestra. Od bolesti.

A tak sa mi zopakovala tá istá situácia, čo sa mi stala v skorej mladosti. To, čo som dolámaná stavala, zachraňovala, bolo dolámané.

A tak nastalo ticho, ktoré bolo počuť. Ktoré kričalo. Nariekalo. A kvílilo.

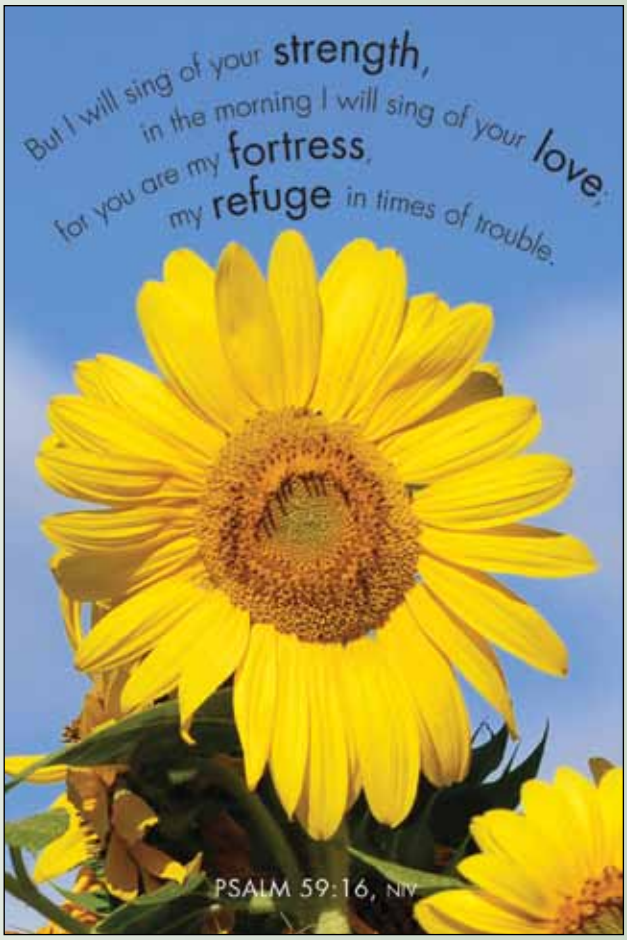
Po smrti syna zrazu súdy začali všetko riešiť. Muž musel opustiť môj byt. A začali sa pokojné dni. Už ma nikto nebil, neponižoval, nevyhrážal sa mi zabitím. Skrehnuté kosti mi ohrialo slniečko. Okolo krku sa mi ovili nežné zamatové rúčky malého dievčatka, ktoré mi zašeptalo do ucha: „Maminka, milujem ťa..."

Stretla som človeka, ktorému vypadli slzy a zovrelo mu srdce. Stretla som ľudí, ktorí milujú Boha ako ja.

Jedného dňa som upratovala. A vtedy z fotoalbumu vypadol list. Bol od môjho syna. Bolo v ňom napísané: „Milujem Ťa, Bože. Si najväčšie dobro, istota, všetko riadiš, milujem Ťa."

A tak týmto svedectvom volám: „Milujem Ťa, Bože, ja, Evička a Robinko. Ďakujem Ti, Bože. Klopala som a otvoril si mi! Tomu, kto klope, náš Pán nezatvorí dvere, to my ľudia si dvere zatvárame pred Ním a potom zbytočne trpíme. To my ľudia uprednostňujeme pred Tebou, Bože, tých, ktorí nás potom nekonečne zrania."

Nie je dôležité, koľko máme rokov, koľko máme detí, vnúčat, peňazí, ako ďaleko sme to v zamestnaní dotiahli, koľko



sme cestovali, dôležité je, či patríme Bohu a či nežijeme v odlúčení od najskvostnejšej lásky a reality – od živého Boha. Moja mama Ruženka mi vždy povie: „Položme si otázku, kde chceme tráviť večnosť," a ja jej odpoviem: V NEBI! Ide o to, aby sme sa k živému Bohu dostali. Ani ľudské oko nevidelo, ani ucho neslýchalo, čo Pán Boh pripravil tým, čo Ho milujú.

A ja volám: „Milujem Ťa, Bože, ako moje deti. Viem, kde budem tráviť večnosť."

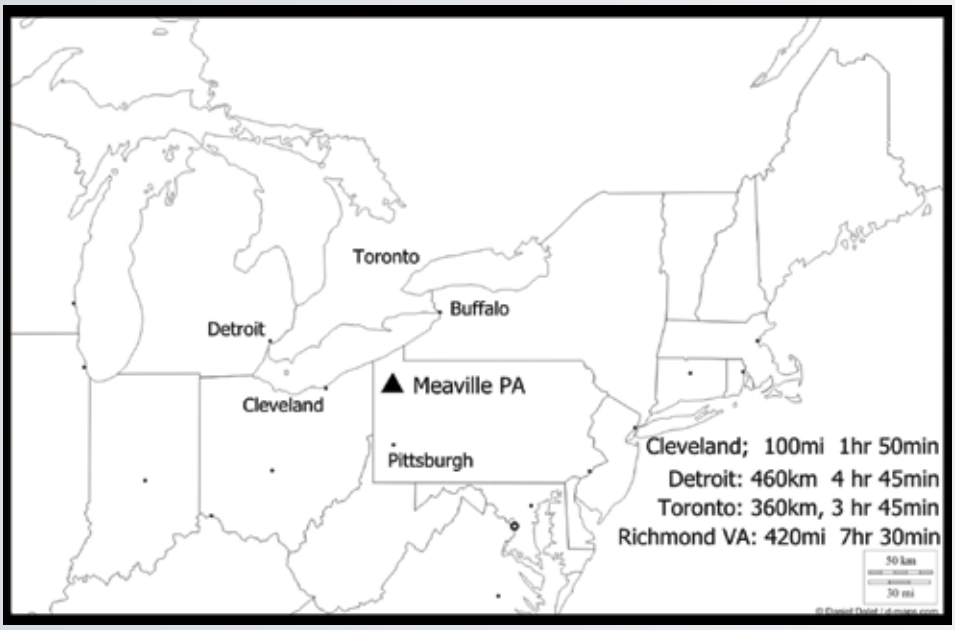
A tak vzdávam úctu a vďaku môjmu nebeskému Otcovi. Nieto vyššieho citu a poslania, ako je Láska.

A BOH LÁSKA JE
V tieni poníženia skrývam slzy zlaté
a spievam tichú pieseň – pieseň o živote.
Čo dolámalo sa a krehké bolo
žiarivou oceľou sa stalo.
Nádherné sú moria, prečudesný svet,
Bez Teba, Boh môj, nasýtenia niet.
Bez Teba, Boh môj, púšť som,
s Tebou voda živá,
nekonečná láska,
čo Nový svet odkrýva.
V Tvojom tieni ukrývať sa smiem.
Prenádherný Bože, ďakujem.

Z časopisu Bratskej jednoty baptistov *Rozsievač* 2/12

❑

Allegheny College — M
Home of the 103rd Czecho



MEADVILLE, PENNSYLVANIA

The town of Meadville (population 13,000) is located in beautiful northwestern Pennsylvania. Just 45 minutes south of Erie, 90 minutes north of Pittsburgh, two hours east of Cleveland and two hours southwest of Buffalo.

The region is ideal for: hiking, canoeing, boating, swimming and fishing—in fact, there are eight freshwater lakes within a 40-minute drive of campus.

Meadville also offers plenty of "local flavor" with more than 30 restaurants from fast food to fine dining.

Those who love to shop will find that Meadville is within short drives of Erie's Millcreek Mall (just 40 minutes away) and the Grove City's Premium Outlets (50 minutes away).

REGIONAL ATTRACTIONS

Amusement Parks
- Splash Lagoon Indoor Water Park
- Waldameer Park and Water World
- Cedar Point
- Conneaut Lake Park
- Pymatuning Deer Park

Outdoor Recreation
- Presque Isle State Park
- Pymatuning Lake State Park and Dam
- Allegheny National Forest
- Erie National Wildlife Refuge

Historical Sites
- Baldwin-Reynolds House Museum
- Meadville Market House
- Flight 93 Memorial
- Old Fort Niagara

The Arts
- The Academy Theatre
- Erie Art Museum

Shopping
- Millcreek Mall
- Grove City Premium Outlets
- Slovak Folk Crafts

Link to every attraction on *www.czskbc.org*

Great Family Vacation Destination!!!

Come early or stay after the convention

Meadville, Pennsylvania
slovak Baptist Convention

ALLEGHENY COLLEGE

Founded in 1815, Allegheny College ranks among the oldest 1% of colleges and universities and is the 32nd oldest college in the United States. Perhaps as many as 100 colleges were established and failed before the Civil War. Allegheny is one of the hardy survivors that testify daily to the determination and vision of those early pioneers of higher education in America.

Allegheny is a national liberal arts college with approximately 2100 students. Their 540-acre campus is located in the city of Meadville PA, and features 36 major buildings and 203 acres recreation complex.

Within walking distance to downtown Meadville, Allegheny boasts one of the country's most attractive campuses, set in a region that offers a range of activities and outdoor opportunities.

Ford Memorial Chapel

Built more than a century ago, Ford Memorial Chapel was a gift of John Baptiste Ford in memory of his wife Mary and was dedicated in June 1902. With an exterior of Cleveland sandstone, the structure could seat 400 and featured a pipe organ and beautiful colored glass windows – gothic windows on the north and south, a rose window to the east, and smaller windows in the chancel area, facing west.

Various interior changes were made over the years, including a major restoration project of the woodwork throughout the building completed in 2009.

All evening services of our Annual Convention will be held at the Ford Chapel.

Accommodation

North Village 1 opened in 2006 and features townhouse-style suites, each with five single bedrooms, a full kitchen, living room and two bathrooms.

North Village 2 opened in 2010 and houses 230 persons in one and two bedroom suites that include kitchen and bathroom. All bedrooms contain two-drawer dresser, three door dresser, desk, chair, and bed.

All buildings have laundry facilities. All rooms have Internet jacks or wireless connectivity and a cable box.

For more info and links to the specific attractions please visit our web site www.czskbc.org

Sport Center

David V. Wise Sport and Fitness Center opened in 1997. This multi-million dollar building is the hub of all indoor athletic activities on campus. The building features a 1,200 seat Performance Arena, a multi-purpose Sports Forum, Mellon Pool, an aerobics and dance studio, running track, racquetball and weight rooms.

Take a virtual tour, view the campus map and get more info at our web site *www.czskbc.org.*

Similarities Between Christianity and Sports

from the book
Communicating on the Playing Field
by Dr. Josef Solc

With so many similarities between Christianity and sports, why should we talk about their differences? We must make this shift because both belong in different spheres of life that we cannot overlook. There are two possible groups of scholars that approach this problem from different perspectives. Essentialists argue that the fundamental character and truth of religion are different from sports because of the profanity of sports. They are afraid that sports will corrupt and secularize Christianity. Functionalists, on the other hand, consider the functional elements that reveal differences of Christianity and sports such as Super Bowl Sunday and Easter Sunday, or Saint Patrick's Cathedral in New York and Yankee Stadium, or singing the national anthem before a hockey game and starting a worship service with a praise song unto God. Both approaches will intermingle in our listing of major differences.

First, there is a difference between the sacred and the profane. The beginning of Christianity is in the special revelation of God through his Son Jesus Christ. Jesus himself describes it in these words, *"For God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have eternal life"* (John 3:16). The initiative is of God, not men. The continuation of Christianity is in the power of Jesus Christ who said, *"...I will build my church and the gates of hell will not overcome it,"* (Matthew 16:18). The future of Christianity is in Christ's promise, *"...I am with you always, to the end of the age,"* (Matthew 28:20). Christianity belongs to the sacred realm from first to last. Sports cannot claim anything that would come close to the above affirmations. Even though sports are described as religion-like, they are firmly grounded in the secular realm. Any reminder of the Olympic Games honoring Zeus will not lift sports up into the sacred realm. The connection to the mythological Greek gods actually imbeds sports even more firmly in the profane concerns of life. The continuation of this practice persists in our postmodern world where people worship superstars as if they were gods.

Second, there is a difference in the transcendent and material outlooks on life. Christianity transcends the human condition by looking forward to eternity. This life in not all that Christians will experience. The quality of eternal life begins with the new birth of a man who believes in Christ as Savior and continues improving until arriving into the heavenly home. The intermediate period is filled with many struggles and endeavors, but the victory is guaranteed. Paul states it well: *"Who can separate us from the love of Christ? Can affliction or anguish or persecution or famine or nakedness or danger or sword? As it is written: Because of you we are being put to death all day long; we are counted as sheep to be slaughtered. No, in all these things we are more than conquerors through him who loved us"* (Romans 8:35–37).

Sports have no assurance that transcends the circumstances of an athlete. Sports focus on material issues of temporal significance. Victory is important because it assures benefits like money, fame, awards, commercials, and rewards of many other kinds. And all of this will not happen without the physical effort in training and in competition. Whether the athlete is winning or not, his achievements are limited to this life only.

Third, there is a difference between faith in God and faith in man's capability. There is a definition of faith in Hebrews 11:1, *"Now faith is the reality of what is hoped for, the proof of what is not seen."* Faith of this quality is the gift of God, and Christians live by it. They claim that nothing can separate them from the love of God. They are pilgrims on this earth with a definite goal of being victorious in reaching heaven and spending eternity with their God. Faith is the proof of what they cannot see. Athletes find this faith strange. They depend on their physical abilities, mental prowess, and some help from the coach in order to beat anyone in their way to become the best. And why would it be otherwise? Isn't it evident that they would not have won without their extreme physical and mental effort? Faith in anything or anyone else seems not appropriate. Some superstitions are secretly allowed, but the biblical faith in God does not play a major role in most athletes.

Fourth, there is a difference between rendering a loving service and stressing the individual achievement that demands defeating others. The Christian ideal is that of a servant. Servanthood is the way to greatness. Jesus proclaims it in no uncertain terms, *"The greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted"* (Matthew 23:11–12). This teaching is foreign to sports. Athletes and coaches speak about the killer instinct that is necessary to succeed. Opponents must be beaten and titles gained. The only service that will do is serving an ace that nobody can return.

❑

Grace Baptist Church, Windsor, Ontario

Time since the beginning of the new year has quickly rushed on. God has richly blessed us with people from a wide variety of countries of origin. Together, however, we are looking forward to a single country of destination, *"a better country – a heavenly one."* Weekly worship services are now held in Slovak, Serbo-Croatian, Karen and English. Twice a month an English as a Second Language class gives newcomers the chance to work on English conversation and vocabulary.

A good number of youth meet on alternate Friday evenings led by a strong team of volunteers. In February about 20 of our youth attended a winter retreat with youth from across our Association. It was held at a retreat centre near St. Thomas (about two hours from Windsor). The weekend included lively worship, relevant teaching, fun in the snow (tobogganing) and lots of good food and fellowship. This was a special opportunity for our international youth to get out of the city and experience a little of the "special" joys of Canadian winter.

A spring clean-up day on a Saturday in April brought out about 25 people. Before we could work we had to sit down to a full-course breakfast of scrambled eggs and bacon (two kinds), orange juice, coffee, and jam. Baptists don't do anything without eating. Then the chores began. Rooms were cleaned up, walls and floors washed, and a new garden was dug and planted with spring flowers. Additionally, some bathroom and storage room renovations were begun and others contemplated for the future. It was good to be working on God's house together. I like to think that those who believed and sacrificed and worked together on the original construction were cheering us on. Another work day is planned for May.

We are looking forward this August to putting on a play called *The Legend of the Golden Book*. During the summer of 2010, a few of us from Grace had the opportunity to attend a showing of this play at First Baptist Church in London. It was an uplifting portrayal combining the story of the bringing of the gospel to the Karen people in Burma by Adoniram Judson in the 18th century with the immigration of their descendants to North America at the beginning of the 21st. At the time I thought how good it would be if this play could come to Windsor.

Now, with the help of a grant from the Canadian Baptists of Ontario and Quebec and the partnership of Banwell and Ambassador, two of our sister churches in Windsor, this is coming to pass. Dennis Hassell, the play-wright, is scheduled to come to Windsor for nine days this summer to lead and direct the production of the play with the Karen youth in Windsor. Other actors and production support for sets, sound, lighting, costumes, etc. will be drawn from people in the participating churches. Performances at Grace are scheduled for Aug. 11–12.

The story of the Golden Book which was lost but regained is meaningful and poignant, not only as part of the history of the Karen people, but also to our fellow citizens for whom the Bible today is very much a lost book. The Big Story of God's preparing, seeking and guiding a particular people across generations in the outworking of His love for all people is one which needs to be rediscovered in Canada and the United States. This summer we look forward to presenting it to people in Windsor in a fresh and appealing way. Please pray for this endeavour, and if you are anywhere near Windsor the second weekend in August, we would love to have you join us.

Pastor *Stan Mantle*

❑

Waby retreat group

Ladies' Page

The Czechoslovak Baptist Women's Union
Motto: ***KRISTUS ŽIVOT NÁŠ–CHRIST OUR LIFE***
Mission statement: to support mission work among Czechs and Slovaks.

Attention ladies!
You are invited to 103rd annual gathering of the Czechoslovak Baptist Convention,
July 5–8, 2012, at Allegheny College in Meadville, PA, USA
Theme of the Convention: *„Rising to Full Life in the Lord."*
Friday, July 6, 2012 at 9:00 A.M.: Ladies Missionary Rally

Guest speaker:
Mrs. Iva Kern, wife of Milan Kern, the President of Czech Baptist Union
Ladies Advisory Board Meeting will follow after lunch at 1:30 P.M.
And please join our Convention Choir!

Saying goodbye to Mom... Continues from page 5

Psalms which shone in its newness. To me this was a priceless jewel. My hands, tainted with many thieveries, had never held something so precious. I never anticipated and am sure that even my mother could not have known how significant in my life this moment became when I received, from her hands, a gift more costly than the most expensive of jewels! It was the first book I ever owned. Only my Lord and Saviour, the Lord Jesus Christ knew with what he entrusted me through his providence and care. Her countenance was beautiful, illuminated by the tenderness of her good heart, pride in her son and distress of what was to come of all this. Was one state of abjection ending to make way for the beginning of another? Or was this a definitive shift towards goodness? She looked into my eyes, placed the New Testament into my hands and with a voice that betrayed the depth of her emotion she said, "Miloshku, you must promise me that you will read from this book every single day. Even if you only read one verse, read it everyday." She recounted, "When I was fourteen years old my parents brought me to Austria. I went to Vienna as well, and my whole family has never been together since that time. There were eleven of us sisters—the twelfth, our brother. You are fourteen years old now too. No one knows what will happen, and whether you will come back or whether we will see each other again. That is why I ask you to promise me you will read a few verses from this New Testament every day." At this her voice broke and she wept. This was too much! I pressed myself into her arms in a fierce hug and pleaded, "Mama, don't cry, I will read it! I will read everyday, just please don't cry! Besides, I'll be back!"

From the book *What Life Is Like*
Translated by *Elizabeth Jane Fields*

❑

Loučení s matinkou... Pokračování ze strany 5

nedržel. Vůbec jsem netušil, a jsem si jist, že ani maminka nemohla vědět, jak významný okamžik v mém životě nastal, když jsem z jejích rukou přijímal dar nad drahokamy nejvzácnější! Byla to moje první kniha, kterou jsem vlastnil. Jen můj Pán a Spasitel, Pán Ježíš Kristus věděl, co mi Jeho prozřetelnost a péče svěřuje. Její tvář byla krásná, oduševnělá něhou jejího dobrého srdce, hrdostí nad synkem i úzkostí, co z toho všeho bude. Jeho štěstí, úspěch nebo zkáza? Konec jedné bídy, aby začala bída nová? Nebo je to definitivní obrat k dobrému? Dívala se mi do očí, vkládala mi Nový zákon do rukou a s hlubokým dojetím, pohnutým hlasem mi říkala: „Milošku, musíš mi slíbit, že budeš každý den číst z tohoto Zákonku. Čti třeba jeden verš, čti však každý den." A vyprávěla: „Když mi bylo čtrnáct let, vypravili mne rodiče do Rakouska. Také jsem jela do Vídně, a od té doby se naše rodina nikdy celá nesešla. Bylo nás jedenáct sester — dvanáctý byl bratr. Tobě je také čtrnáct let. Nikdo neví, co se může přihodit a zda se vrátíš, zda se sejdeme zas. Proto tě prosím, slib mi, že si denně přečteš několik veršů z tohoto Nového zákonku." Nakonec jí hlas selhal, dala se do pláče.

To bylo přespříliš! Přitiskl jsem se prudce do její náruče a prosil: „Maminko, neplač, budu číst! Budu číst denně, jen prosím, neplač! Vždyť se vrátím!"

Úryvek z knihy *Jak život šel*

❑

Honor your
Mother
Father
Children
Grandparents
Family

• A holiday is a day designated as having special significance for which individuals, a government, or a religious group have deemed that observance is warranted.

• Mother's Day is a celebration honoring mothers and celebrating motherhood.

The United States celebrates Mother's Day on the second Sunday in May. Julia Ward Howe first issued her Mother's Day Proclamation in 1870. The current holiday was created by Anna Jarvis in Grafton, West Virginia, in 1908, and President Woodrow Wilson made it an official national holiday in 1914.

• Mother's Day is celebrated with carnations, colored if the mother is living and white if she is deceased.

• Father's Day is a celebration honoring fathers and celebrating fatherhood. One early observance of a Father's Day took place in Fairmont, West Virginia, on July 5, 1908. It was organized by Mrs. Grace Golden Clayton, who wanted to celebrate the lives of the 210 fathers who had been lost in the Monongah Mine disaster several months earlier in Monongah, West Virginia, on December 6, 1907. Clayton's celebration was forgotten until 1972, when one of the attendants to the celebration saw Nixon's proclamation of Father's Day, and worked to recover its legacy. Modern Father's Day was invented by Sonora Smart Dodd, born in Arkansas, who was also the driving force behind its establishment. Her father, Civil War veteran William Jackson Smart, was a single parent who reared his six children in Spokane, Washington. She was inspired by Anna Jarvis's efforts to establish Mother's Day.

• President Lyndon B. Johnson made Father's Day a holiday to be celebrated on the third Sunday of June.

• The holiday was not officially recognized until 1972, during the presidency of Richard Nixon

• In Canada, Father's Day is celebrated on the third Sunday of June and is not a public holiday.

• The official flower is the rose, red for a father still living, and white if the father is deceased.

• National Grandparents Day is a secular holiday celebrated in the United States since 1978 and officially recognized in a number of countries on various days of the year.

• The official flower of the U.S. National Grandparents Day is the forget-me-not, which blooms in the spring.

• Children's Day is celebrated on various days in many places around the world, in particular to honor children.

• Universal Children's Day is celebrated on November 20, by United Nations recommendation. Children's Day is often celebrated on other days as well.

• In Slovakia and Czech Republic, the day is called International Children's Day and is celebrated on June 1.

• In the USA Children's Day is celebrated on the second Sunday in June.

• International Children's Day was celebrated for the first time in more than 50 countries of the world on June 1, 1950.

• Family Day is celebrated in Canada in February.

❑

Cti svou matku svého otce své děti prarodiče rodinu

• Svátek je den se zvláštním společenským nebo náboženským významem, který se pravidelně opakuje a slaví.

• Den matek je den, kdy vzdáváme poctu našim matkám . Ve Spojených státech se slaví vždy druhou neděli v květnu. Julie Ward Howeová vyhlásila svátek matek již v roce 1870. Anny Reeves Jarvisová z Graftonu v Západní Virginii prosadila slavení tohoto svátku v roce 1908. V roce 1914 vyhlásil první oficální oslavu Dne matek prezident USA Woodrow Wilson.

• Den matek je slaven kyticí karafiátů. Barevná oslavuje žijící matku, bílé karafiáty zemřelou matku.

• Den otců ctí otce a oslavuje otcovství. Poprvé se slavil 5. července 1908 ve Fairmontu v Západní Virginii. Zorganizovala jej paní Grace Claytonová, která tím chtěla vzdát úctu 210 otcům, kteří ztratili své životy v důlním neštěstí v Monoghanu v Západní Virgini 6. prosince 1907. Snaha paní Claytonové upadla v zapomění. Až v roce 1972 došlo k obnovení tohoto odkazu. Slavení Dne otců založila Sonora Smart Doddová, narozená v Arkansasu, která byla inspirována usílím Anny Jarvisové při ustanovení svátku matek. Její otec, William Jackson Smart, veterán občanské války, vychoval sám šest dětí v Spokanu ve Washingtonu.

• Prezident Lyndon B. Johnson ustanovil (v roce 1966) Den otců jako svátek, který bude slaven každou třetí neděli v červnu.

• Svátek byl však oficiálně uznán prezidentem Richarden Nixonem až v roce 1972.

• V Kanadě je Den otců oslavován třetí neděli v měsíci červnu, ale není veřejným svátkem.

• Červené růže oslavují otce žijícího, bílé otce zemřelého.

• Od roku 1978 je ve Spojených státech slaven Den prarodičů. Je to svátek světský a je také slaven v různé dny v několika dalších zemích.

• Oficiální květinou Dne prarodičů jsou v USA pomněnky, které kvetou na jaře.

• Den dětí se slaví v mnoha zemích světa za účelem uctění dětí.

• Univerzální Den dětí se slaví, na doporučení Spojených států, 20. listopadu. Den dětí bývá často slaven i v jiné dny.

• Na Slovensku a v České republice se tento den nazývá Mezinárodním dnem dětí a je slaven 1. června.

• Ve Spojených státech se Den dětí slaví vždy druhou neděli v červnu.

• Mezinárodní den dětí byl poprvé oslavován 1. června 1950 ve více než 50 zemí světa.

• Den rodiny je slaven v Kanadě v únoru.

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Miss Pickles' Patch

Good day friends! I have got exciting news for you! Before that, though, I want to share with you what I've been up to.

This summer I took a position as a half-day cook and a half-day ministry intern for Camp Cowen in Webster County, West Virginia. My first week on the job was to cook for the National Guard 249th Army Band and let me tell you, those men can eat! While I loved serving them, what I loved even more was talking to them and hearing their stories of the journeys they've been on. While this unit was only a reserve (which means they won't be going into active duty any time soon), many of the soldiers had served in other countries for several years before joining the band. One morning I asked one of the soldiers what his favorite and least favorite parts were about going into active duty…. And do you know what he said?

"Honestly? I can answer both questions with the same answer… One of the hardest parts is shipping off to a new place where I have never been, don't know the people, don't know the language, and have never set foot on the land. But—that's the best part as well. I love getting to meet new people, taste new food, and explore that new place that I am in. It's almost like going on an adventure."

After our conversation I started thinking about the upcoming convention, which is where the exciting news comes in! In just a few short weeks we will be reuniting once again for the 103rd Czechoslovak Baptist Convention. Unlike the past few years, though, we will be in a new location! While it will be sad to say goodbye to the mountains of West Virginia and the country folk of Philippi, I can hardly wait to see what Allegheny College in Meadville, Pennsylvania, has in store for us. We will be just like the soldier going on an adventure. Although our food won't change that much, there will definitely be new people to meet and new places to explore. To go along with this new experience, our children's program will focus on the adventure we go on when we believe in Jesus. So don't forget to register, and I will see you in a few weeks!

Miss Pickles ☺

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New for 2012!

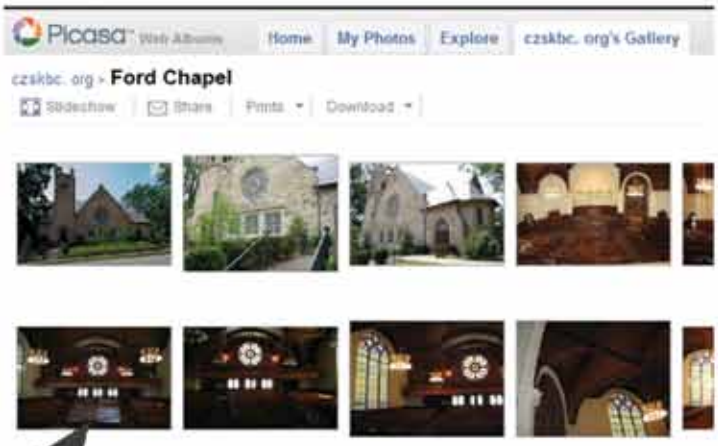
Children's Fest

Bouncing Castle

Face painting

Games

Have you visited our Web Page lately?



www.czskbc.org

Ford Chapel, Meadville PA
103rd Czechoslovak Baptist Convention
July5–8, 2012